

The Catholic Record.

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

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CATHOLIC PRESS.

Catholic Columbian.
Without the development of the beneficent influences of Christian family life there can be no true parental respect and no safeguard against the evil tendencies of the outer world. Surround a child at home with kindly influences—good example and loving encouragement—and no matter how lowly the home or how scanty the means of luxurious enjoyment, the child will grow up with exalted ideas of the place, that will make him reverence its pleasant memories and yearn for its safe harbor and peaceful calm when threatened with shipwreck on the boisterous and restless sea of the world. If he cannot turn to it with feelings such as these, it is evidence that there was nothing there to attract him, or make the thought of it more pleasing and grateful than the distractions that harass him in the busy turmoil of life. As, in the latter case, he can draw no comforting comparisons to turn his mind to his higher destiny, so his whole life will be a vain effort to seek distraction in distraction, and his existence becomes as near that of the animal as it can well approach. His life is unformed—the mighty yet simple powers that in youth could have fashioned his plastic nature at will, were wanting, and their place was never, and never could be filled, by other aids. A stranger in a strange place, need we wonder that the child regards himself as a wanderer on the earth with no starting place—no haven of hope?

The crowned heads of Europe have formed a mutual admiration society, and are fraternizing in the most loving style. Each one is making a round of friendly visits among his neighbors, and the thing is the more noticeable from the fact that they beslobber each other with such fulsome praise andattery as to generate disgust in the looker-on. The display of affection is not healthy. Beneath the outward garb of brotherly love is concealed the lion's claws of distrust and jealousy; for whilst they may be united in a common cause against the people, their rights and liberties, they have no mutual feeling sufficiently strong to constitute a bond of union among themselves. To those that can look beneath the surface things the pompous display of regard has an ominous meaning. Beneath the honied words of congratulation and encouragement they can hear the angry growl of disappointed ambition and the hiss of festering hate, and in the heat of the wine feast, when passion is unguarded, can be seen the gleam of the sword and scimitar. It is only a game of deception, and none know the better than the chief actors in the pretensions farce. But the world looks on and knows what to expect when the flimsy garb of masquerade is cast aside.

Redpath's Weekly.

There are no policemen in Ireland outside of three or four large cities. Their place is supplied by the "Royal Irish Constabulary" who are armed and disciplined soldiers. The only difference between the Constabulary and the regular red-coats is that the Constabulary cannot be ordered out of Ireland and that a constable can resign at any time. Until the people of Ireland mercilessly boycott these hirelings and their mothers (for their home affections are their sole connecting link with the Irish people) it is idle to hope for the maintenance of a lofty spirit of nationality in Ireland. The constables are the vilest of the Irish race; for without their assistance British rule in Ireland would be impossible. These wretches interfere with every relation of life. Mr. Sherlock, in his last letter to Redpath's Weekly, thus describes their infamous conduct at the recent Sligo election: "The conduct of the police in several parts of Sligo during the contest has been ruffianly in the extreme. At the Ballinaghy meeting last Sunday the constable in charge behaved in such a way as to make people believe that he wished to provoke a riot. Attended by armed subordinates, he elbowed his way among the crowd in the roughest manner, demanded the names and addresses of many people, and in domineering tones, which made his rudeness all the more insufferable, impudently asked what business they had there. The people fortunately kept temper, and so foiled the apparent object of the petty despot. At Riverstown, Mr. Brennan, who was to have been chairman of the meeting, was arrested and dragged off to the police station for no better reason than that a constable would it. Luckily, Mr. Lynch and Mr. Sexton were present, and succeeded in calming the exasperated multitude. Neither of these gentlemen could get any information at the station as to why Mr. Brennan had been taken into custody; neither will any such information ever be given. Mr. Brennan was released yesterday, after a couple of days' detention in a very uncomfortable cell, no charge of any sort being preferred against him. But as he is very popular in the locality, an attempt to rescue him might fairly have been expected from the crowd, considering the pure wantonness of the arrest, the injustice of which was calculated to fire the passions of his friends and neighbors." What com-

munity in America would have tolerated such conduct? Not one. The constables would have been slaughtered by a man, and all Americans would have returned a verdict of "Served them right."

Western Watchman.

While the Protestant missionaries are lying around consulates and getting sick at the most inconvenient times the Catholic priests and religious are getting a golden harvest of souls in the East. Dr. Mourad, Bishop of the Seychelles, writes to Bombay from Aden, on his way to Rome: "My mission is poor, exceedingly so, but it is wonderful to behold the works he has produced in the comparatively short period of 30 years. In 1858 there were no priests, no chapel, no school in the Seychelles; now they have one bishop and ten priests, 13 churches or chapels and 20 schools; in 1853 the population was gradually merging into Protestantism, which had there a regular establishment of churches, schools and clergymen; but now, out of 14,500 souls, there are no less than 12,000 Catholics, who are daily increasing in number. I am going to Europe to provide for means personal and financial to improve the Mission, for whatever has been done, a great deal remains to be done, to complete the work of God in our Archipelago."

Catholic Standard.

Home Rule for Ireland, which was at one time, namely, in the days when Lord Butt and after him Mr. Shaw were the leaders of the Irish Parliamentary party, the great Irish issue, has for a long time been kept in the background by the urgency of Land Law reform and the agitation to which it has given rise. But now that the land question has every prospect of being settled, and that England is getting tired of the sleepless vigilance of the Irish party in the House of Commons, Home Rule may be expected to come again prominently to the front. A shadow of the coming event was cast over Westminster Hall one day last week when an English Liberal M. P., Mr. Collings, of Ipswich, gave notice that at the next session of Parliament he would offer a resolution declaring that "it is desirable to grant a measure of Home Rule to Ireland as the best means of securing permanent peace to the Irish." It is added by the man at the other end of the cable that Mr. Collings' announcement was received with cheers. The English may yet be convinced that it is cheaper for them to let Ireland have her own Parliament than to have English business so persistently blocked at Westminster.

Crocodile tears are easy to Mr. Gladstone, and a statement he made in the House of Commons on the afternoon of August 21st may have been of a nature akin to them, though we would gladly credit him with meaning what he said. In response to a question by Mr. Parnell, he regretted that the House of Lords had rejected the Irish Registration Bill, and promised that he would introduce a larger measure on the subject at the next session of Parliament. If he keeps his promise, and it won't be Mr. Parnell's and the Dublin Freeman's Journal's fault if he do not, the Lords may have next spring to eat their words of ten days ago. For it is said to be Mr. Gladstone's intention to introduce his proposed reform Bill very early in the session so as to give it time to become law before next year's registration is made. Nowhere is improvement in this direction so sadly needed; for the registration of voters in Ireland is the most absurdly anomalous thing of the kind in existence.

Boston Pilot.

The English Parliament has closed its session, and it is felt that the Irish party is the only one that can take satisfaction out of its work. The Liberals have suffered on all hands, mainly by the steady and effective Irish opposition. The Conservatives are all at sea, not even having a leader. Sir Stafford Northcote, who has led them during the session, has failed, and retires. They must fall back on Lord Randolph Churchill, who has made a kind of a reputation for impudence and terrorism, like pertinacity, or follow some new man while he wins his spurs. Mr. Parnell returns to Ireland stronger than ever, both sides in England secretly resolving to offer him terms. Before the next session there will be great changes in the political field. Among the first work of next session may be expected an Irish Home Rule bill, introduced by Englishmen, and supported either by the whole Liberal cabinet, or certainly by some of its members. The bill is now being drafted by a committee of Englishmen, at the instigation of a Cabinet Minister, Mr. Joseph Chamberlain.

Milwaukee Catholic Citizen.

A letter of Martin Luther's addressed to his mother, is said to be preserved among the many curious and valuable MSS., in the Dominican Convent of Santa Maria, Rome. It is in answer to an inquiry regarding the new religion. Luther wrote: "Remain a Catholic; I will neither deceive nor betray my mother." What better rebuffation could there be of the archheretic's doctrine than such an admission which conscience wrung from his filial affection.

Mr. Collings, who promised to introduce a motion in favor of a measure of home rule for Ireland in the British Parliament next session, is a Birmingham Radical, and a warm personal and political friend of Mr. Chamberlain. He has very lately voted with Messrs. Cowen, Labouchere, Storey, Sir Wilfrid Lawson, and Sir George Campbell in favor of all Parnellian measures and motions, and has steadily resisted coercion. He is one of the ad-

vanced men who are certain to be members of the next Liberal Government. The measure which he advocates will doubtless take the form of a County Government Bill.

The rejection of the Irish Registration Bill by the English Lords will, perhaps, have a like influence, though in a less degree, as that generated by the rejection of the Compensation for Disturbance bill in 1880. The Liberal antipathy against the House of Lords will predispose towards Irish conciliation. More drastic measures in the same line will be forced upon the Lords. We see indications of this in Gladstone's promise to Parnell of a general registration measure in the next session and in the announcement by a Liberal member of his intention to bring in a bill for Irish Home Rule.

Boston Republic.

The Orangemen and Catholics of Coatbridge, Scotland, ought to be eternally ashamed of themselves. While the Irish people everywhere in the world have linked the orange and the green together, they keep up their insensate feuds like the pack of hounds they are.

Bay City Chronicle.

We feel it our duty to call the attention of our readers, Catholic and non-Catholic, to a prevalent and growing evil. We refer to the distribution from house to house of the vile advertising tracts of medical quacks. Scarce a day passes that men on coming to their homes at meal times, or women returning from down town, do not find above the door knob or slipped under the door one or more of those vile tracts. We call them vile, and they are such in the strictest sense of that word. They tender information as to that symptoms and causes of diseases that cannot exist in pure and virtuous families, that should not be thought of, much less spoken of, in the family circle. Boys are ruined by the reading of these tracts, and the young girl whose attention is once drawn to the subjects they treat of has lost her purity of heart forever.

Buffalo Union.

Notwithstanding starvation, coercion, jails, gibbets, and assisted emigration—which means a system of clearance—Ireland is far from being dead yet. Her representative sons gave unmistakable signs of life in the parliamentary halls of the oppressor a few nights since. Mr. Parnell then declared that unless the deficiencies of the Gladstone Land Act were speedily remedied, there would arise in Ireland a more desperate agitation than any that had yet appeared. And Mr. Healy, in reply to Gladstone's sentimental strictures on his previous pronouncements averred that the wrongs of Ireland were so bitterly and deeply felt, and her sufferings from the present war, if it might be called, were so great, that the war must become a physical one if ever Ireland had the power to engage in such a struggle. Healy, in the above declaration, only uttered the sentiments of a distinguished American Bishop, who, after seeing for himself the miseries under which the Irish people groan, said that they would be justified in rising up in rebellion to-morrow, if they had the power.

CONFIRMATION AT ST. THOMAS.

The Right Reverend Bishop Walsh visited St. Thomas on Saturday, 1st inst. On Sunday he administered the Holy Sacrament of Confirmation to about one hundred and twenty children, and preached a very impressive sermon appropriate to the occasion.

The singing of the choir, under the leadership of Miss Hueston, was very fine. The church was beautifully decorated and the children presented a very pleasing appearance. The boys were dressed in black, with a rosette on their breasts and a bouquet in their hands. The girls were dressed in white, with a wreath and veil on their heads and a beautiful bouquet in their hands. The Bishop was assisted by the Rev. Father Flannery, the pastor of the church, who celebrated the Holy Mass. In the evening, the choir sang by Rev. Father Flannery, of St. Thomas, and Rev. Fr. Hodgkinson preached an eloquent discourse. The church was crowded to the very doors on both occasions.

BRANTFORD LETTER.

Rev. Father Lennon has been to Minnetoka and Manitoba lately, and visited his friends in St. Paul and saw several Brantford people in Winnipeg. He also looked after some land recently left by Mr. Morrow to be disposed of for the purpose of buying a bell for St. Basil's. Now that he has got rest-d for his journey he looks better for his trip.

Quite a number of our people went to Paris on Monday, the 20th August, to attend the children's picnic. The weather was rather unfortunate for a journey out of doors, and the Brantford people got there a little too early. Still, regardless of the showers the children say they had a good time and would be pleased to go again.

During the holidays considerable change has been made in the interior of our school-house which will make it much more convenient than it formerly was, and outside surroundings have been considerably improved. It is said that Mr. Kelleher, our teacher, is ill at his home in Galt, but it is hoped nothing serious is the matter with him.

At the recent intermediate examination here Misses Mary Maxwell and Teresa Simon passed in the third class grade.

Mr. James Harkin, formerly of the Great Western Railway in this city has got settled on his own farm at Wolsley, N. W. T.

There have been several anxious enquiries as to when our new school-house in the East Ward is to be built.

On Thursday, Aug. 23rd, James McMonagle, second son of Mr. Cornelius McMonagle, 8 years old, was drowned while bathing in the Grand River not far from his home. Those who were present, say the grief of his mother was painful to witness when she received the news, and redoubled when the body was found an hour or two later. He was a good, bright, intelligent boy, and the parents have much sympathy in their affliction. He was buried at Mt. Pleasant on Saturday.

Our annual picnic will take place about the 19th of this month and the whole congregation are eagerly preparing to enjoy it and make it more successful than any ever before held.

OBITUARY.

Stratford, Aug. 28th, 1883.
It is our melancholy duty to announce the death of the beloved wife of Mr. D. J. O'Connor, which (after a long and painful illness) occurred on Sunday, Aug. 26th. After having been strengthened by the sacraments of our Holy Mother the Church, the deceased lady passed away very much regretted by a large circle of friends and acquaintances.

The remains were conveyed from her late residence on Monday, to Hamilton where her parents reside, a special train having been placed at the disposal of the funeral party by the G. T. Ry., in whose service Mr. O'Connor is engaged. Much sympathy is felt for the bereaved husband and his young family by all classes of the community. The pall-bearers were, Messrs. E. E. Mullins, J. Way, T. J. Douglas, C. Stock, C. Tracy, J. N. Duggan. Amongst those present who attended the funeral from Stratford, we noticed W. S. Bolger, F. Goodwin, J. McIntyre, F. Hayhow, D. O'Grady, and a large number of others whose names we did not learn. Requiescat in pace.

We sincerely regret having to announce the death of Miss Mary O'Grady, daughter of Mr. D. O'Grady, of Waterloo St., city, which occurred on Sunday last, after a long and painful illness borne with christian patience and resignation. The young lady was of a very amiable disposition, beloved by all, and will be greatly missed by a large circle of friends. Her funeral took place on Tuesday morning, a requiem high mass being celebrated in the cathedral. The remains were followed to the grave by a large number of sorrowing friends and acquaintances. We extend our heartfelt sympathy to her bereaved relatives and friends.

THE FRENCH IN AFRICA.

IV.

Raphael Rathahiry.

"Frequently I have had occasion to speak of this young prince, now about ten or eleven years of age, and I am happy to add that he has always shown himself worthy of his adoptive mother, and that he has never shown himself inconsistent either in his sentiments in our regard or in his attachment to the Catholic faith. And yet, every one knows that never was a conquest more coveted by Methodism, than that of the young prince. What a triumph, if only he could be said, pointing to the young man, 'It is quite plain that the queen is on our side, for she has withdrawn her son from the Catholics.' Moreover, there has been no end to the assaults the poor child had to bear on the part of the ministers, his own advisers, and especially of his former comrades, all the more anxious to pursue him, as their conscience reproached them, and they fancied they would find an excuse for their apostasy, by drawing him into it. But, thanks to the Blessed Virgin, whom Pius IX., our well-beloved Pontiff and King had just assigned as the Patroness and special Protectress of the whole island of Madagascar, Raphael Rathahiry has triumphed over all these attacks.

"On morning, five or six of the principal officers of the palace came to look for him in the Father's school, to place him under the care of a private master appointed to instruct him in the Malagasy arithmetic, which they said the Europeans were not qualified to teach him. On the instant they proved the contrary, by having the young prince go through a public examination, in the presence of the French consul, in which he acquitted himself to the general satisfaction. This was a mere pretext; the real motive of such a step was to withdraw him gradually from the direction and influence of the Missionaries. The order was given, and the child had to submit; but he quickly discovered the snare, and the first time his new master wanted him to say prayers, Rathahiry plainly declared that he was a Catholic, and that he would never pray with Protestants. So decided an answer reduced the preacher to silence, and he thought it more prudent not to insist further.

"Some time after, the small-pox having broken out, it raged with such violence in Tananarive, that Rasoharina thought it well to remove her children from the school. Thereupon, there was a general commotion among the partisans of Methodism. 'Now,' they repeated, 'we will keep them! they are out of the Catholic schools, and, to all appearance, there is no likelihood of their going back very soon!' And, indeed, the epidemic raged with such violence in spite of vaccination, that there was left very little ground for hope. What did Rathahiry do under these circumstances? He went and threw himself at the queen's feet, and

begged of her, in his own name and that of his little sister, to allow one of the Fathers and one of the Nuns to come every day and give them lessons. This urgent request was too agreeable to Rasoharina not to be willingly granted. We, on our part, required no pressing to undertake a mission so consistent with our best wishes.

"Such is the young prince, endowed as we have seen with the happiest qualities. But these, alas! are only in the bud, and the first breath of the tempest may come and destroy our best hopes. May God continue to bless the royal youth, and preserve him for his greater glory, and the regeneration of the Malagasy population."

The Queen's journey to the interior of the island.

"For a long time Rasoharina had been anxious to make an excursion into the interior of the kingdom. Her aunt, Ranavalona, had set her an example in 1845, and that was enough to confirm her resolution. On hearing this, we proposed to the prime minister to let a Father be at the disposition of the queen, if she thought well of it, to take charge of the numerous sick cases which should necessarily occur in consequence of the fatigues of so long a journey: 'The queen thanks you,' he wrote us; 'the queen is going for change of air and amusement. Remain with your children, continue to teach them wisdom and enlarge their mind. All that is very good, and it is your particular business.'

"The journey was settled to take place in the month of June, 1867. Preparations were made with surprising promptitude and foresight. Bridges were thrown across all the rivers, and even over the smallest streams. Abysses were literally filled up, and new roads opened, as if in order to preserve her majesty from the bad effects of the miasms of certain marshes, which otherwise she would have to cross. In the famous forest of Analamazotra frightful precipices were suddenly converted into carriage roads, to enable the sovereign of Madagascar to pass freely through her dominions.

"The journey was to end at Andevoranto, a large village situated on the sea shore, on the eastern side of the island, twenty-five leagues from Tananarive and seventy from Tananarive.

"At last all was ready for the journey, roads, tents, provisions, etc., and on Thursday, the 8th of June, the march began, about 7 o'clock in the morning. A general firing of all the cannons in the city made the surrounding echoes aware that the queen of Madagascar was about to leave her capital and to be absent for three months. Never was there a more triumphant departure; Rasoharina set out preceded and followed by nearly 60,000 men. The sight of this immense caravan, of which the slaves alone must have formed more than a third part, defiling before one, was calculated to produce the most painful impression. One could not help thinking how few of these poor people should ever see their home again. How many were likely to perish on the way, of fatigue, cold, hunger, fever! This was the reason, and not the honor of accompanying her, that we longed to have the consolation of administering charitable, and especially religious aid, to the unfortunate creatures whose sad end it was not difficult to foresee. But, it had been decided in council that no European, with the exception of Mr. Laborde, consul ad interim of France, should accompany the royal party. We did all we could to supply the want by asking one of our Fathers at Tananarive to repair to Andevoranto, to pay there his respects to the queen, and, at the same time to procure for our neophytes, and especially for the sick, all the care their condition required.

"Never was assistance more timely. Already the greatest mortality prevailed throughout the camp, owing principally to the torments of rain which fell after the caravan had set out. The rains, which continued to fall night and day for a fortnight, had greatly injured the roads, formed in a great measure of loose earth; the passage of the forest in particular became almost impracticable; torrents and waterfalls were rolling down all the ravines, destroying in the twinkling of an eye the labor of several months. Just imagine those 50 or 60,000 creatures wading through the pestiferous mire, into which they sank knee deep. The rich and great folks, thanks to their palanquins and their robust porters, got out of trouble, but, oh! the immense multitude of children, slaves, and poor women, obliged to follow on foot, with heavy loads on their heads.

"They arrived at the place of encampment all wet and bathed in perspiration; no change of clothes, no tent to cover them, no food but a few bits of sugar-cane or manioc, no bed but the bare ground, or rather the cold, damp soil. It is easy to understand with what frightful rapidity the germs of disease were developed under such circumstances. Small-pox broke out, still further to aggravate the situation. I happened when coming down to Tananarive to meet the remnant of the immense caravan on its return. It was not necessary to inquire what were the various halting places; they were to be recognized by the thousands of hardly covered graves which rose up from the soil. I have never seen anything more hideous or so infectious; the stench exhaled from those agglomerations could be felt several leagues off. Truly astonishing and providential it was that pestilence did not break out and put a climax to all these miseries.

"At last, after journeying a month, under circumstances such as we have described, they reached Andevoranto, the town so anxiously looked forward to, and situated at so great a cost. The sight and breeze of the sea, the fresh provisions,

brought in from Tananarive and the neighborhood, the abundant supply of every kind of fish from the rivers, and, especially a succession of fine days, which Divine Providence vouchsafed to send for the solace of the cruelly decimated multitude; all these things soon made them forget their fatigues and think of nothing but amusing themselves.

"During this time it was that the Rev. Father Faure, Missioner of Tananarive, and another Father, a Nun of the Order of St. Joseph of Cluny, began also to amuse themselves, but after the manner of the Apostles, going through the tents, visiting and consoling the sick, dressing wounds, instructing the dying, and opening for them the gates of heaven by means of holy baptism and the other sacraments, lavishing on them all the care which the most tender charity and the most ardent devotedness could suggest. Every morning, at sunrise, and when the bell rang, Father Faure hoisted a flag on the pole of his tent, a red cross on a white ground. This was the signal agreed on. Immediately the Christians hastened to assist at holy Mass, celebrated by the Father in his dominion.

"The Missioner's visit was a source of abundant benediction to our neophytes, most of whom took advantage of his presence to make their peace with God and approach the Holy Table; and what is most admirable is, that all this took place within sight of the whole camp, and we may say under the eyes of the queen, who, far from making any objection, could not help on several occasions openly testifying her satisfaction.

"Rasoharina remained about a month at Andevoranto. The entire time was passed in parties of pleasure, in bathing, hunting, fishing, making excursions, and holding receptions. It had been decided that no business was to be transacted; and this part of the programme was scrupulously observed. The inhabitants of the sea-coast, as well as those of the interior, came to do honor to their sovereign and offer their presents. Tananarive, the most important post in Madagascar after Tananarive, did not remain in the country. Nearly the whole city rushed after the governor, and came to congratulate her majesty and win a kind look from her.

"But, among all the visits paid to Rasoharina on this occasion, it may be safely affirmed that none was more agreeable to her than that of the new French commissary, lately arrived at Tananarive. Without delay, all possible means were adopted to give him a reception worthy of the government he represented; perhaps, also, there was an intention of making by this means some reparation for the grievous wrong that had been done to his predecessor. Whatever may have been the reason, the reception given to Mr. Garnier, the new envoy of France, was so magnificent as to provoke the jealousy of the other consuls. Besides the usual discharge of cannon in his honor, all the ministers went to meet him in great state, preceded by a band of music; and what was never before seen, the troops were all under arms, to the number of eight thousand men. It may reasonably be supposed that in doing such honors to the power of Napoleon III., her own majesty did not forego all personal considerations, and that she was not sorry to have an opportunity of displaying her own power and grandeur. As for the reception itself, it would be a delusion to suppose that it was due to the spontaneous impulse of good-will on the part of the French. The recollection of the famous indemnity still weighed heavily on their hearts. The truth is, it had been long preconcerted by a Frenchman truly worthy of the name, Mr. Laborde, consul of France under the reign of Radama II., and ad interim holding the same office since the lamented death of the noble count de Louvois. Rasoharina was very anxious that Mr. Laborde should accompany her on the journey; he had attended her in several illnesses when she was young, and she had such confidence in him, that she never called him anything but father. The good man, who is all devotion and kindness, responded to the appeal without hesitation, in spite of the heavy expense and great fatigue the journey would necessarily entail; besides, he was urged by two other motives of a different and vastly superior order, the glory of God and the interest of France. Heaven has greatly blessed the purity of his intentions; not only has he more and more conciliated the esteem and confidence of the queen, but in the intimate and daily relations with the ministers and principal officers, he has succeeded in freeing their minds from a host of prejudices against the French government and the Catholic religion, of which he is the most firm support in these parts. As for the treaty of commerce and amity which is being negotiated at present, if it be at last crowned with success, as there is reason to hope, in spite of more than one obstruction, it may be safely affirmed that Mr. Laborde will have had the largest share in bringing about so happy a result."

TO BE CONTINUED.

The oldest man in the world is residing in Bogoto. His name is Miguel Lolla, of a Spanish Creole race, and he is a hundred and eighty years old. Dr. Hernandez, who heard of him, went to see him and found him at work in a garden. His skin is like parchment, and his hair is white as snow. He eats only once a day and takes his meal in half an hour, as he says this system is best for digestion. He fasts on the 1st and 15th of every month, and he drinks a large quantity of pure water. He never takes dishes that are hot or very nutritive, and such is the confidence that he has in his dietary system that he never diverges from it.

The Sister of Charity.

Richard Dalton Williams. Sister of Charity! gentle and dutiful, Loving as seraph, tender and mild, In humbleness strong, in purity beautiful, In spirit heroic, in manners a child, Ever thy love, like an angel, reposes, With hovering wings o'er the sufferer here, Till the arrows of death are half hidden in roses. And Hope, speaking prophecy, smiles on thee, When life, like a vapor, is slowly retiring, As clouds in the dawn to heaven unrolled, Thy prayer, like a herald, precedes him expiring. And the cross on thy bosom his last looks behold, And oh! as the spouse to thy words of love listens, What hundred-fold blessings descend on thee then! Thus the dove-absorbed dew in the bright iris glistens, And returns to the lilies more richly again, Sister of Charity, child of the Holiest! Oh! for thy loving soul, ardent and pure! Mother of orphans, and friend of the lowliest, Stay of the wretched, the guilty, the poor! The embrace of the Goodhead so plainly enfolds thee, Sanctity's halo so shines thee around, Daring the eye that with shrinking beholds thee, Not drops in thy presence abashed to the ground, Dim is the fire of the sunniest blushes, Burning the heart of the proccaderly rose, To the exquisite bloom that thy pale beauty flushes, Where the incense ascends and the sanctifying glows, And the music, that seems heaven's language, Adoration has bowed him in silence and awe, And man, intermingled with angels, is feeling The passionate rapture that comes from the skies. Oh! that this heart, whose unspeakable treasure Of love hath been wasted on clay, Like thine, unshaded by the phantom of Could rend every earthly affection away! And yet in thy presence, the billows, subsiding, Owe the strong effort of reason and will; And my soul, in her pristine tranquillity, Is calm as when God bade the ocean be still. Thy soothing how gentle! thy pity! how tender! Choir music thy voice is, thy step angel-grace, And thy union with Deity shines in a splendor, Subdued, but unceasingly, thy spiritual face, When the frail chains are broken, a captive that bound thee, A far from thy home, in the prison of clay, Bride of the Lamb! the earth's shadows around thee, Disperse in the blaze of eternity's day, Still mindful, as now, of the sufferer's story, Arresting the thunders of God ere they roll, Intervene as a cloud between us and his glory, A shield from his lightning's shuddering soul; And mid the moonbeams in autumn descending, That lightning, extinguished by mercy, While He hears with the wall of the penitent, Thy, dear, holy daughter of Vincent de Paul.

THE FIFTEENTH OF AUGUST, GRAND PROCESSION OF THE CATHOLIC TEMPERANCE SOCIETY.

CONFERRING OF THE PALLIUM UPON HIS GRACE ARCHBISHOP O'BRIEN—SERMON BY BISHOP ROGERS, OF CHATHAM, N. B. From the Halifax Morning Herald, Aug 18. The different Catholic temperance societies throughout the city assembled at the Drill Shed about 10.15 yesterday, and after forming in procession began the route of march in the following order: Grand Marshal, E. Gerard. Band 60th P. L. F. Marshal John Dwyer. St. Mary's P. A. & S. Society. St. Patrick's Band. Marshal, John Foley. St. Patrick's P. A. & S. Society. Band 8th H. V. B. R. Marshal, John Burns. St. Mary's Young Men's Society.

They went up Spring Garden Road to Queen's street; to Morris; to Pleasant; to St. Mary's cathedral, where a solemn High Mass was celebrated by Mr. Power, who was assisted by Rev. Gregory McDonald, of Charlottetown, N. B.; Rev. Dr. McIntyre, Rev. Thomas Fitzgald, of Chatham, N. B., as subdeacon, Rev. E. F. Murphy officiated as master of ceremonies, and Rev. Geo. Ellis as assistant. His Grace Archbishop O'Brien was seated on the throne, with Rev. Canon Carmody on his right. There were also present: Bishop Cameron, of Arichat; Bishop Rogers, of Chatham, N. B.; Rev. Dr. McIntyre, Bishop of Charlottetown; and Rev. P. Danaher, S. S. Biggs, Kearns and others, besides a large number of acolytes and altar boys. The altar was beautifully decorated with plants and flowers, and presented an unusually fine appearance.

After the mass had been concluded the ceremony of conferring the Pallium upon His Grace Archbishop O'Brien was proceeded with. It is a short service, and only occupied a few minutes. Bishop McIntyre took a seat in front of the altar, and the archbishop knelt in front of him and took the oath, after which the Pallium was placed around his neck. His Grace then bestowed a benediction upon the congregation, and the ceremony ended.

Bishop Rogers, of Chatham, N. B., then entered the pulpit, and delivered the following SERMON: "Neither doth any man take unto himself this honor unless called by God as Aaron was"—Heb. v. 4. "You have not chosen me, but I have chosen you, and have appointed you that you should go and bring forth fruit, and your fruit should remain."—John xv. 16. "And I dispose to you, as my Father hath disposed to me, a kingdom, that you may eat and drink at a table in my kingdom, and may sit upon thrones judging the twelve tribes of Israel. And the Lord said: Simon, Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not; and do thou, being once converted, confirm thy brethren."—Luke xxi. 29-32.

My Lord Archbishop, Most Reverend and Reverend Fathers and dearly beloved brethren. The occasion which brings us here to-day is one of those sacred functions growing out of the institution of the holy ministry in the church of Christ. The pallium the emblem of patriarchal jurisdiction received from the sovereign pontiff, the visible head on earth of the church. It is one of the pontifical robes of office, a distinctive mark or sign of authority in the ecclesiastical hierarchy conferred ordinarily on patriarchs and archbishops, and sometimes, though

rarely, on a simple bishop, by the Pope, to indicate the full and complete investiture, with jurisdiction and installation in office, of the recipient. According to canon law, the newly appointed archbishop, "though consecrated, cannot assume his full title until he be duly invested with the pallium—except, indeed, by virtue of the Pope's dispensation, which is often granted to prelates in distant parts. This ceremony of investing the new archbishop with the pallium sent by the holy see, naturally suggests to our consideration the constitution of the church by its divine founder, the authority of its pastors to feed the flock of Christ, and the admirable harmony and co-ordination of the various ranks and orders in the sacred hierarchy. Christ himself is the supreme head and chief pastor of the church. He tells us: "I am the Good Shepherd." * * * Other sheep I have which are not of this fold; them I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."—John x. 11-16. In another place of the holy scripture the church is described as the bride of the lamb: "And I, John, saw the holy city, the new Jerusalem, coming down out of Heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne saying: Behold the tabernacle of God with men, and He will dwell with them. And they shall be His people; and God himself with them and they shall be His God. * * * And the walls of the city had twelve foundations, and in them the twelve names of the twelve Apostles of the Lamb." (Apoc. xxi. 2-3). St. Paul says: "Husband, love your wife, as Christ loved the church, and delivered Himself up for it, that he might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be all and without blemish." (Ephes. v. 25, 27.) The same apostle styles the church "The pillar and ground of truth." (1 Tim. iii. 15.) "Built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone." (Ephes. ii. 20.) From these and other like terms of eulogy in which the church is spoken of in the Word of God we have prima facie evidence, on the highest authority, of the beauty, the sanctity, the efficiency, the stability and divine origin of that wonderful organization.

KNOW AS THE CHURCH OF CHRIST, and when we examine into it more closely in detail we become enraptured with the intrinsic fitness and perfection of every part of her organism, as well as convinced of the indwelling presence of the Holy Ghost, giving life and light and energy to this spiritual body, of which Christ is the head and His faithful followers are the members. (1 Cor. xii. 27.) "The Christian church may be defined as the congregation of all the faithful followers of the Lord Christ our Saviour. There is no other name under heaven given to men whereby he may be saved but that of Jesus. He died for all, and wishes all to be saved; but in order to be saved by Him and to participate in the benefit of His all-sufficient atonement, each one must comply with the conditions which He requires. What are these conditions? To the young man in the gospel who asked, "Master, what shall I do to be saved?" he replied, "If thou wilt enter into life, keep the commandments." In sending forth his apostles to preach His gospel to every creature He said, "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." Thus these conditions are laid down by Him—to believe the Gospel, the divine truths of revelation, and to keep the commandments; that is, faith and works. For, "without faith it is impossible to please God," and "as the body without the spirit is dead so is faith without good works;" in other words, "faith which worketh by charity." But how is this faith to be guided and kept correct? How are we to know with certainty what are the truths or points of revelation to be believed? For there are many learned, earnest, honest readers of the gospel who disagree in their interpretation of the real meaning of many passages of the gospel, and differ in their belief respecting many points of doctrine, which cannot be relegated among the mere non-essentials. The answer is to be inferred from the words of Christ: "Unless you become like little children, you cannot enter the Kingdom of Heaven," and in sending His seventy-two disciples to preach and teach His law He said: "He that heareth you heareth Me, and he that despiseth Me despiseth Him that sent Me." When differences arise "hear the church; he that will not hear the church let him be to thee as the heathen and the publican." Here then is laid down the principle of the simple, humble, child-like obedience to the teaching and ruling authority which Christ established in His Church. This authority is preserved from error in its official or ex-cathedra decisions, by the promise of Christ that its gates of hell should not prevail against it, that He Himself would be with His apostles and their successors in preaching the gospel "all days even to the consummation of the world"; that he would send them the Holy Ghost the Paraclete, the spirit of truth to teach them all truth (according as it would be necessary, and abide with them forever). This guarantee on the part of Christ, of exemption from error in teaching on the part of His church, is the preliminary motive for that child-like and simple obedience to the decisions of the Church, both in faith and morals as well as discipline, which he exacts. Without such assurance of infallible exemption from error on the part of the teaching and ruling authority of the Church our obedience would not be reasonable such as St. Paul requires, and Christ would not have commanded unreasonable obedience. For, the obligation of obedience on the one side naturally implies the co-relative assurance of exemption from error, on the other. I may here observe by way of parenthesis that this ex-cathedra exemption of the pastors of the church, does not imply their own individual exemption from sin. The distinction is obvious between official infallibility, ensured by the promised influence of the Holy Ghost for the agent and minister of Christ and of His Church, and that personal human frailty, peccability, to which all men are liable, and against which they have to watch and pray, lest they fall into tempt-

ation. It is this certitude of the church's infallibility (and especially that of her chief pastor in his ex-cathedra acts, from which there is no chance of appeal, since there is no higher officer or judge in controversies in the church) that satisfies the rational logical mind and FORCES THE clearest intellects to this source and attribute of unity in the church. That infallibility is ensured by the promise of Christ to be with her pastors all days even to the consummation of the world. It is ensured by the living presence of the Holy Ghost ever since that day of Pentecost when He came down from heaven on the apostles, with His manifold gifts. It was on that day of Pentecost, when the Holy Ghost came upon the Apostles and upon all united with them, in that public and solemn manner, that Christ fulfilled the promise which he had made to build His church on Peter the rock, to send to her the Spirit of truth, the comforter, to teach her pastors all truth—to recall to their minds all that He Himself had said to them, and to abide for ever with them and their successors and associate, in their corporate capacity of His one fold, His church without spot or wrinkle, His bride whom He had espoused, whom He loved, and for whose satisfaction He had given up His life. It was then that became realized in time the great supernatural fact which was afterwards shown to St. John the beloved Disciple, in the vision already alluded to. It was then that the "Holy City," the New Jerusalem, the Tabernacle of God with men, came down out of Heaven from God, prepared as a bride for her divine bridegroom, to be established on earth, on the foundations of the Prophets and Apostles, Jesus Christ Himself being her chief corner stone. And oh! how beautiful to contemplate is that new Jerusalem, that Tabernacle of God with men, that city placed on a mountain visible and accessible to all and to which all nations flock, that Kingdom which Christ received from the Father, and which He in turn disposed to His Apostles, while still retaining His own supreme kingship therein. "How lovely are thy tabernacles, O Lord of Hosts! O lovely Mother Church, spouse of my Lord and Saviour Jesus Christ, if I forget thee, may my right hand be given to oblivion, may my tongue cleave to my jaws if I do not remember thee!" But this holy city, this new Jerusalem, this Kingdom which Christ received from His Father, and which he disposed to His apostles—this body of which Christ is the head and His disciples the members—this one fold which has Christ, by excellence, for its one Good Shepherd, was so constituted by its Divine founder, that wisdom and prudence, effective power and perfect order is evident not only in the history of its formation and first establishment, as recorded in the new testament, but also in its regular and gradual development, and in the efficacy with which it continues its work and attains the end of its existence. And what is that end? It is to continue and perpetuate during all generations until the end of time.

THE SAME INDUSTRY FOR THE SALVATION of which Christ came down from Heaven, became man, and died on the cross. Man, created perfect and endowed with the noble faculty of free will, had the power of choice to either give or withhold that worship of obedience which God required of him. Eved, seduced by the deceit of the devil in the guise of a serpent, ate of the forbidden fruit, and induced his husband to eat of it. By this disobedience of the two sin entered into the world, and in our first parents all their posterity became "children of wrath"—enemies of God. This offence of a finite creature against the infinite God was such that adequate atonement could not be made by a mere finite creature. To be acceptable and adequate to appease the infinite justice of God, the offering of infinite dignity or merit could alone suffice, and such could not be offered by man. The infinite wisdom and mercy of God devised a plan. The Son of God, the Second Person of the adorable Trinity, offered to become a mediator of atonement in order to reconcile man with His Eternal Father, but in order that such infinite, adequate atonement be made in the person of a member of the human race, the Divine Mediator resolved to become man so that in offering Himself as a victim of expiation, such victim might be both man and God, and thus nothing would be wanting to the fullness and completeness of the atonement. But for the sake of the respect and honor which God owes to Himself, it was devised by infinite wisdom and goodness, that the source from which that human body of the Redeemer, which would be hypothetically united to the Deity in the one person of Jesus, should be preserved free from all and every taint of sin. Hence it was devised that a virgin, by the co-operation of the Holy Ghost, should become the mother of the Redeemer, and that that virgin—mother should herself be preserved, from the first moment of her existence, from the moment of her conception in her mother's womb, immaculate, for the sake of the divine child whom she was predestined to bring forth, the Man God who was to be immaculate on Calvary, the immaculate lamb, the victim of propitiation whose blood should wash away the sins of the world. This preservation from original sin, of the mother of the Redeemer, for the sake of her son, is called "the Immaculate conception"; and though always believed by the great mass of Christians from the earliest ages on account of its perfect consonance with right reason, it was only in 1854, on the 8th of December, that it was erected into a dogma of faith by the seventy-two bishops, who, the Son of God became man, was born of the Virgin Mary, and died on Calvary in ATONEMENT FOR THE SINS OF ALL MEN.

His sacrifice of atonement, offered to His Heavenly Father, from the altar of the Cross was all-sufficient, and more than sufficient, to cancel the sins of millions of worlds. It was of infinite merit and value. It was offered for all. The barrier which by the sin of Adam prevented any member of the human race from entering heaven was now, through the merits of the Redeemer, taken away, so that any and every child of Adam has, through the merits of Christ on the cross, the right restored to him to gain heaven, provided he do his part to obey the law

of God and become a sharer in the merits of Christ. The sacrifice of the Redeemer fully satisfied God, but does not take away from man the noble faculty of his free will—his power of choice between good and evil—nor his obligation to obey the law of God, nor his accountability for his acts to the just Judge, who will render to every man according to his works. Without the great atonement of the Redeemer man could not, after the fall, gain heaven. By virtue of that atonement he can gain heaven if he fulfil the law of Christ. Our Divine Saviour, having accomplished the great work of atonement which He had undertaken to perform Himself in person, prepared to return to the bosom of His Father whence He came. But ere leaving this world He provided for the perpetuation of that ministry which He had begun, of which He was the great High Priest, according to the order of Melchisedek. This is the ministry of saying souls—of applying the merits of His atonement to the souls of men, of preaching the gospel, of promulgating to all men the law of God; and then when they believe and obey and are duly disposed of communicating to their souls His grace through the sacraments which He instituted, and through the great commemorative Eucharistic sacrifice of His body and blood, the Mass, which He first celebrated at the Last Supper the night before He offered the bloody sacrifice of Calvary, and permanently established the same to be ever after celebrated in His church, when He commanded His Apostles: "This do ye for a commemoration of me." To this ministry in His church, of which the apostles, after Himself, were the first members, and of which you, My Lord Archbishop, are now the successor, OF THE REGULAR LINKS IN THAT PASTORAL CHAIN.

He communicated full authority to act in His name as is clear from the following texts:—"All power is given to me in heaven and on earth. Going therefore teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world."—Matt. xxviii. 18-20. "Peace be to you. As the Father has sent me I also send you. When He had said this He breathed on them; and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained."—John xxi. 21-22. "And I will ask the Father and He shall give you another Paraclete that He may abide with you forever. The Spirit of truth. . . The Paraclete, the Holy Ghost whom the Father will send in my name, He will teach you all things and bring all things to your mind whatsoever I have said to you."—John xiv. 16-26.

After the ascension of our Lord to Heaven He sent the Holy Ghost, as He had promised to enlighten, guide, and give energy to the pastors of His church, in fulfilling their ministry. The Holy Ghost came in a public, audible and visible manner, on the day of Pentecost, as we read in the first portion of the Acts of the apostles. There was a noise of a strong wind when He came; and he alighted on the heads of the Apostles in the form of tongues of fire. Then immediately they began to exercise their ministry, in an earnest, zealous and effective manner. St. Peter, as chief, began the work of preaching, and thousands were converted by his first discourse, and were baptized and

MADE MEMBERS OF THE CHURCH. This continued from day to day. "And the Lord daily added to the Church those who were to be saved." Thus was fully constituted the Church of Christ, by the advent of the Holy Ghost. Thenceforward the Holy Ghost became the spiritual motive force that actuated the work of the ministers of the Church—Pastors or shepherds, and the agents or instruments, but willing and efficient ones, actuated by the Holy Ghost. In the beginning, as now, the Church consisted of two great parts, the flock and their pastors—the laity and clergy, the teaching church—authorized to preach and govern and administer the sacraments, and the body of the faithful, who were to receive and obey. Later on each part, but more especially the teaching and governing portion, became multiplied and subdivided into subordinate rank and sections, as the ever-increasing work of the ministry required. The germs or principles of this development and distinction of rank existed from the beginning in the two distinct orders of apostles or bishops—and the inferior ranks of presbyters or deacons, and the deacons, who could preach, baptize, &c., but could not give the sacraments of the Holy Ghost, which required the apostles or bishops. Subsequently the bishops became distinguished into various grades—patriarchs, primates, archbishops and simple bishops—according to their respective jurisdiction, but the sacramental order of the episcopate remaining the same in all. The office of Chief pastor, or Pope, was instituted by Christ Himself, as we see very clearly in three different places of the Gospel, when St. Peter was appointed to that office.

"And Jesus came into the quarters of Cesarea Philippi, and He asked His disciples saying: Whom do men say that the son of man is? But they said: Some John the Baptist, and others Elias, and others Jeremias or one of the Prophets. Jesus said to them: Whom do you say that I am? Simon Peter answered and said: Thou art Christ the Son of the Living God. And Jesus answering said to him: Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in Heaven. And I say to thee that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall also be bound in heaven; and whatsoever thou shalt loose upon earth, it shall also be loosed in heaven."—Matt. xvi. 13, 19.

"Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and thou being once converted confirm thy brethren."—Luke xxii. 24, 32.

"When therefore they had dined Jesus

said to Simon Peter: Simon, son of John lovest thou me more than these? He saith to him: Yea: Lord thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea: Lord thou knowest that I love thee. He saith to him: Feed my lambs. He said to him: Feed my lambs. He said to him: Feed my sheep."—John xxi, 1-17. To-day the successor of St. Peter, though in sacramental order, a Bishop, is in rank and jurisdiction like St. Peter, the universal Bishop, the medium and source of jurisdiction, through whom all other bishops are called and commissioned to "govern the church of God" in their respective particular dioceses. To-day we see the ILLUSTRATION OF THIS IN THE SACRED FUNCTION at which we are assisting. A few months ago a modest but learned and devoted priest within the ecclesiastical Province was recommended to the Sovereign Pontiff by those whose office and duty it was to present the names of fit and worthy candidates for the then vacant Metropolitan See of Halifax. This sending of names is only to give information to the Pope. It is his right, and sometimes his practice, to pass over all such names and select another whom otherwise he knows and judges to be the most fit for the office. In this instance the Holy Father approved of the one recommended. On the 21st, of last January, the feast of the angelic young Virgin and Martyr, St. Agnes, we assisted in this Cathedral at the consecration, in the episcopal order, of the new Pastor selected and appointed by the Pope. To-day, feast of the Assumption into Heaven of the Virgin of Virgins, the Immaculate Mary, we have the complement and perfection of his installation as Archbishop of Halifax, by his investment with the Pallium. It only remains for me now to express the feeling of delight and gratitude to us all, that the same Holy Ghost the comforter who directed the choice as we have every reason to hope and believe, has thus far perfected His own work by blessing the administration of the new Metropolitan of this See, seconded and aided as he is by his devoted clergy, and faithful people, as also by his kind fellow-citizens of every class and profession.

To-day is the Patronal Feast of St. Mary's Cathedral and of the R. C. Temperance Societies of the congregation who honor the occasion by their presence and processions. Permit me to express my congratulations and felicitations also to them. It is also the anniversary of the episcopal consecration of the Prelate who performed the ceremony of conferring in the name of the Pope the Pallium on the Archbishop. On that same occasion it was my lot (humble and unworthy though I was) to be associated with His Lordship, Bishop McIntyre, in his cathedral at Charlottetown, when he both received the office of Bishop. Since then it was my lot to visit frequently His Lordship, and I was ever more and more impressed with the feeling that there was not in the church a more noble hearted, devoted Bishop. To-day then I congratulate His Lordship on seeing one of his own spiritual sons, elevated and exalted to be his colleague and even superior. May both live and labor for God and for their flocks many happy years! It is not inappropriate to mention a word about the kind, paternal interest and loving sympathy manifested by the amiable, gentle but at the same time wise and laborious Sovereign Pontiff, Leo XIII, in behalf of the bishops, clergy and people of our ecclesiastical province—and even of all Canada—on the occasion of my recent visit of filial duty to His Holiness. While wishing you the Apostolic Benediction which the Pope sends through the respective pastors to their flocks, I beg of you to unite with us in praying God to bless, guide and protect for many happy years to govern the church, His Holiness Leo XIII.—Amen!

After the conclusion of the sermon the different societies left the church, reformed in order as before and marched along Barrington street to St. Paul's, Argyle, Jacob, Brunswick, down Gerrish to Water, Pleasant, and Spring Garden Road, and dispersed at the Drill Shed. The turnout was a particularly fine one, each society being well represented.

James Cullen, Pool's Island, N. F., writes: I have been watching the progress of Dr. Thomas' Electric Oil since its introduction to this place, and with much pleasure state that my anticipations of its success have been fully realized, it having cured me of bronchitis and a soreness of nose; while not a few of my 'rheumatic neighbors' (one old lady in particular) pronounce it to be the best article of its kind that has ever been brought before the public. Your medicine does not require any longer a sponsor, but if you wish me to act as such, I shall be only too happy to have my name connected with your prosperous child.

THE GREAT SECRET OF BEAUTY lies not in the emallers or the tonorial art, but it depends upon good health, a fair, brilliant complexion, rendered so by pure blood. Burdock Blood Bitters purify the blood, cure Scrofula and all diseases of the Blood, Liver and Kidneys. 25,000 bottles were sold during the last three months.

The gloomy fears, the desponding views, the weariness of soul that many complain of, would often disappear were the blood made pure and healthy before reaching the delicate vessels of the brain. Ayer's Sarsaparilla purifies and vitalizes the blood; and thus conduces to health of body and sanity of mind.

Never undertake a long journey without a bottle of Dr. Fowler's Extract of Wild Strawberry in your travelling case, to guard against sudden attacks of Colic, Cholera Morbus, Diarrhoea, Sick Stomach, Sea Sickness, and troubles incident to change of climate, water, diet, etc. It is a really and reliable relief.

Ayer's Ague Cure, when used according to directions, is warranted to eradicate from the system all forms of malarial disease, such as Fever and Ague, Chill Fever, Intermittent, Remittent and Bilious Fevers, and disorders of the liver. Try Fowler's Extract of Wild Strawberry; it is infallible for Dysentery, Colic, Sick Stomach and Bowel Complaint.

REV. MR. MANN'S Recent Vision of Heaven Made Somewhat Light of a Giddy Layman.

Cincinnati Enquirer. "It was but a vision, and visions are but vain."—Dryden. A Congregational minister of Cleveland had a vision of heaven recently. He tells how he "walked about with two young girls, who held him by the hands." Well, that's heavenly enough, goodness knows! A worldly, sinful young man of twenty-four would be satisfied with that kind of heaven. But about this "young girl" business. It seems to us that nearly all the ministerial visions of heaven we ever read—save only that of one St. John who had quite a vivid, impressive and well authenticated vision some years since while residing on the Island of Patmos—run to this "young girl" idea very largely. An eminent pagan poet, long ago invented this "young girl" heaven, and Christian ministers who have visions of heaven often seem unable to improve on the pagan patent. Now, it was all right for Rev. Mr. Mann, of Cleveland, to go wandering about in heaven with a "young girl" clinging to each hand. We don't know whether Rev. Mr. Mann is a married man or not. He didn't say anything about seeing Mrs. Mann while he was in heaven, but he saw beautiful maidens in profusion, besides the ones who never let go of his hands. Now, as we said before, we repeat, this is all right. We don't object to "young girls" down here, and we think we would enjoy their company in heaven; but can't the good men who see visions of heaven kind of look around while they are there, and let go of the girls long enough to shake hands with some of the good old mothers in Israel who were saints even before they died. Just think what a novelty it would be for the next preacher who goes to heaven in a vision to come back and tell us that he walked about the golden streets "with two old women who held him by the hands!" It would be delightful to have a little variation on this "young girl" business. Now St. John, the divine, whose vision of heaven was about as clear as that of any man in Cleveland, doesn't seem to have gone about handcuffed with "young girls." He mentions several women whom he saw: "a woman clothed with the sun" and "a great red dragon" and another woman "arrayed in purple and scarlet, having a golden cup in her hand full of abominations," sitting "upon a scarlet colored beast full of names of blasphemy," and this woman was "drunken with the blood of the saints and martyrs." But he doesn't mention any "young girls" or maidens. Brethren, it takes a ripe seer of the nineteenth century to give visions in which he sees as the only man in heaven, and we propose to have a little variety in these visions. Surely, there is somebody in heaven beside a multitude of "young girls" and one parson. Give the rest of us a little show in these visions, or we will utterly cast aside all these modern prophets and abide by the vision of St. John, wherein all his angels are men, and are called by his name. Every one of them and all the women are terrible. We don't object at all to a certain judicious mixture of the "young girl" element in beatific and celestial visions; but there is a namby-pambyism about it when the entire prescription is compounded of one part good man and ninety-nine parts "young girls" that is utterly unpalatable east of Salt Lake City. Go, get thee to a nunnery, or "revise your effeminate visions of heaven. Why, man alive, can't you see it's belittling a subject of inconceivable sublimity and grandeur to fashion heaven on the model of an ice-cream saloon on Saturday night!

Religion is the only effective agent of civilization. Without it, the most learned can only be classified as educated brutes. MOTHERS DON'T KNOW.—How many children are punished for being unclean, willful, and indifferent to instructions or rewards, simply because they are out of health. An intelligent lady said of a child of this kind: "I thought I should know that if they would give the little moderate doses of Hop Bitters for two or three weeks, the children would be all a parent could desire."

PERSONS OF SEDENTARY HABITS, the greater part of whose time is passed at the desk, or in some way bent over daily tasks, cramp the stomach, weaken its muscles, and incur dyspepsia early. Their most reliable and safest medicinal resource is Northrop & Lyman's Vegetable Discovery, the Great Blood Purifier, and which is especially adapted to indigestion, Biliousness, Constipation and Poverty of Impurity of the Blood. Sold by Harkness & Co., Druggists, Dundas St.

The Wild Strawberry leaf is a good antidote to the poison of the green apple and cucumber. In other words, Dr. Fowler's Extract of Wild Strawberry is a sure cure for Colic, Cholera Morbus, Cramps, Dysentery, and all Bowel Complaints, so often caused by the irritating effects of unripe fruit.

Mr. C. E. Higgins, Beamsville, writes: "A customer who tried a bottle of Northrop & Lyman's Vegetable Discovery says it is the best thing he ever used, to quote his own words, 'It just seems to touch the spot affected.' About a year ago he had an attack of bilious fever, and was afraid he was in for another, when I recommended this valuable medicine with such happy results." Sold by Harkness & Co., Druggists, Dundas St.

Mr. James J. Anslow, Newcastle, N. B., writes: "Mrs. Anslow was troubled with Lung Disease, and until she took Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda had little or no appetite; but after taking a bottle or two she gained appetite and had a relish for her food, which was quite a help to her in keeping up against the disease. As we are out of yours, and cannot procure any here, she is taking another Emulsion; but as we prefer your preparation to any in the market, will you kindly ship me some at once and oblige."

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THOMAS COFFEY, Publisher & Proprietor.
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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 one and principle; that it will remain, what 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. I am confident that under your experienced management the Record will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,
Yours very sincerely,
+ JOHN WALSH,
Bishop of London.

MR. THOMAS COFFEY
Office of the "Catholic Record."
LETTER FROM BISHOP CLEARY.

Bishop's Palace, Kingston, 13th Nov., 1882.
DEAR SIR.—I am happy to be asked for a word of commendation to the Rev. Clergy and faithful laity of my diocese in behalf of the CATHOLIC RECORD, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh. I am a subscriber to the Journal and am much pleased with its excellent literary and religious character. Its judicious selection from the best writers supply Catholic families with most useful and interesting material for Sunday readings, and help the young to acquire a taste for pure literature.
I shall be pleased if my Rev. Clergy will condescend upon their congregations to read the Record among their sermons.
Yours faithfully,
JAMES VINCENT CLEARY,
Bishop of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD

Catholic Record.

LONDON, FRIDAY, SEPT. 7, 1883.

FRANCE AND GERMANY.

The late wanton onslaught on France by the North German Gazette, which draws its inspiration from official sources, is indicative of the existence on the part of Bismarck of a fixed purpose to seize on the first opportunity of resorting to arms against France, with the view of completely disabling her and thus rendering her powerless as a rival of Germany. Another French war would, in the estimation of the wily chancellor, serve to draw public attention at home from the urgency of those reforms, which he persistently and unreasonably denies the German masses, and by inflicting another humiliation on French arms will relieve his country, at least for some years to come, from all uneasiness in respect of aggression or assault from France. The German people are far indeed from contentment. The last war with France was as severe a strain as their energies or means could bear. They are in urgent need of various important social and political reforms, without which they cannot rest content. The semblance of constitutional government which they enjoy has conferred but few, if any, lasting benefits on them. True, indeed, they elect their representatives to the imperial and national Chambers, but these representatives are not permitted to bring about administrative changes in accordance with the sound principles of constitutional government, as elsewhere understood and practiced. They may vote disapproval of government measures, they may censure ministers at will, but cannot, according to the vicious practices established in Germany, oust them from office. For nearly all practical purposes, then, the people might as well have no representatives in the various legislative bodies. Were these bodies blessed with the efficiency that should characterize every legislative assembly, many of those crying abuses, relics of feudal absolutism, which now afflict the masses of the population would have long since unceremoniously disappeared. But these abuses are linked, in the estimation of the chief supporters of the Bismarckian policy of despotism and exclusiveness, with the very existence of the monarchical and imperial system and are, therefore, fostered and preserved with the most jealous regard. Bismarck himself has a hearty contempt for the popular system of government. So long as the people are willing to be abused by him, or any other minister trusted by the sovereign, everything is well, but let the people presume to think for themselves, let them demand a voice in the disposition of the taxes they pay, let them claim that it is their right to know the policy and purposes of ministers, to disapprove of that policy and these purposes if they see fit, let them assert that it is not alone the confidence of the sovereign but primarily and necessarily the confidence of the people ministers must possess, and then the soul of the

Chancellor grows wrath, then he loudly asserts the divine right of kings and proclaims the absolutism of ministers. Under the constitutional system everywhere best administered, ministers are indeed absolute enough, so much so in fact that royal intervention has at times to be resorted to, for the protection of private rights against their aggressive tendencies.

Regardless, however, as Bismarck may generally be of popular approval or disapproval, he has at times manifested a morbid desire of exciting the lowest prejudices of the populace in support of his policy. This he attempted to do in his inglorious war on the Catholic Church. This he now attempts by exciting the national animosity against the French. The menacing article in the North German Gazette has created a feeling of severe and general disapprobation throughout Europe. The Bismarckian organ accuses France of threatening the peace of the world, but is not that statesman who is ever seeking without reason some cause of quarrel the greatest disturber of the peace anywhere to be found? France is earnestly desirous of peace. Her weak and unhappy domestic policy unfits her for a severe or prolonged struggle, and so long as her statesmen persist in that short sighted and unfortunate policy just so long will France be helpless at the feet of Germany or any other aggressive or unscrupulous power.

For the good of Europe and the security of the world we hope that the French nation will soon rise from the dejection and weakness into which infidel legislators have led her. It is not in the interests of the European nations that Germany should be any more powerful than she is now. The humiliation of France in 1870-1 destroyed that equilibrium which continental statesmen had for more than a century declared it their purpose to maintain. Their declarations in this regard proved of little value when the armies of France were, thirteen years ago, swept from the battlefield, and the might of that great country laid low. So, we fear they would now prove, were France and Germany once more involved in war. France would have single-handed to face the colossal power of Germany. As yet she is unable to do so. But who can tell what the future has in store for a nation to which the world owes so much? Who can say but that in a few years the defeat of Sedan and the humiliation of Versailles will be wiped away? Who can say but that under Christian rulers France may not again be the foremost nation in the world, obliterating by a wise Christian policy the very memory of her present unfortunate disregard of religious and national obligations?

MOST REV. DR. CLEARY.

His Lordship, the Most Rev. Dr. Cleary, Bishop of Kingston, has it, we believe, in contemplation to make an early visit to Ireland. It is now nearly three years since this devoted, learned, and truly amiable prelate took possession of his diocese amid the hearty rejoicings of clergy and people. Called to preside over the diocese of Kingston at a most critical and difficult period in her history, Dr. Cleary at once manifested those high qualities called for by the occasion and the position. During the short time he has been in Canada, he has won the esteem of all with whom he has come in contact. His mental acquirements, wholly devoid of every semblance of tinsel adornments, are of a character exalted and commanding. This combined with a manner truly gentle and gracious, gives Dr. Cleary the singular influence he possesses as a writer and speaker. As a sacred orator he stands indeed, in respect of splendid diction, imaginative power and argumentative strength, the peer of any in the Dominion of Canada. His labors in the diocese of Kingston have been constant and unremitting. Well, therefore, has he earned the brief repose he now purposes to seek in the land of his ancestors. His faithful flock will, we doubt not, follow him with best wishes and hearty hopes that he may return fully recuperated to resume his labors of love and apostolic devotedness in their midst.

A NEW ERA.

The completion of the North Pacific Railway from the head waters of Lake Superior to the shores of the Pacific ocean marks the opening of a new era in American railway progress. The new line traverses a country rich in timber, minerals and agricultural resources. It opens to immigration some of the most favored regions on the face of the earth and will, no doubt, add in an incalculable degree to American wealth and American population. To the vast majority even of Americans the belt of states and territories between Lake Superior and the Pacific is a veritably unknown land. It will now soon cease to be so. It will be from this time forward visited by the pleasure seeker and the fortune hunter, as well as by the patient, toiling, and expectant immigrant. Its plains, its hill sides and its valleys will, before the close of the century, become the home of a population as hardy, as thrifty and industrious, as any that owe allegiance to the American republic.

Its completion, it has been often said, would be coeval with the collapse of the Canadian Pacific Railway scheme. Not so, however. The Canadian Pacific traverses a country, to say the very least, nowise inferior to that just opened to the outside world by the Northern Pacific. It penetrates a vast region equally rich in mineral wealth, and more than equally blessed with agricultural resources of every description. British Columbia is, it is well known, one of the richest timber regions in the world, and will find ready markets in the east by means of both roads. The completion of two roads across the northern half of the continent will serve to prove to the outside world that it is not alone in these regions favored with a mild climate that America is rich, but that its great wheat growing plains away in the far North could never be relieved of their produce without the adequate means of communication provided by the Northern Pacific and Canadian Pacific roads. The construction of these lines is, to our mind, the beginning of a veritable new era for this continent by opening to the world the shortest routes from Northern Asia to Europe and offering to the overcrowded nations of the old world homes for their suffering and starving millions.

MARVELLOUS GROWTH.

The Ottawa Free Press, one of the most spirited and enterprising sheets published in this Province, has lately removed its place of publication to larger and more commodious premises. In fact its new publishing house may be fairly said to rival any establishment of the kind in the Dominion. We rejoice at our contemporary's success, as well on its own account, as because of its affording incontrovertible testimony to the solid growth of the Dominion capital. Our contemporary, reciting its own history, says that when the Free Press first appeared in the closing days of 1869, the journalistic field at Ottawa was occupied by two morning and one evening paper. Ottawa was not then, it adds, pushing, progressive place it is today. "The Parliament and Departmental Buildings were unfinished and the surrounding grounds were rough from the hands of nature. All our present magnificent churches, except the Basilica, our splendid school houses, Dufferin bridge, the water works, the main sewer, the City Hall and the iron bridges at the Chaudiere were unbuilt. Only one railway, the St. Lawrence and Ottawa, gave access to the outside world. The Canada Central, now the Canadian Pacific, was still on paper, the North Shore and the Canada Atlantic undreamt of. A wing of the Rifle Brigade was quartered in the building now occupied by the Geological Museum. Miles of streets now lined with business houses and residences were then open fields. Partial as this retrospect is, it will give an idea of the marvellous growth of Ottawa in the short space of thirteen years." That growth has been indeed marvellous, and from the Catholic standpoint specially so. There are now in Ottawa nearly as many Catholics as there

was of population altogether at the time our contemporary first saw life. There are in the capital five parish churches all built of stone, some of them in point of architectural merit and interior embellishment second to none in the Dominion. There are besides Catholic educational establishments, which, like the College of Ottawa, the convent of the Congregation de Notre Dame, and the Academy of Notre Dame du Sacre Cœur, accomplish a mission whose results are acknowledged and appreciated throughout the country. These institutions are but yet in their infancy, but their activity shows of what a hardy and vigorous growth is the Catholicity of the Ottawa Valley.

The growth of Catholicity in the city has hardly kept pace with its growth in the rural districts. The Catholic population of the diocese of Ottawa, from which the Vicariate Apostolic of Pontiac with 28,000 Catholics was lately cut off, exceeds by six thousand that of the whole diocese at the time of Bishop Duhamel's appointment nine years ago, when it was nearly 100,000. This is indeed a gratifying exhibit and must be a veritable source of congratulation to the entire Catholic population of Canada.

THE ARCHBISHOPAL SEE OF HALIFAX.

The great festival of the Assumption was for the Catholics of Halifax a day of special rejoicing. The Catholics of that beautiful metropolis have always been noted for a warm and hearty devotion to the Mother of God, which finds expression in their glad and fervent celebration of every festival set apart by our Holy Church in her honor. The festival of the Assumption has always been for them a day of earnest prayerfulness, hearty thanksgiving, and true Catholic rejoicing. This year especially was it so, for that day had been appointed for the conferring of the pallium on the Most Rev. Dr. O'Brien, their revered and cherished Archbishop. But a few months have elapsed since Dr. O'Brien's consecration and installation as Archbishop of Halifax. Suddenly called from pastoral labors in a quiet country district to one of the highest and most prominent, as well as responsible ecclesiastical positions in the Dominion, Dr. O'Brien has during the brief period he has held the post, adorned by the virtues and talents of his illustrious predecessors, displayed a zeal and prudence and administrative tact together with an invariable kindness of disposition that have won for him universal esteem and affection. Every one is now more than ever convinced that no better appointment could have been made to the See of Halifax than that of Dr. O'Brien.

The ceremony of his investiture with the pallium drew together one of the largest congregations ever assembled in Halifax. Bishop Rodgerys, of Chatham, N. B., preached the sermon on the occasion with his accustomed eloquence and searching power of reasoning. Many were the prayers offered up and the hearty wishes formed for the long life and prosperity of His Grace the Archbishop. To their prayers and good wishes we desire to add ours which, however feeble, are hearty and sincere.

DIOCESE OF HAMILTON.

Le Monde is responsible for the statement that Father James Joseph Carberry, of the Order of Friars Preachers, has been notified by the Propaganda of his appointment to the vacant See of Hamilton. Should the report of the appointment be confirmed, it will, we feel assured, be received with heartfelt pleasure not alone in Hamilton, but throughout the country. Father Carberry is not unknown in Canada. One of the most distinguished members of the venerable order of St. Dominic, he will be a welcome addition to the hierarchy of Canada. We bespeak for Father Carberry, in the event of his coming to Hamilton, a cordial greeting from the faithful clergy and devoted laity of that diocese as well as a happy and successful administrative career.

ANOTHER OPENING.

Mr. O'Shaughnessy, senior member for the City of Limerick, has been appointed to a government office, and has, thereby, vacated his seat in Parliament. For some time past he has not represented the views of his constituents, who will, therefore, feel a very natural satisfaction at his withdrawal from Parliament. The "city of the violated treaty" will now have the opportunity, it has no doubt long desired, of pronouncing on the important issues at present before the Irish nation. It will be remembered that Limerick was the first constituency which, on the inauguration of the Home Rule movement declared unanimously in favor of home government for Ireland. Since the death of Isaac Butt that historic city has not been creditably represented in Parliament, its present members having obtained seats by pledges they have not even made a decent attempt to fulfill.

We are glad that it is Limerick that will have the first opportunity of re-echoing in Munster the cry of triumphant determination first raised in Monaghan and then bravely caught up in Wexford and Sligo. We are glad of it, because there is no constituency in the South more keenly alive to the national wants or more thoroughly in accord with the national aspirations as the city of Limerick. No city in Ireland, with the single exception of Galway, suffers so much from the absence of home government as does this noble old town. Admirably situated to control a great trade, Limerick, with all its advantages, is forced to be content with a restricted local commerce and manufactories of the most limited character. With an Irish legislature Limerick might justly expect to become, with its unrivalled harbor facilities and its adaptability to meet the industrial wants of one of the most fertile and populous districts in Ireland, a very large and progressive city. We may, therefore, expect that the citizens of Limerick will gladly seize on the opportunity offered them to give emphatic endorsement to the verdict in favor of Irish self-government, so lately rendered by Monaghan, and so nobly emphasized by Wexford and Sligo.

THE OUTLOOK IN IRELAND.

The close of the session brings the Irish people face to face with the probability of a general election. The Gladstone administration, which entered office under auspices so very favorable, has been since its first session constantly losing prestige and support. The first minister, while in opposition, had promised, were his party once more entrusted with the responsibilities of office, to take the lead in domestic reform of a most important character. These proposed reforms included the concession of some system of home government to Ireland. With hearty satisfaction, therefore, did the people of Ireland hail the re-accession to office of Mr. Gladstone and his party. But no sooner were these latter placed in power, than a genius more evil than that which had governed Lord Beaconsfield's Irish administration entered into them. Ireland was in the throes of famine. But not only did the new government devise no relief for the famine-stricken Irish, but completely forgot the pledges made through its chief, of granting Ireland in some form the inestimable boon of self-government. Instead of measures relieving famine and restoring to the Irish nation, in a manner however limited, the exercise of their right of self-government, the administration had recourse to the old Tory alternatives of coercion and martial law.

Seized with an indignation as just as it was deep the Irish nation then repudiated the Gladstone government. Mr. Forster, who, by some unfortunate misconception of his powers, had been appointed Chief Secretary for Ireland, at once began a war of extermination on the Irish leaders. There were state trials and when they failed, arbitrary arrests and lengthened imprisonment without even form of trial, all worthy the most despotic days of Oriental cruelty and the most savage tyranny. Representatives of the people were seized on and cast into prison for daring to address their constituents on the momentous issues of the crisis into which a short-sighted and narrow-minded minister had plunged Ireland; innocent men were torn from their families and likewise thrown into chains, because, forsooth, it was known that they loved their country and cherished its independence. At length the government saw the necessity of removing Forster, whose name will ever be odious to the lovers of free-

dom and justice everywhere. He was replaced by Lord Frederick Cavendish, a large hearted and generous minded nobleman, cut off at the very beginning of what it was hoped, would be a brilliant and successful career in an office wherein no man has yet achieved brilliancy or success, cut off by the wretched victims of a secret conspiracy organized by men since taken into government pay. For the crime of these unfortunate men the Gladstone government evidently held the whole Irish nation responsible, and by appointing Mr. Trevelyan to the office of Irish Chief Secretary revived the very policy of vexation and tyranny condemned by the removal of Mr. Forster. In the discharge of his duties as leader of the Irish administration, Mr. Trevelyan has displayed the narrowness, bitterness and incapacity which so sadly and pre-eminently characterized his predecessor. His official career has therefore been cursed by failure and disappointment. Irish discontent remaining to day as living a factor as any time in the history of British misrule in Ireland. Mr. Gladstone has likewise been unfortunate in British domestic legislation. Urgent reforms called for by his most devoted supporters his government has failed to deal with, and the time of Parliament consequently wasted in ignoble struggles with a brave Irish minority or fruitless discussions with a united and determined conservative opposition on the weakness of the government at home and abroad.

In the bye-elections the government has sustained some severe reverses as well in Britain as in Ireland. In the latter country there has been a general uprising against the administration, of which Monaghan, Sligo and Wexford attest the intensity and unanimity in feeling. Were an appeal now made to the people little doubt there can be that the government would be ignominiously defeated. In Ireland the Nationalists expect, upon good grounds, to carry eighty or eighty-five seats. Mr. Parnell himself will, it is said, contest both the city of Dublin and the county of Down. He is likely to carry both seats and if so will probably sit for the latter constituency. The party of self-government will also, it is believed, carry all the seats in Munster, all in Connaught, all, with three or four exceptions, in Leinster, and besides redeem eight or ten in Ulster, thus securing an overwhelming majority of the Irish delegation.

At each of the last two general elections the Irish Nationalists secured nominal majorities, but these majorities rapidly melted away before the sunshine of ministerial favor. The Irish people have now clearly determined that after the next election the majority must be real, united and active.

We have already spoken of the urgency of providing remuneration for the faithful representatives of the Irish people in Parliament. It is but right that if a man serves his country faithfully, he should be remunerated for his services. There are but few men comparatively in Ireland, or for that matter in any other country, that can afford to give six or eight months of the year to public business to the total neglect of their own private affairs. It were a gross injustice to any man individually, not to speak at all of his family, to expect him to sacrifice his own limited means and lose so many opportunities of bettering his fortune by unremitting attention to Parliamentary duties during the greater part of the year.

We hope that before the next Parliamentary elections in Ireland, a fund to which Irishmen everywhere will be asked to contribute, will be organized for the payment of Irish members of Parliament. By that means an efficient Irish delegation to the British Commons will be ensured. Steps should also be taken to put candidates of popular politics early in the field. In this respect the Irish leaders can afford to take a leaf from the book of American politicians. On this side of the Atlantic it is not customary, though in some cases it happens, to place candidates in the field at the eleventh hour. Nominations are made weeks and months before the battle, so that the people have every opportunity of becoming acquainted with their future representatives. This is a custom which might be, we believe, profitably introduced into Ireland.

Mr. Parnell's determination not to visit America this year may be taken as an indication of his purpose to devote his whole time and energies to the struggle in which he is engaged. With skillful leadership the battle may be said to be won. Ireland never before exhibited on the eve of a great political struggle the same calmness and resolution that to-day guide her councils.

The Rt. Rev. Francis Kerrill Amherst, D. D., a well-known Catholic prelate, and formerly Bishop of Northampton, is dead. He was born in London, March 21, 1819. He was educated at St. Mary's College, Oscott, where, after his ordination in 1846 he became a Professor. Afterwards he resided for some time in a Dominican monastery at Leicester, and in 1856 he was appointed missionary rector of the Church of St. Augustin at Stafford. He was consecrated Bishop of Northampton, in succession to the Rt. Rev. William Waring, the first Bishop, July 4, 1855. He published "Lenten Thoughts, drawn from the Gospel for each day of Lent," in 1873.

FRANCE AND MADAGASCAR.

The release of mademoiselle English Madagascare, who natives to hostility French, has it a British sensibilities at least, quieted France will now be a great part of the of Madagascar, with curing virtual possession the use of discretion. It is impossible that any joint protection on the island by England. It must be under the power only, respect of the Christian war government. We that French arms such signal success seas, the more so that France has so weakened the French national colonial policy of of conquered races of a liberal and enter. In fact its 15 times, been carried. But notwithstanding this regard it is a stand very favor with the much vaunt of the English. much good will French protectors western Madagascar religion in that co-

DIOCESE OF OTTAWA.

His Lordship Ottawa on the return to his episcopal visitation of those case in the Gatinnes as stated in our last issue in the valley another large and tary of the Ottawa now actively certain of the par situated in the co These parishes creation, having l sequence of an inf the older districts Argenteuil promi one of the most of the Province of Q

We give below visit in that coun Ponsoby..... Amherst..... Arundel..... St. Jovite de Salabert Cide..... JOY..... Loranger..... Marchand..... St. Faustine de Wolfe St. Adolphe de How N. B. de Montfort de We are glad chronicle the pro the county of Lordship himself interest in the w and to his earnest the movement is duo the rapid a crease of Catholic fertile districts Ottawa.

LAVAL.

The Quebec C gives the following by the Bishop of the difficulty b University of Qu treat School of M "To Eveque Fabr "Montre "Schola propos ari—suspense omni anno proximo—scr (TRAN "The school has ciliation to the everything. Th whole time for next year The Courier fe "It is in consp satch that the s will open its clas "At Quebec or tors of Laval U ceived no orders Grace Archbisho graphed to Cardi Monday evening His Eminence sta Apostolic visit ada to definitely

The Milwaukee 4th inst. says: " candidates entered Order of the School Mgr. Baz celebrat M. Abbelet, chap preached in English of Madison, in G thirty more will m

FRANCE AND MADAGASCAR.

The release of Mr. Shaw, the meddlesome English missionary in Madagascar, who had incited the natives to hostility against the French, has it appears satisfied British sensibilities and for the time at least, quieted British jealousy.

DIocese OF OTTAWA.

His Lordship the Bishop of Ottawa on the very evening of his return to his episcopal city from the visitation of those parishes of his diocese in the Gatineau Valley, set out, as stated in our last, to visit the missions in the valley of the Liégeois, another large and important tributary of the Ottawa.

We give below the itinerary of the visit in that county:
Fonseca..... 4, 5 Sept.
Amberst..... 6, 7
Arundel..... 8, 9
St. Jovite de Salaberry..... 10, 11
Clyde..... 12, 13
Joly..... 14, 15
Marchand..... 16, 17
St. Augustin de Wolfe..... 18, 19
St. Adolphe de Howard..... 20, 21
N. D. de Montfort de Wentworth 22, 23

LAVAL-VICTORIA.

The Quebec Courier du Canada gives the following telegram received by the Bishop of Montreal respecting the difficulty between the Laval University of Quebec and the Montreal School of Medicine:

"To Eveque Fabre,
'Montreal, Canada,
'Schola proposita Pontifici conciliari—suspende omnia—schola' continuet anno proximo—scribam.

"SIMEONI."

The school has proposed a reconciliation to the Pope. Suspend everything. The school will continue for next year. I write."

The Courier further says: "It is in consequence of this despatch that the School of Medicine will open its classes next October."

"At Quebec on Sunday the directors of Laval University had received no orders from Rome. His Grace Archbishop Taschereau telegraphed to Cardinal Simeoni and on Monday evening a cablegram from His Eminence stated that a Delegate Apostolic would soon arrive in Canada to definitely settle the question."

The Milwaukee Catholic Citizen of the 4th inst. says: "Tuesday morning forty candidates entered the novitiate of the Order of the School Sisters of Notre Dame. Mgr. Baz celebrated Mass and Rev. P. M. Abbelen, chaplain of the convent, preached in English and Rev. A. Zitterl, of Madison, in German. In a short time thirty more will make their profession."

IRELAND'S STRUGGLE FOR THE FAITH.

Ah me, I see the ruin of my house! The tiger now hath seized the gentle hand; Insulting tyranny begins to put Upon the innocent and weak throne; Welcome destruction, blood, and massacre! I see, as in a map, the end of all!

The siege and capture of Wexford were amongst the achievements of which the Puritan fanatics boasted loudly. Barbarity seemed to excel itself as they made their bloody progress through Ireland. If Drogheda was deluged in blood so was the gallant and heroic city of Wexford. Cromwell sought to quench its patriotism in the blood of its children, but in this he was mistaken. His success consisted chiefly in inflicting indelible disgrace on his own name. The writer, whose details of the Drogheda massacre we have cited, thus speaks of the fall of Wexford:

In Wexford, he states, the scenes of Puritan barbarism were again renewed. Cromwell having obtained possession of the town through the treachery of one of Ormond's officers, "thought it not good or just to restrain the soldiers from their right of pillage, nor from doing of execution on the enemy."

In his opinion the massacre of the inhabitants could only be likened to that of Drogheda, and he adds: "It pleased God to give into your hands this other mercy, for which, as for all, we pray God may have all the glory." In the same letter he estimates the number of the garrison thus butchered at 2,000, and recommends the Parliament to send over English Protestants to inhabit the city, as "of the former inhabitants not one in twenty can be found to challenge any property in their own houses. Most of them are run away, and many of them were killed in this service. God, by an unexpected providence in his righteous justice brought a judgment upon them causing them to become a prey to the soldiers."

It was on the 11th of October that the enemy entered the town of Wexford. The "History of the Jesuits in Ireland," by Father St. Leger (1655) thus briefly sketches the scene of slaughter that ensued:

"On the city being taken, Cromwell exterminated the citizens by the sword." Another contemporary record details the sacred sufferings of the friars of the order of St. Francis: "On the 11th of October, 1649, seven friars of our order, all men of extraordinary merit, and natives of the town, perished by the sword. Some of them were killed kneeling before the altar, and others whilst hearing confessions. Father Raymond Stafford, holding a crucifix in his hand, came out of the church to encourage the citizens, and even preached with great zeal to the infuriated enemies themselves, till he was killed by them in the market-place."

The Archbishop of Dublin, in a letter already referred to, repeats the same in a few words: "At Wexford," he says, "many priests, some religious, innumerable citizens, and two thousand soldiers were massacred."

The fullest narrative of the persecution in this town is presented by the bishop of the diocese, Dr. Nicholas French. Dr. French was foremost in sharing the perils and privations of his flock. From the place of his exile he thus wrote, Jan. 1673:

"It was the 11th of October, 1649; on that most lamentable day my native city of Wexford, abounding in wealth, ships, and merchandize, was destroyed by the sword, and given a prey to the infuriated soldiery, by Cromwell. There, before God's altar fell many sacred victims, holy priests of the Lord, others who were seized outside the precincts of the church, were scourged with whips; others were hanged; some were arrested and bound with chains; others were put to death by various most cruel tortures. The best blood of the citizens was shed; the very squares were inundated with it, and there was scarcely a house that was not defiled with carnage, and full of wailing. In my own palace a youth, hardly sixteen years of age—an amiable boy—as also my gardener and an artisan, were cruelly butchered; and the chaplain, whom I caused to remain behind me at home, was transpierced with six mortal wounds."

"These things were perpetrated in open day. From that moment (and this it is that renders me a most unhappy man) I have never seen my city or my flock, or my native land, or my kindred. After the destruction of my city I lived for five months in the woods, with death ever impending over me. There my drink was milk and water, a small quantity of bread was my food, and on one occasion I did not taste bread for five days; there was no need of cookery for my scanty meals, and I slept in the open air without either bed or bed-clothes. At length the wood in which I lay concealed was surrounded by numerous bodies of the enemy, who anxiously sought to capture me and send me loaded with chains to England. I burst through their lines and escaped, owing to the swiftness of my able steed."

In the library of Trinity College, Dublin, another letter of this prelate is preserved, written at the same period, and entitled "Apologia," being a defence of the course he had pursued in seeking his safety in exile. In it he thus addresses his accuser:

"You say nothing about my native city, Wexford, cruelly destroyed by the sword on the 11th of October, 1649; nothing of my palace being plundered, and of my domestics impiously slain; nothing of my fellow-laborers, precious victims, immolated before the altar of God; nothing of the inhabitants weltering in their own blood and gore."

death, explored even the highest mountains and most difficult recesses; the huts and habitations adjoining the wood, and in which I had sometimes offered the Holy Sacrifice, he destroyed by fire, and my hiding-places, which were formed of branches and leafy boughs of trees, were all overturned. Amongst those who were subjected to such annoyance, on my account, was a nobleman in whose house he supposed me to be concealed. He searched the whole house with lighted tapers, accompanied by soldiers, holding their naked swords in their hands to slay me the moment I should appear; but amidst all these perils God protected me, and mercifully delivered me from the hands of this blood-thirsty man."

In these extracts, the public square or market place is referred to as the chief scene of this wholesale massacre. Many of the principal inhabitants had assembled there, and no fewer than 300 females are said to have chosen the same place of refuge. They knelt around the great cross which was erected in its centre, and they hoped that their defenceless condition, their prayers and cries would move the enemy to compassion. The ruthless barbarian, the pagan Goth or Hun would have been moved to pity, but Puritan fanaticism had steeled the hearts of Cromwell's followers against every sentiment of mercy, and the market-place of Wexford was soon inundated with the blood of these martyrs."

Dr. French describes George Cooke, the commander of the Puritans in Wexford, as especially remarkable for his brutality and cruelty. Some instances recorded by the author of *Cambrensis Eversus*, more than justify his description. After stating that a security has been given by him to the inhabitants of Wexford, that they might reside in their own homes, he adds:

"But this same Cooke afterwards authorized Captain Bolton, before the expiration of the stipulated day, to scour that county with his cavalry and plunder it; then commenced an indiscriminate massacre of men, women, and children, by which not less than four thousand souls, young and old, were atrociously butchered."

Some have questioned the accuracy of the statement made by M'Geoghegan and Lingard as to the massacre of these females around the cross of Wexford; they say Dr. French and other contemporary writers would not be silent in regard of this particular. But these contemporary writers sufficiently describe the wholesale massacre of the inhabitants, without mercy being shown to age or sex; and any particulars that are added have a special reference to themselves. The same writers, when describing the destruction of Drogheda, are silent as to the massacre of the females in the crypts of St. Peter's Church; and were it not for the narrative of an officer, who himself was engaged in that barbarous deed, some critics would probably now be found to reject it as fabulous. The constant tradition, not only of Wexford, but of the whole nation, attests the truth of the statement of the above-mentioned historian."

In 1652, the same General Cooke, shut up 300 men and many infants in a house in the county of Wexford, and then setting fire to the house, all were burned in the flames. But Captain Gore, one of the officers under Cooke, succeeded in concealing on his horse, under his cloak, a little boy that had escaped out of the house. Cooke discovering the fact before they had retired, very far from the house, burst into a violent rage, severely condemned the captain, and returning himself with the poor little innocent boy, hurled him into the raging flames. Little wonder that Captain Bolton, who had formerly executed the savage orders of his commander, should emulate the ferocity and act on the principles of his master, and leave some other monuments of his own treachery and savageness."

After the siege of Wexford the next most important event in the war was the fall of Clonmel. The Catholic forces then were under the command of Hugh O'Neil, nephew of Owen Roe of immortal memory. He held out bravely against the enemy till the latter gave him honorable terms, which, wonderful to relate, were observed. Their observance is due, it must be said, not to Cromwellian regard for plighted faith, of which we have seen such unquestioned testimony, but to O'Neil's foresight and power to enforce them.

THE NEW BISHOP.

Rev. Dr. Carberry Appointed to the Diocese of Hamilton.

From the Hamilton Times. The rumor to the effect that Rev. Dr. Carberry, Prior of the Dominican Convent at Rome, had been appointed Bishop of Hamilton has been confirmed by a despatch received to-day by Rev. Chancellor Keough from the Archbishop's Palace, Toronto.

The new bishop is an Irishman by birth, and was for several years pastor of the Dominican Church, Limerick, where he became distinguished for his eloquence and zeal. He was chaplain to the troops for some years previous to his departure for Rome. Judging from information received from persons residing in the city who were personally acquainted with Dr. Carberry in Limerick, the Roman Catholic community have reason to feel jubilant over his appointment. He is said to be a divine of profound scholarship and saintly character, gentle and genial in disposition, and as eminent for his great oratorical powers as for his piety. Add to these a splendid physique, a countenance to win all hearts and command respect, and an Irishman's wit, and it is safe to predict that the new bishop will be popular with all classes and beloved and esteemed by his own flock. There is no doubt that he will distinguish himself as a ruler over the diocese which he so judiciously governed by the late Bishop Crinnon. Dr. Carberry is 63 years of age.

The Monde, of Paris, says: "We are in a position to announce that the Propaganda has informed the Rev. Father James Joseph Carberry, of the Order of Friar Preachers, of his appointment to the bishopric of Hamilton, Province of Ontario, Canada. The new bishop, at present the companion of the General of the Dominicans, is an illustrious member of his Order."

CHURCH DEDICATION AT BATHURST.

Chatham N. B. World, Aug. 22.

The new church of the Holy Family in Bathurst Village, of which the Rev. Wm. Varrily is pastor, was dedicated on Friday last. The day was bright and cool. The members of the congregation, with commendable zeal and enthusiasm, had lined the road from the Railway Station to the Church with spruce trees, which here and there by flagstaffs, from which floated to the breeze flags of all nations. An arch of spruce was erected near the station and presented a very pleasing effect. On the side facing the station was the motto in white letters on a red ground, "Benedictus qui venit in Nomini Domini;" on the other "Dieu marche avec vous dans le chemin;" in red letters on a white ground. At the top of the hill near the church was another arch very similar to the one at the station. On the side facing the town was seen the motto "The Holy Ghost hath placed Bishops to rule the Church;" in red letters on a white ground; on the other "Hommage et reconnaissance a nos premiers pasteurs," in white letters on a red ground. From the two ends of the arches flags floated. Over the gate of the Presbytery a handsome white cross was raised with the motto "Cead Mile Failte," in green letters on a white ground. At different points on the church grounds stood flagstaffs, and the exterior of the convent looked quite pretty surrounded by spruce trees with red bunting thrown gracefully around. Over the entrance the words "Welcome! Welcome!" stood out in bold relief. A distinguished party, consisting of His Grace Archbishop O'Brien, and His Secretary Father Murphy, His Lordship Bishop McIntyre and Father Gregory McDonald, P. E. L., His Lordship Bishop Rogers and a number of the Priests of his Diocese, arrived by the morning express train. His Grace and party were much pleased with the decorations along the way, and praised the good taste of those who did the work. After the solemn consecrating of the church, which began at ten o'clock, Pontifical Grand Mass was celebrated by Bishop Rogers, Fr. Pelletier, of Madawasco, was assistant Priest; Father Murphy of Halifax and Father McDonald of Charlottetown, Deacons of Honor, Father J. R. Doucet of Grand Anse and Father Meahan of Moncton, Deacon and Sub-Deacon of the Mass respectively. Father Varrily was Master of Ceremonies, assisted by the Rev. Mr. Doucet of Montreal and Father Richard of St. Louis. His Grace the Archbishop assisted at the mass seated on a throne on the epistle side vested in *cappa magna*. Very Rev. Father Barry, V. G., was Assistant Priest, and the Rev. Canon Saucier of Rimouski and Father Allard of Eel River, Deacons of Honor to His Grace. His Lordship Bishop McIntyre occupied a seat on the gospel side at the head of the choir. The following priests occupied seats in the chancel: Rev. Messrs. Dixon, Carter, Fitzgerald, E. Bannon, Babineau, S. J. Doucet, H. Doucet and Joyce of the Diocese of Chatham; Father Cormier, of Memramcook and Father Berubi of Rimouski. In addition to these a number of minor clerics and altar boys assisted at the mass. The beautiful altar was richly imported from Montreal, and a heavy coat was the centre point around which gathered this distinguished throng. At the end of the first gospel Father Carter, of Rimouski, the immediate predecessor of Father Varrily in the pastorate of the Church, after receiving His Grace's blessing, was conducted by the Master of Ceremonies to the pulpit and preached an excellent sermon from the text: "King Solomon offered a sacrifice—the King and all the people dedicated the House of God" (II Paral., VII. 5). This was the first grand temple ever dedicated. To-day had been shown the pattern of that temple, a stately pile, a gem, founded by your generosity, raised to the name of the only true God. After giving a history of the church from its inception the rev. gentleman in burning words extolled the fervor and Christian zeal of those who had built this temple for the greater glory of God—a monument more enduring than brass. After making a comparison between the Jewish sacrifice and the Christian sacrifice, he went on to say that if here the sacrifice offered up is the victim of Calvary, should not the temple be grand indeed! Contrasting parsimony and cheerful giving he said that one should give to Him as He has given to us, yet more, and to the generous heart God will give seven times as much. After defending the Church from those who called her idolatrous and accused her of malpractices he asked that over them might be cast the veil of charity. This was in consonance with Christ's sayings, as recorded in the New Testament, but the Church is founded on a rock and will live till time is no more. When judged by the touchstone science the sacred scriptures fail. So say those whom a little learning has made mad. Catholic writers have shown the fallacy of their arguments, and they have been unable to work any impression upon the Church of Christ. It is for us to keep His House undefiled, that we may pray Him to keep our hearts undefiled, so that we may live in that great boundless eternity.

This brief resume of the rev. gentleman's discourse but faintly outlines the general scope of his remarks, which space prevents our publishing in full; suffice it to say he was attentively and eagerly listened to throughout by the vast congregation. At the conclusion of the sermon His Grace the Archbishop gave the congregation the Pontifical blessing. Then the mass continued to the end, when His Lordship the Bishop of the Diocese spoke briefly, expressing his joy and congratulations on the completion of this House of God. The former pastor had worked industriously to enlarge the church that was burned, and it was appropriate that he should have preached on this occasion. In the evening, another Priest, a child of the parish, grown up under the shadow of his sanctuary, would preach in French. His Parish retains its pre-eminence among the Parishes of the Diocese. He rejoiced in the rebuilding of this church which was again renewed and re-established. He expressed his thanks to all who had sympathized and worked with the pastor. Not only had he to express his thanks to Catholics but to those of other confessions of faith who had aided in this work. He thanked them all and trusted God would reward them abundantly. It was thought the church had caught fire from the mill. The proprietors had made a generous contribution, and he on this occasion wished to express his thanks to them and hoped their work might prosper. Your former pastors, Fathers Carter and Pelletier, have come to-day to join in these holy and joyous ceremonies; other priests who have grown up in the Parish, some belonging to this Diocese, others to that of St. John, have also come for the same purpose. His Grace the Metropolitan of the Archepiscopal Diocese is present also to-day to express his good will and sympathy with the people over whom he has been placed. The venerable and patriarchal Bishop of Charlottetown, whom he might call his own senior twin brother, also honors to-day our festival. On the 15th of August twenty three years ago, we were consecrated together. The Bishop of Rimouski had been invited, but an ecclesiastical retreat was being held in his Diocese and he was unable to come. He had however sent the learned Canon Saucier, doubly welcome to us as an old friend, and Father Berubi, to represent him. After again expressing his thanks, and the gratitude of himself and Father Varrily to all, he called upon Father Pelletier, an old pastor of the church, to address them in French. Father Pelletier then expressed his joy at the fidelity and zeal witnessed in this parish over which he had long ago presided. It was a great pleasure to him to be present to-day to assist at the Dedication of the handsome structure so creditable alike to priest and people. It was a sign that the old faith still burned brightly in the hearts of his old parishioners. He urged upon them the necessity of living up to the tenets of the Faith so that they might live in the life beyond.

The gorgeous ceremonial of the church, the throng of distinguished prelates and priests, the bright sunshine, the beauty of the church and the enthusiasm and zeal of the people combined to produce an effect which will live long in the remembrance of Bathurst to the Holy Sacrament. Dinner was served in one of the rooms of the Convent which had been beautifully decorated by the nuns of the Cong. of Notre Dame for the occasion. Crowns and streamers hung from the ceiling where very neatly painted on little banners. The view from the doorway was very fine, the hallway and stairs having been decorated most artistically. The dinner was under the supervision of Mrs. Raphael Doucet, who is always to be found on occasions of this kind, assisted by a corps of ladies, and all that could have been desired. During dinner the band played beneath the windows. Evening service began at five o'clock, when Father S. J. Doucet, of Pokemouche, preached in French, assuring His Grace of the faithful attachment and fidelity of the parishioners of Bathurst to the Holy Sacrament, and expressing his congratulations and joy at the completion of this holy edifice. At the conclusion of his sermon the building committee of the church on behalf of the laity entered the sanctuary and Mr. F. J. McManus, M. P. P. read an address to the Archbishop to which His Grace replied at length. He thanked the committee and could assure them that he had a great deal of gladness and joy to him, glad he was to have so hearty a welcome, glad to find the new church spire seen from afar off telling that there is a beautiful church erected to the honor and glory of God for the salvation of souls, glad to see such evidences of zeal, and glad to see the good bishop and zealous pastor who are proud that the end has crowned the work, a work which is an evidence of good taste and genuine faith. This building is not so much for outward appearance nor interior finish but for the glory of the altar. The first cross was raised on Calvary, rude and plain, with nothing above it but the wild expanse of sky, nothing around it but the vast wilderness, but there Jesus was sacrificed for us. In after years other altars grew up, where sacrifice has been offered day by day according to the prophecy of Malachi, where is offered up the sacrifice of clean oblation. There is an old tradition that the first cross was erected on the very spot where Adam was buried. Thus on the very spot where redemption came to man he repaid him by whom sin came into the world, and it was fitting that it should be so. And our altars are symbols of that other one, for here day by day a sacrifice is offered up which frees men's souls from sin—this spot thus becomes holy.

Another tradition of the early ages is that our Saviour when in the flesh stood on the spots where crosses would afterwards be raised. This is not an article of faith but a pious tradition and a beautiful thought. The altar is the chief part of the church, and you must always remember that the church is built for the altar, not the altar for the church. The church is the house of God, and the altar is the house of God, and the altar draws you towards it with a sweet violence, for there reposes Jesus in that tabernacle, asking, pleading with you to come to Him and lay the burden of your sins before Him, and free your soul from sin. You who have raised this beautiful church God will refresh. It seems a wonder this church should have been built in so short a time. But when you look into it it is no wonder at all, for when a priest and people are united, almost anything can be done. Union is strength. As was well said by the address no one can say his burden was too heavy. You feel no loss, for God returns all and will not suffer you to be in his debt. I must congratulate you and the good Bishop who has made desert places blossom like the rose, and your zealous pastor who has done so much—you know more of his zeal than I do, and no words of mine can add to your love for him.

I pray that this church may be a source of joy and happiness to you and your children, that when you come in here He may throw over you a shelter that will protect you from all enemies, and one day bring you into His eternal mansions in Heaven. His Grace was listened to with rapt attention, and all were charmed by his sweetness and gentleness, and the modesty of his bearing. In future his children here will have a deep love for their chief, and have a hundred thousand welcomes for him when he returns again. At the conclusion of His Grace's remarks, His Lordship Bishop McIntyre, assisted by the Rev. Messrs. Babineau and Dixon, gave the Benediction of the Blessed Sacrament. The Te Deum having been chanted the vast congregation dispersed. This will be a red-letter day in their memories. The

music was very fine. Father Trudelle's tenor singing was especially admired. His violin accompaniment near the close was very fine indeed, and Miss Meahan, as organist did her duty to perfection. The new bells arrived the other day, three in number, manufactured by MacShane, of Baltimore, Maryland. One of them had been set up for the day and its sweet sound could be heard from a great distance. The distinguished party left by the night express. The band played selections at the station. This band is in connection with the Church Temperance Society, and has done good work in a very short time. It is under the supervision of Mr. Johnson as Band Master and he has reason to feel proud of his work. As the train moved out from the station the strains of "Auld Lang Syne" were heard bringing to a close a bright and festive day—a day long to be remembered by those fortunate enough to be present.

SCHOOLS AND MORALITY.

Now Catholics are beginning to look at the morals of our youth under training in the public schools. What Catholic prelates have warned them against, now appear plain to the eye of those who wish our children to become good citizens. The issues that invade society, from time to time, now under one guise, now under another, carry it away. It loses all self-control, plunges headlong into the notion or opinion that has been ripened by the latest issues evolved. The evolution is somewhat like "Darwin's Theory," it doesn't begin at the head, but seeks to destroy it. For years back the imaginary opposition to these schools has been made the watchword of the different political parties, in the canvassing for the support of candidates soliciting public patronage. The cry has gone forth to the people: "Awake now and work for the preservation of our institutions. Our schools are assailed. People of foreign countries have come among us to dwell, and intend to destroy the system of education, that we in this land of free thought, have devised and perfected."

They must be defeated. Our schools are the perfection of the world. If they are destroyed, we will sink into barbarism and ignorance. Education in our schools will be the best preventative of vice. The uneducated are prone to vice. Education alone will prevent our youth from immorality. These and other things have been declared of our system of public schools. The people have been led by the cry of liberty, into blind submission. Not many decades of years have passed, since these stone houses of learning stood first before all things, as the head mark of each community. What has been the result? Children have grown under the care of these schools, and ripened into men and women. Have the promises held out to the people regarding the effect on the moral or social state, been fulfilled? We think not. The list of criminal offences against men, women and children is not shortened, by our boasted higher standard of education. Journalists of the day, whose office of recording the daily items of news makes them familiar with the statistics of crime, tell us that crime steadily and rapidly increases.

Indeed we need not be warned of this fact by the papers we read. Every day life makes it patent to our eyes. Do what we will, to cover up from sight, things that should not be, yet appear they will. These institutions have been held up to the admiring gaze of a people, willing and ready, with the smile of gratification, to cry out lustily "Hurrah." It is not to be expected that such people will admit "we are deceived as to the promised results of our schools" without conviction. This conviction too, must come slowly, from actual observation. Pet theories or practices are not cast off, like pet animals, because their sameness tires. These theories and practices are not separate beings, different from us, though taken into our friendship; they are children of our own groins, and who strikes them, makes us cry out, "you hurt me." The cry of "education alone is the salve for the ills of this life" is fast wearing out. It deceived many. Its day is now late in the evening, and it is to be hoped that its morrow may never rise. Such watchwords come not from those who are engaged in earnest thought and deed for the elevation of the moral standard among their fellow-men.

Time ages man, and with the close of the day of his life, he sees with eyes of experience the beginning, growth and perpetuation of evil. He may be wedded to it himself, yet at times weary of the chains that bind him, he will utter a note of honest warning, to the people about him, lest the evil that besets him, may cast its folds about them. And so it has come to pass that men who look kindly to the future of the youth who have been fed the evils that clog our schools, and fear their effect on society, at present and in the future. There is nothing but the individual honor of those who teach, and the children and parents of those attending, to cause any check to vice, in these schools. We do not say, they are designedly vicious. They are certainly intended and designed for the proper culture of our youth. The culture is intended not only to enrich the mind, but also to refine the heart, and make it seek to control its affections, within the limits marked out by the commandments of God. It is evident to the kindly thinking men of our day that there is no moral training in our system of education. It came into power without it, and the calm reflecting mind begins now to regret this lack.

In any of the papers written by those engaged in the public schools, there has been no practiced means pointed out, by which this deplorable lack of moral training in our public school system can be remedied. There are some honest minded, and true hearted persons among teachers and professors, who deplore both the fact, and their inability to correct it. The introduction of moral training, in our schools, will be attended with great difficulty, if at all possible with our present system.

There are some studies that might be dropped with benefit to the morals of our youth, namely, those that convey a smattering of science or knowledge at the cost of opening the mind to dwell on impurities. A good deal of immorality may be prevented by attention to this point.—S. S. M. in the Catholic Columbian.

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