Catholic Record

London, Sat., June 21st, 1890.

EDITORIAL NOTES.

REV. E. W. SIBBALD, Episcopalian, is a bad mannered clergyman who is chronically affected with a sort of yellow fever induced by his chaplaincy of the True Blues. At the Synod in Toronto recently the Bishop referred to some trouble between the Ontario government and the Anglican clergy in regard to the appointment of chaplain to the Penetanguishene reformatory. He supplemented his remarks by declaring that "in her relations than ever. with the Church of Rome the Church of England had received fair treatment and had no grievance." The spiritual adviser of the True Blue young men could not, however, contain himself. His position demanded that he should take aim with his little arrow at Rome, and here is the

"Rev. E. W. Sibbald, grand chaplain of the True Blues, made a strong speech deprecating the alleged encroachments of the Church of Rome."—Globe.

And the reporter mercifully dropped hlm. Rev. Mr. Sibbald must surely reside in some newly-surveyed township of Algoms, else he would have known that the Romish aggressiveness butiness had been fully investigated, and that the people of Ontario declared on the 5:h instant that is was all a dream.

DR. FULTON, Baptist, is in Montreal. A synopsis of a lecture delivered by him was reported in the Montreal Witness of the 10th, and, strange to say, appeared in the sporting department of the paper, immediately after the game of base ball between the Montreal and Toronto clubs. We cannot reasonably conclude that the paper is on terms of unfriendliness with the Doctor from Boston who left Boston for Boston's good, because we are told in the report that "In his opening prayer Dr. Fulton prayed earnestly for the Montreal Witness" We commend the Doctor's notion of the fitness of things, because we believe the Witness is more in need of prayers than any other paper in Montreal. It would, we fancy, be also a kindly act were the celebrated divine to remember, in his petitions, the Toronto Mail and Empire. Just now they are sorely in need of praise and prayer and

TORONTO is not presently a good place for Doctor Fulton's business. It has been overdone of late. There is a glut in the market. In fact, throughout the west this is, as it were, the close season for no-Popery lectures, and hence the reason why this foul Boston bird files east. The contempt of the cleanly-minded is killing this clerical Buffalo Bill of the no-Popery

A VERY much esteemed resident of Guelph, Sergt. Dooley, has taken his departure for the old country As will be seen in another column, the residents of that town have given evidence of the high regard in which he was held. A pleasant voyage and a bright future are,

THE Congregational Union meeting which took place at Kingston last week passed unanimously a resolution condemning both political parties for their pretended subserviency to the Catholic hierarchy and denouncing Catholic Separate schools. The Union would be better occupied in purging its own pulpit of murder recommending ministers than in interfering with the liberty of Catholics to give a moral training to their own children.

THE Ray, Father Drummond has been appointed Rector of St. Mary's Jesuit College in Montreal, Father Drummond is a son of the late Judge Drum mond, who was one of the most distinguished judges of the Dominion. Father Drummond is forty-two years of age. He has been for some years professor of rhetoric and philosophy at the Jesuit College of St. Boniface. His appointment to the rectorship of St. Mary's 'College will be very popular in Mon treal.

THE people of Brantford are experienc ing the consequences of Godless education The teacher of English in the High school stands accused by two ministers, Rev. Mr. Sinclair, of St. George, and Rev. Mr. Conley, Brantford, of being an infidel, and of teaching infidelity to the pupils by the disrespectful manner in which he speaks of things sacred, including God and Christ. The teacher states that he always spoke of the Deity with reverence, and that he treated the Christian sects with respect also, but the High School Board are engaged in investigatgloss upon Christian matters, and it has as frequently been found that Protestant teachers in mixed schools repeat the

calumnies which are so often repeated against Catholics and Catholicity. many Protestants are very much scandalized because Catholics wish for positive religious teaching in the schools. There may be redress against in fidel teaching in Brantford, because Christian Protestants are a majority of the population, but Catholic children who would complain that their religion had been insulted would get no redress, except such as they have experienced in Boston, that is, the infiction of more intolerable tyranny

THE Toronto World declares that the Ontario Opposition are not at all like Mark Tapley, the celebrated character of Dickens who was always jolly under adverse circumstances, though his jollity was somewhat damped by the reflection that his surroundings were not miserable enough, so that he would deserve real credit for being jolly under such conditions. The World says that the Opposition are enjoying undiluted jollity because they have done so well. They certainly do deserve credit for their jollity under the consciousness that the public opinion of the province has declared in terms not to be misunderstood that it has no confidence in them.

STRUCK THE WRONG MARK.

The attempt of the Ontario fanatics to prevent the Catholic religion from being taught to Catholic children in localities which are almost entirely Catholic is being met by the Catholics of the locali. ties concerned by the establishment of a number of Separate schools with which fanaticism cannot interfere. This is one of the results of the onslaught made by Messrs. Craig, French, Meredith and Co. upon the Catholic religion, under pretence that they are only desirous of introducing the English language into schools where French is the prevailing tongue. As a consequence the few Protestant children in those localities are obliged to go to the Catholic schools, or to stay at home. It is not for this object that the Catholics in the localities referred to establish the Separate schools, but to protect themselves from the obnoxious interference of intolerant bigots with their freedom of action in regard to religious education.

It has undoubtedly happened in a few cases that owing to insufficient acquaint ance with the law, the Catechism has been taught within school hours, in some of these localities, but there was no injury inflicted on any one thereby, nor was there any attempt to oblige Protes. tant children to learn the Catholic Cate. chism. In most cases, however, the law was carefully observed, and Catechism was taught after school hours. Still the Catholic parents in many cases have thought that they would be more free under the Separate school, and have established Separate schools accordingly. Thus it appears that the fanatical agitation has had an effect quite contrary since it has increased the number of Separate schools, instead of resulting in their abolition.

All concerned may learn from such facts that the Catholics will have Catholic schools, and even if the Separate school system were abolished to morrow, they would establish private schools, as they do in the United States, so that the cry for the abolition of Separate schools is simply a piratical scheme to tax Catholics doubly for education, and this is what the fanatics call Equal Rights for all.

On our side we have no objection to any plan whereby distributive justice will be observed. This is done under the present school system, whereby all taxpayers pay for the support of the schools to which they send their chil-

The school system in England, though differing in detail from that of Oatarlo, recognizes the sacred rights of parents, which the fanatics of this province wish to set aside ; and in order to find a system under which they can inflict injustice to be an excellent one, if only this were done.

The influx of pilgrims to Lourdes has already been very large since the begin-ning of May. Among the devout visitors there were four thousand pilgrims unde the direction of the Bishop of Lucon,

Cardinal Manning, on the 12:h, addressed deputation bringing him gifts on the coasion of his jubilee. He said he desired to die as a priest ought to die-without money and without debts. He mentioned

LONDON. ONTARIO, SATURDAY, JUNE 21, 1890.

THE NO-POPERY WAR.

Ottawa, June 12, 1890.

Dear Record—Now that the provincial elections are over, and that the grand principles of civil and religious liberty, and the rights of the minority

in 15-56 It has been the same in kind, if not in degree. It has shown the same bigoted, anti-Catholic spirit, pushed as far as it dared, with the fear of the French members of the Dominion Cabinet before its eyes; and as mean and Cabinet before its eyes; and as mean and as insinuating as any paper could well be. That its chief editor or manager, Mr. Creighton, has been so badly beaten in Grey is only a just judgment. Before the election he rang the changes on the statement that the "solid vote" of the statement that the "solid vote" of the Catholics was pledged to Mr. Mowat, After the election he discovers, or feigns to discover, that many Catholics followed the old party tie, and voted for the Meredith candidates. If this is true, I wish those Catholics luck of all the honor and glory they will reap from such action. In the light of the paragraph I had quoted from the News they are to be congratulated—or commiserated.

The meanness and bigotry of those who

The meanness and bigotry of those who are responsible for distributing copies of Archbishop Cleary's pastoral letter, in this good city of Ottawa, even among Catholic houses, have been strongly condemned by respectable Protestants. But what shall we say of the cause and the party which lend themselves to such dis-reputable tactics? I would say here that this new-born zeal on the part of some Protestants and Protestant papers, to teach us Catholics how much we are under the "iron heel" of the hierarchy, and to save us from this alleged tyranny, is a plece of impertinence. When we Catholics feel the "Iron heel" too heavy we, certainly, will not ask these Protestants to help us, consequently, it is a matter with which Protestants have no concern. They will find quite enough to do to mind their own business, and the government of their own churches.

If there is one thing more than another which Protestants claim for the Public schools it is that they are absolutely non sectarian; that, with perfect safety, Catholic children may attend these schools. You have already referred to the remarkable statement of a Toronto

To an immense crowd that waited upon Public school trustee, that the Toronto Public school branches the Toronto Public school Board represents the Protestant sentiment of the city. A wonderful Board to which to commit the interests of Catholic children! A wonderful specimen of non sectarianism! Again, when, to the lasting shame and disgrace of the most rabid of the "Equal Righters" here, the firebrand Chiniquy was brought to Ottawa to stir up an anti-Catholic feeling on the eve of the election, as if the ill feeling were not strong enough before he came, what did he say! "They (the Catholies) know that, once their youth commence to attend your Protestant eshools, that moment will begin the downfall of Roman Catholicism." Wonderful candor! I think the "Equal Righters" will hardly thank Chinquy for his frankness. Well may they say "saye us from our friends." "No wonder," as a respectable pew-holder in Knox church (where the care and cannot be the consummation of her wishes. She relies upon you. Her hope is not stranged to the care and cannot be the consummation of her wishes. wonder," as a respectable pew-holder in Knox church (where Chiafquy lectured) said—"no wonder that the church was struck by lightning," as it was, in a very remarkable manner, on election

day.

But perhaps the worst feature of the "Equal Rights" movement in this city, since the inception of that movement, is the stand taken by certain Pablic school teachers here. I shall not mention names: but three of them have earned for themselves a rather unenviable notoriety by the offensive obtrusion of themselves Catholics they look to the United States.

But it is to be hoped that the iniquitous features of the United States' school system will yet be removed. The system would help the Catholic children whose parents are foolish enough and criminal enough to commit them to the tender mercies of these teachers and their fellows in big-

otry!
However, amusement and pity and corn, rather than indignation, are the sentiments now held by the community sentiments now held by the community for these people. It is to be hoped that the lesson lately taught them, unpalatable as it must be, will be taken to heart, and that from this day forward they will hide their diminished heads, and leave to honorable Protestants and their Cathalia and their Cathalia and the cathalians and the cathalians. ing the charges. It is very easy for an indetail the various charitable objects on unbelieving teacher to put an irreverent which he intended to bestow his jubilee who would not vote for Mr. Mowat because,

gifts. In conclusion the Cardinal invoked a blessing upon his present and absent their life—the restoration of a harmony which bigots and firebrands can never again disturb. Yours, A Canadian,

WHAT GLADSTONE SAID.

HIS EXACT WORDS IN REFERENCE TO BRITISH PERSECUTION IN

A electromand principles

And principles

Aborty, and the rights to have been gloriously upheld, apace to put before your numerous readers a few points which strike me as being worthy of consideration.

The first is: Was the opposition to the Mowat administration based on true equal rights, or was it, really, an ultraprotestant movement? A short extract from the Toronto News, published before the election, will answer this question:

"Better come squarely out and say that the movement is a Protestant one, that it depends upon Protestants for its support, and that through Protestant is at the movement is a Protestant one, that it means to wim. This can be easily done without hiring twenty inches of advertising space in the Tory organ to say it."

The report already public.

The report already public.

Suffilk County, England, on the platform of the rallway station, where the illustrices are reported by an enormous statemann was welcomed by an enormous attachment of people. In the course of his address Mr. Gladstone, rouse of his address Mr. Gladstone, that it means to wim. This can be easily done without hiring twenty inches of advertising space in the Tory organ to say it."

The report already public.

Suffilk County, England, on the platform of the rallway station, where the illustrices are received by an enormous attachment of the rallway station, where the illustrices of the r the painful results that are produced in the minds of observers not unfriendly and not prejudiced against Russia, of whom there may be some among us. I speak of those who probably take a friendly and impartial view of her affairs, and who feel that she is only dishonor-ing hersalf and weakening her influence. and who feel that she is only dishonor-ing herself and weakening her influence by tolerating cruelty. I should be very glad, as I say, if the Government did feel themselves in a position to expostu-late with the Russian Government, But shall I tell you one of the considerations that restrain me and tend to indispose me to urge Her Majesty's Government onwards in that source I will tell you what it is. The Russian Government has agents of its

own, clever enough and pretty well acquainted with circumstances that take place in this country, and if the present Government were to come before the Czus and his authorities with a representation of this kind. I am a little afraid of retaliation—I am a little afraid of very disagreeable observations that might be made—I am a little afraid that it would be in the power of the Russian Government to say, and they would say when approached, that only three years have passed since at a place called Mitchels-town, in Ireland, three innocent Irish cit-izans, engaged in the

PERFECTLY LAWFUL OCCUPATION
of discussing Irish affairs in a legal and
peaceable public meeting, were ruthlessly
shot down by the Irish constabulary.
Some of us may be apt to forget those
thinge. They are not forgotten in Ireland. At the spot where each of those
men was shot down there is a stone placed
to keep alive the recollection of it in the
Irish people, and the Irish people placed
that stone and cherish that recollection
and foster the affectionate memory of
those men as martyrs to the cause of their PERFECTLY LAWFUL OCCUPATION

those men as martyrs to the cause of their country. I want to know what would be the position of the British Government dovernment of their own churches.

The next point is the fact that the late election was run almost exclusively on the School Question. The cry was: "Separate schools must be abolished," Then it is perfectly legistable and the schools of their Separate in place of their Separate schools? The Public schools. It is very important to see, clearly, the light in which the Public schools have been shooting down your own people, not convicts, but innocent men, citizens presented to us in the late campaign if there is one thing more than another

> tent and disunion a thorough cordial harmony between the minds of the people of the whole of the three kingdoms. Ireland is ready for it. Ireland waits for the consummation of her wishes. She relies upon you. Her hope is not in peers and grandees; it is in the generous heart and sympathy of the people of England, and in that liberty which esteems liberty for others as much as for herself. To this consummation she is looking, and this consummation please ooking, and this consummation, please God, we will attain

The Catholics of Holland now number bers. There are now 150 communities of men, and 452 of women, with 2,600, and 8,350 members respectively.

The Very Rev. Father Bernard D'Andermatt, Minister General of the Minor Capachins of Rome, has been forced by the Italian Government to vacate his official residence and seek ther quarters. The building, which has been seized by the Government, was the gift of Cardinal Barberini to the order in

Six hundred pilgrims from Vermont most French-Canadians, visited the shrine of St. Aune of Beaupre on 3rd inst. This Vermont pligrimage takes place every CATHOLIC PRESS.

London Universe.

The events in Tipperary in the early part of the week but accentuate the inappeasible quarrel between bad Irish landlords and the Government which backs them and the Irish people. The breach between Toryism and justice is widened and deepened, and those who have sworn to contest this matter to the bitter end—not to filinch or waver until they have battered down the barriers of ascendancy—will be but confirmed in their resolution. The Ministry—for Balfour is but their agent—are much in the position of Napoleon the Third at the close of his reign. They know the ground is slipping from under their feet, and they adopt the policy of provocation. They evidently desire to foment disturbances in order that they may bose as the defenders of order. That is a stale device and easily be seen through. It brought the Man of the Tuileries to the bloody wire of Schen. London Universe. brought the Man of the Tulleries to the bloody mire of Scdan. The general election will be the Sedan of the Tories.

Ave Maria.

In a recent number of the London In a recent number of the London Tablet there appears an admirably written resume of the progress of the Church in England during the last fifty years. The following allusion to Cardinal Newman's conversion is interesting: "Forty five years have gone since Newman abjured the State religion—"not," as he wrote to a friend, 'not from disappointment or impatience, but because I think the Church of Rome the Catholic Church, because not a part of the Catholic Church, because not a part of the Catholic Church, because not in communion with Rome; and be-cause I feel that I could not honestly be a teacher in it any longer.' Father Dom-inic did the deed, of which the effect can inte did the deed, of which the effect can not even now be measured. The ripples made in that baptismal font have eternal motion, to be merged at last in the 'pure river of the water of life, clear as crystal, proceeding from the throne.'" In the same article these suggestive words about other converts occur: "The ignorant and the idle.' These are the words, and they describe themselves. We meet them they describe themselves. We meet them by no hollow phrases. We have given instead names which stand for learning and labor. And for each letter of them we could give new names to slay over and over again the already slain. Mr. Froude sits down in the same club with Mr. Aubrey de Vere; and does he know Murey de Vere; and does he know what great literary traditions, and what great performance too, are the inheritance and the hard earnings of him whose praises have been sung by poets from Lundor to Swinburne? Mr. Froude reads Punch, and has heard perhaps that Mr. Burnand's many activities include the control of a paper from whose staff forty. Burnand's many activities include the control of a paper from whose staff, forty years ago, Dickey Doyle retired rather than travesty Truth. Miss Adelaide Proctor made verses, and Mr. Coventry Patmore is a poet greater than his time. Dr. St. George Mivart's name needs no bush among scientists; nor Lady Butler's among painters, nor Pugin's among architects, nor Mrs. Bancroft's on the stage."

Boston Republic Joe Cook has got shead of the census enumerator. He says there are 1,000,000 lubabitants in New York and only 75,000 Protestant Christians. We are inclined to believe that he has exaggerated the number of Protestant Christians. A large number of Protestants go to church be cause it is the correct thing. But neither in belief nor practice are they Christians. not convicts, but innocent men, citizens engaged in a lawful occupation, and you, forsooth, undertake to preach to us, to act before us the part of the Paarisee, and thank God you are not like us. In point of fact there is too close and too painful Protestantism does not increase Christian ity; it diminishes it. Carried to its logi to Joe Cook and his tribs.

Pittsburg Catholic Some strong language has lately been out forth editorially too common patent insides. The Catholic Citizen says that Catholic enberribers are willing to pay \$2 00 or \$2 50 per year for a good Catholic paper, and with some examples before its mind's eye our contemporary adds that people feel cheated in paying \$1,00 a year for a pagan patent laside with Catholic veneering.

To one Dr. Patton old fashioned Pres byterians seem to be indebted for having—temporarily, at least—stemmed the tide in favor of a revision of portions of their creed. The Doctor, at the last, turned towards the Assembly and made this appeal: "My mind shall be unbalanced before I shall ever vote to confess that for two hundred and fifty years the Eng. for two hundred and fifty years the English speaking Presbyterians have uttered acolossal slander in saying that the Pope is anti Christ." The Doctor is herole, and hugs to his bosom the statement which is a colossal slander, and which is felt to be so by the best element of the Presbyterian Assembly. Rev. Van Dyke, brought over to the same view arose, and said. "Yesterday I trembled in the belief that the Presbyterian Church was continuous." day I trembled in the belief that the Pres-byterian Church was on the verge of a great catastrophe, but my trembling has vastly decreased since Dr. Patton's speech." If we mistake not, the feeling in favor of the proposed thorough revision will only receive a new impetus, after this decision to adhere still longer to con-clusions that were wrongly taken, and without warrant or basis from the be-graning. Buffalo Union.

It is evident that those of our ex changes that have mentioned the pur-posed visit of "Father Ignatius" to this country regard him as a Catholic priest. They are mistaken. He is one of those Anglican Benedictines who play the role of "monk" just as they do the Mass and confession business: who by a ridiculous assumption claim St. Benedict as their spiritual Father.

The Primate of the American Hier archy, His Eminence Cardinal Gibbons, is a prelate who in his every action justifies the infinite wisdom of the authorities who selected him to be the standard form. dard-bearer of the Church in the United

States. Broad and liberal in ideas, gentle and winning in his personal manners, sound and statesmanlike in his public measures, open and sincere in his character, he is the beau ideal of a great captian in the armies of Christ. No movement for the elevation of mankind, for the purification of society or the amelioration of the condition of the poor ever lacks the hearty endorsement and active assistance of dition of the poor ever lacks the hearty endorsement and active assistance of this tireless doer of good works. Well may the American Church be proud of the beloved prelate who is at once her representative, her pride and ner glory !

Catholic Review.

The editor of America, a journal of Chicago, devoted to the perversion of truth and similar objects, is a Toronto Orangeman. We were not aware of this interesting fact until recently, but now that we know it, much that was formerly obscure has become plain. It recalls to us the famous legend in which the devil figured as a pious monk, who by his sermons and his sanctity built up the fortunes of a failing monastery. The things which he hated he was compelled to praise with most persuasive elequence. praise with most persuasive eloquence, and while he could have annihilated the monks he was forced to bless them. monks he was forced to bless them. This is the precise position of the Toronto Orange editor. He detests but one nation and one country more than the devil and the Irish, and that is—America. No word so galls him as that, none so stirs the bile which fills his blood deserted veins. And in order to curse the Irish this Toronto Orangeman must go this Toronto Orangeman must go into weekly raptures over America and the Puritans, explain, praise, defend the principles which madden him, and yet see the race he would destroy florida see the race he would destroy flourish more and more. The business enter-prise of his publishers must be admitted. The paper they print could only be well edited by an Orangeman from Toronto

Boston Republic. Boston Republic.

The thanks of every fair-minded American are due to Mr. Hugh Brown, formerly of Boston, and now business manager of the London edition of the New York Herald. Of late the leading editorial writer on this sheet has been that Anglicized American, Mr. Louis than May York editorial writer on this sheet has been that Anglicized American, Mr. Louis Jennings, formerly of the New York Times, but now a member of Parliament for Stockport. Mr. Jennings is a Tory of the most unreasoning kind, and, as a consequence, the London Herald has been the most bitter opponent of Ireland's cause published in England, A little while ago nearly every American employed on the paper was discharged and an English Tory put in his place. The result can be imagined. The Tories swear by the London Herald, and hold it up to their constituents as representing up to their constituents as representing the true attitude of America towards the true attitude of America towards home rule. This, of course, is a false-hood, but it has had some effect. Last Monday, however, the business manager, finding himself ignored, appealed to his somewhat erratic chief, Mr. Bennett was equal to the occasion, and believing that he was able to run his journals himself, ordered Mr. Brown to use his authority. The result was that every Englishman, from the great Jennings down, found a polite note on his desk, informing him that his services would not be needed after one month from date. Whereupon the Anglo-American editor waxed exceeding wrath, recalled his half set leader from the compositor's hands and salled forth into the night. A hands and sailed forth into the night. A new crew has been ordered from America to take charge of the journal, and England may now be treated to an exhibition of American enterprise coupled with fair play.

MR. BALFOUR SCORED.

London, June 16 -In the House Commons to night Mr. Balfour, replying out forth editorially by several of our Catholic exchanges in reprobation of the too common patent insides. The Catholic of the Citizen says that Catholic subscribers are willing to pay \$2.00 or \$2.50 per year for a good Catholic paper, and with some examples before its mind's eye our contembers are side that people feel cheated in the streets.

the streets.
Messrs. Gill and Clancy, Nationalists, Messrs. Gill and Ciancy, Nationalists, questioned Mr. Balfour regarding the Government's system of "shadowing" persons in Ireland. They wanted to know how shadowing could prevent boy-

Mr. Balfour replied that no one was shadowed unless to was known to be engaged in intimidation. The Government would promise to reduce the system only on the condition that the Dannallites manufactured to the system of the condition that the Dannallites are supported to the system of the condition that the Dannallites are supported to the system of the condition that the Dannallites are supported to the system of the condition that the Dannallites are supported to the system of the syste Parnellites promised to induce the persons shadowed to abstain from inimidation. (Cheers from the Government members.)

Mr. Dillon—If, after this brutal. abom-

inable outrage there is bloodshed, it will be upon your heads.

Mr. Parnell asked Mr. Balfour to adopt

the English presumption that every person accused is innocent until proven to be guilty. (Cheers.)

Mr. Balfour—Will Mr. Parnell undertake that these people shall not repeat

their crime? This question brought out loud Par-nellite cries of "What crime?" amid a tremendous uproar on the Parnellite side of the House. Mr. Dillon began an excited speech. He denounced Mr. Ballour and demanded an apology for the use of the word "crime." A stormy scene ensued, in which Mr. Gill accused Mr. Balfour of lying, and Mr. Gladstone challenged him to prove his assertion that the Liberals resorted to the practice

of shadowing.

Mr. Balfour substituted the words "intimidation and boycotting" for "crime." Finally the Speaker appealed to the House and the matter was dropped.

Information has been received by the Russian authorities that there is a new conspiracy against the life of the Czar. The guards have been doubled, and many suspects have been arrested.

The Raheny Puzzle-Solution. BY P. O'C. MACL

I have travelled on that line,
And paid it lots of twine,
y bringing me to Malabide or Sutton;
But I never was in doubt
Why the poeler was let out,
ill of polities from top to lowest button,
I have watched him as he walked
Near travellers, when they talked,
ough the weather might be chronical
rainy.

rainy,
And I knew his noble lot
Was to learn some rebel plot,
inst the gentles and the nob

A member might fly past,
Like a demon on a blast,
Bringing wicked thoughts and actions to
come village;
Might be going down to tell
The tenants of some swell
That his just demands were almost open
pillage!
The same members, or their wives,
Might be bringing awords and knives
To marder men, like Mr. Robber Freeny;
Bo I saw the roisen d'stre
Of that Irish Irishand hater
On "patrow!" upon the station at Raheny.

And the blessings that I cast
At that poeler as I passed,
Must. like fog-signals, often have explode
fill I once beheld a man,
Who had castle in a van.
Strike the peoler with an eshplant that w
leaded!
Ro the peolers, with the Crown
In their care, in every town,
Much watch the trains, in weather bright
rainy—

rainy—
Thus that monument in green
Stands forever to be seen,
eing nothing, at the station at Raheny!

KNOCKNAGOW THE HOMES OF TIPPERARY

BY CHARLES J. KICKHAM.

CHAPTER XLI.-CONTINUED. "The Kearneys are coming up through the fields," Lory observed—reminded of the fact by his elster's last remark. "How do you know?" Rose asked. "Because I'm after seeing them," re-

turned Lory.
"I suppose Richard is with them?"
Kathleen inquired with a yawn. "Yee, he was on before the rest. He was looking back at them, or I would have

was looking back at them, or I would have spoken to him."

"Is Grace with them !"

"She and Hugh were talking to Tom Hogan, who is making drains in the field next the grove."

"Kathleen!" exclaimed Mrs. Hanly, bustling about the room to put everything in its proper place, "throw away that wretched little dog, and be doing some thing."

wretched little dog, and thing."

Kathleen started up, and flurg her favour the from her—whose doleful whine was uddenly changed into a yelp, Lory having accelerated its exit with the toe of his heavy boot, as he hurried out to meet the visitors. Kathleen looked about her, at a loss as to the "something" she ought to "be doing." She had a vague idea that her sleeves should be tucked up above her elbows; but as there was not a moment to be lost, she snatched a bunch of keys from the table and ran up stairs with a view to coming down when called with the keys at her girdle, and looking greatly surprised on finding her friends in the parlour.

The doctor's devotion was always looked upon by Mrs. Hanly as a means to an end; and we very much fear the fair Kathleen herself had come round to that way of thinking also. A lecture from her father—lilustrated by divers examples within his own personal knowledge, of what the worthy attorney called "genteel beggary"—made a deep impression upon his charming daughter. And a question essually put by her mother, apropos of Dr. Richard Kearney, to the effect, "was it in his pocket he'd put her," helped also to cive Kathleen's thoughts a practi

"genteel beggary" with the idea of an ex-tensive farmer, and lost no opportunity of recommending herself to that class of wooers. She had on one occasion all but from the county Limerick, who had pur-chased some cattle from the attorney, and did precisely what Mat Donovan had spent the evening at Castleview. The knowledge she displayed of everything connected with farming—and particularly the wisdom of her views as to the making of butter—made such an impression upon the gentleman from Limerick, that, over the foot of another hill behind Maurice. Kearney's fort And the way, while the could have engaged his attention was highly gratified on seeing become the gentleman from Limerick, that, over the foot of another hill behind Maurice. and over again (as he afterwards con- Kearney's fort. And it was after looking fessed), he found himself repeating the in this direction that Attorney Hanley fessed), he found minisel repeating the words, "This is the girl for me." And as Kathleen talked and talked in her be-witching way, the only question that troubled the young man's mind was, mind was, actorney off hand to give him his treasure of a daughter, or put it off to the first Wednesday in the ensuing month, which was the fair day of Kilthubber. But in the very moment of her television. But in leen asked, with a look of the profound est wisdom—"How many hundreds of towar butter do you put in a firkin in your time.

The young man stared; but Kathleen repeated her question with a look of self satisfied experience that absolutely appalled him. In vain her mother made palled him. In vain her mother made signs to signify that she had blundered; in vain her father's earcastic laugh; Kathleen would know how many hundred weight of butter went to a firkin in his part of the country. And she smacked her lips and bad hought of nothing but filling firkins had thought of nothing but filling firkins for the best part of her life, as she paused for the best part of her life, as she paused for the best part of her life, as she paused for the best part of her life, as she paused for the best part of her life, as she paused for the best part of her life, as she paused for the best part of her life, as she paused for the life, as she stood upon the rustic seat in the little spart of the life, as she stood upon the rustic seat in the little spart of the life, as she stood upon the rustic seat in the little spart of the life, as she stood upon the rustic seat in the little spart of the life, as she stood upon the rustic seat in the little spart of the life, as she stood upon the rustic seat in the little spart of the life, as she stood upon the rustic seat in the little spart of the life, as she stood upon the rustic seat in the little stood upon the rustic seat in the little spart of the life, as she stood upon the rustic seat in the little stood upon the r had thought of nothing but filling firking for the best part of her life, as she paused To her astonishment, however, the young county Limerick farmer suddenly rose and took his leave; looking he found himself in a place where nekets might be picked if he delayed

ord!" exclaimed the young farmer, looking back at the house on the hill when he had got some distance from it— as if to assure himself that he was safe— I wonder cid she ever eee a firkin in her life? How many hundred of butter do you put in a firkin? This my opinion she don't know a firkin from a herring stand. Oh, and the way she talked! I Pender undertook to manage it for the

CHAPTER XLII.

A HAUNTED FARM.

When Attorney Hanly had delivered up the contents of all his pockets to his son, and left himself penniless, he fixed his eyes on Mr. Isaac Pender who was immediately assalled by the midges, and rubbed his face all over, as if those imaginary tormentors threatened to set him out of his wits. Still Attorney Hanly kept his eye upon him, and Mr. Pender turned upon his heel for relief, and looked towards the three populars on the hill.

"A little outlay," he said, "would make that farm of Beresford's a nice place. Look at Maurice Kearney's farm a little below it, and draining would make the

below it, and draining would make the other place superior to it, for it is better situated. I think," he added, venturing to look at the attorney, "I think Beresford would give it up."

"Twouldn't suit me at all," replied Mr. Hanly.
"If the presentment for the new road

passes," Mr. Pender ventured to observe, "'twill be as convenient to the market as your own house. And I know we could manage a satisfactory lease."

"I wouldn't take a present of it," said

Mr. Hanly.
"So I thought. So I said. I knew
you wouldn't care for it," rejoined Mr. Pender, as if he quite approved of his friend's view on the subject, or, at all events, fully appreciated his motives for orears, rany appreciated his moves for not wishing to have anything to do with the farm. "I know you only want some land adjoining this place. And 'tis a pity your farm is not larger, when you have such a good house and offices built on it. I know you only want what will make the farm suitable for such a house and

made sure of a wealthy young farmer | ney Hanley, standing in the middle of his And as eald abruptly he would not "take a pre-her be- eent of it," meaning the farm where Bessy sent of it," meaning the farm where Bessy Morris was born—as she told Grace and Mary—and which looked so desolate in the eyes of Barney Brodherick as he stood steed. It was a rather remarkable coinci-dence that Mat Donovan and Bessy Morris and Attorney Hanley were all looking towards the three poplar trees at the same

> "Who knows!" said Mat Donovan, as he went on castle building; "greater wonders come to pass every day." And then Mat turned round and looked towards the whitethorns at the foot of the

whitethorns."
"Yss, it would do very well," thought Attorney Hanly, as he looked up at the three trees; "but—I would not take a present of it!" he added aloud, as he turned round and looked towards the cluster of whitethorns at the foot of the

when he had got some distance from it—
so if to assure himself that he was safe—
so I to assure himself that he was safe—
to Lord there's no depending on any of
them. I was d—d near being taken in.
I wonder cid she ever cee a fickla in her
I wonder cid she ever cee a fickla in her
I wonder cid she ever cee a fickla in her
I wonder cid she ever cee a fickla in her
I wonder cid she ever cee a fickla in her
I wonder cid she ever cee a fickla in her
I wonder cid she ever cee a fickla in her
I wonder cid she to the the case of the control of the

thought she was the best manager in Minn.

In the older, in it is not despended on."

For nately a year after, the young county Limited to the best advantage by inking it was the control "Limited to the departed on."

For nately a year after, the young county Limited to the best advantage by inking it was the control "Limited to the best advantage of the farm of the present of the farm of the present of the farm of the present of the farm of the farm of the depth of a shade in the grass—and to put as and to a shade in the grass—and to put as and the same of the farm of the farm of the same of the farm of the fa

but Sir Garrett knows no more about the management of a property than a child. He spent nearly all his life abroad. And his nephew tells me he's going again immediately. Why, I believe this is Mr. Lowe coming across the field with those ladles," Mr. Pender added in surprise. "I thought he was with Beresford. But I suppose he didn't mind seeing many of the tenants. Mr. Lowe is a nice young fellow—a very nice young fellow; and doesn't want to meddle in the affairs of the tenants at all. His mother wrote to Bereeford to have an meddle in the affairs of the tenants at an-His mother wrote to Bereeford to have an eye to him and keep him out of harm's way. She understands the state of the country much better than Sir Garrett. And still she thinks she ought to get her rent charge without any delay. Her eldest son is in India, and he ought to be able to send his mother something. His pay is high, and he ought to be able to do

something for his mother. She's always writing for money."

The dector, who thought Mr. Hanly was away from home, looked considerably put out on discovering his mistake. In fact, the doctor was never able to reason himself out of a very unreasonable and absurd feeling of awe of Miss Kathleen's papa. The attorney had a babit of accesting him with, "Well, lad?" whenever he happened to encounter him about the house; and no amount of pulling his moustache and looking down at his long legs, could altogether satisfy the doctor that he was not a middle-sized boy on those occasions. He felt so disgustingly young in the attorney's presence that he made it a point to avoid him as much as possible. A short time before he was possible. A short time before he was strolling up through the same field, when the attorney called out from the grove at the opposite side—"Well, lad; the girls are out." Whersupon the doctor replied. went on pulling her dog's ears as she asked
"was Richard with them." But the
moment she heard that Hugh was coming
Kathleen started up to "be doing something."

But it must not by any means be inferred that Hugh Kearney had wen the
heart of the beauty of Castleriew; except
in a general way. She had come to con
nect the very opposite of that dreaded
"genteel beggary" with the idea of an extensive farmer, and lost as she asked

To some extent Mr. Isaac Pender was
right. It was land adjuiting his own
that Attorney Hanly was most anx
that Attorney Hanly was most anx
that Attorney Hanly was most anx
out." Whersupon the doctor replied,
pointing to the castle—"This is a very
interesting old ruin up here. And the
view from the top is very good." "Ay,
any, very interesting old ruin up here. And the
view from the top is very good." "Ay,
any, very interesting old ruin up here.
And the
view from the top is very good." "Ay,
had when
have suited him very well. And when
have suited him very well. And when
heart of the beauty of Castleriew; except
in a general way. She had come to con
nect the very opposite of that farm of
the attorney; and his dry laugh made
everal workmen about the pisce grin
from ear to ear, and Dr. Richard Kearney
to work the attorney; and his dry laugh made
everal workmen about the opics.
And now the
doctor reddened again, lest Kathleen's
papa should treat him as a small boy before his ferred. him that Grace was so far behind, as he dresded her more than any of them. He walked back under the pretence of helping her over the fence, but in reality to keep out of Mr. Hanly's reach as long as possible, and until Mr. Lowe and Mary to hand her over the fence, and lum ately forgot Hugh's existence, though had not allowed as much as a bramble to touch her all the way, while the dector thought of nothing but his own boots and Kathleen Hanly. Hugh was taking her hand to help her up when she rated her eyes and saw the doctor. She had no notion that it was care for his dignity and sheer terror of finding himself sud-denly metamorphosed into a schoolboy that drove the doctor back to her. Aud

as she tripped on gaily by his side to over-take Mary and Mr. Lowe, Hugh thought her a very pleasant sight to look at, even though she had deserted him so unceremoniously.
"Oh!" Grace exclaimed, looking back with surprise, "what has become of Hugh?" And she looked so sad for a Hugh ?" moment that Mary felt alarmed, imagin-ing that some accident might have appened to bim. But seeing him emerge happened to bim. But seeing him emerge from a clump of trees and go towards a stille which she knew led to the lower part of their own farm, Mary laughed at her own fears, and asked Grace why she

own fears, and asked Grace why she looked so sad,
"Well, then," Grace replied, "I fear I may have offended Hugh."
"Offended Hugh! How could that be?"
Grace told what had just occurred, and

Mary laughed so heartily that the doctor turned sharply round, under the impresdon that she was laughing at himself.

"What are you laughing at?" he asked.
"Ob, I can't help it. This young lady
is so fully of hum'lity. She attaches no mportance to herself at all! Ah! poor Hugh! I have no doubt he is quite

going into the house for something he wants,"

There was a very suspicious looking fellow," Mr. Hanly observed, "lying in the grove there early this morning, and if I'm not much mistaken 'twas a pistol he thrust into his breast when he saw me coming towards him."

"What sort of looking fellow was he?" the agent asked, rubbing his face nervously.
"A tall, wild looking fellow, with his

"A tall, wild looking fellow, with his clothes all in rags."
"'Twas that unfortunate man, Mick Brien," returned the agent. "I'm sorry now we ever he'd out any hopes to him. Darby tells me they don't like at all the way he is going on. He got straw from Maurice Kearney to-day to thatch his cabin, though they told him 'twas to be thrown down."
"Well to come to husiness." said the

"Well, to come to business," said the attorney; "you're sure there'll be no difficulty in getting a renewal of my lease, without any increase of rent?"

"Let us walk this way," the agent sug ested. "I think I saw some one moving chind those trees in the corner. Yes, gestel. of your own place. But what hurry are you in? If Maurice Kearney knew just

you in? If Marrice Rearney Rnew Just now you were getting a renewal, there's no knowing what he might do."

"I think the man has a right to a renewal," said Mr. Hanly—who possibly was thinking of settling one of his blooming daughters comfortably.

"Well, well," muttered old Isaac, taken quite aback, "just let us walk this way."

"The a pity Tom Hogan is an unreason-

'Tis a pity Tom Hogan is so unreasonable. He can't be got to see that his farm is too small, and that he ought to

ris's grey eye that struck terror to the heart of Attorney Hauley. But he would have entered into possession of Tom Hogan's farm without the slightest mis-

Afraid of a beardless boy!" he ttored. "Bah." TO BE CONTINUED.

THE GRAVE OF THE POET PRIEST.

From the Mobile, Ala., Register, May 17. When some wandering newspaper writer called attention to the fact that the warm sun had brought out the lux-uriant vegetation so that the grave of Father Abram J. Ryan, the poet priest, was overgrown and hidden from view, there was considerable public comment, and kind hands tended the grave from that time on. Later the proposition was made to erect a monument to the beloved dead, and the Children of Mary of the cathedral parish began raising a fund in support of this undertaking. They progressed very satisfactorily, and They have no doubt be surprised in learning that there is already a monument on the

grave of the priest.

It is a plain marble slab about seven feet in length and three and a half feet in width, and bears the following inscription: REV. A. J. RYAN,

PRIEST, PATRIOT AND POET. Died April 22, 1886, R. I. P.

At the head of the slab is carved in the marble the flag of the Confederacy, resting upon a rock.

Hugh! I have no doubt he is quite miserable!"

"Ob, you may look at it in that light if you choose, But I feel that I have been asthma greatly relieved, and his lungs

Virgin Immaculate, promising that if she granted us the favor of discovering the great river I would give it the name of the Conception."

Their course was westward; and, plying their paddles, they passed the Straits of Michillimackinac and coasted the northern shores of Lake Michigan, landing at evening to build their camp fire at the edge of the forest, and draw up their cances on the strand. They soon reached the River Menomonie, and ascended it to the village of the Menomonies, or Wild-rice Indians. When they told them the object village of the Menomonies, or Wild-rice Indians. When they told them the object of their voyage they were filled with astonishment, and used their best ingenuity to dissuade them. The banks of the Mississippi, they said, were inhabited by ferocious tribes who put every stranger to death, tomahawking all newcomers without cause or provocation. They added that there was a demon in a certain part of the river, whose rear could be heard at of the river, whose roar could be heard at a great distance, and who would engulf them in the abyss where he dwelt; that its water were full of frightful mousters, who would devour them and their cance : and. would devour term and user canner; and, finally, that the heat was so great that they would perish inevitably. Marquette set their counsel at naugat, gave them a few words of instruction in the mysteries of the faith, taught them a prayer, and bade them farewell.

The travelers soon reached the mission The travelers soon reached the mission at the head of Green Bay, entered the Fox River, with difficulty and labor dragged their canoes up the long and tumultuous rapids, crossed Lake Winnebrgo, and followed the quiet windings of the river bayond, where they glided through an endless growth of wild rice, and scared the innumerable highs that fed upon it. able. He can't be got to the farm is too small, and that he ought to give up perceable possession like the Ryans and Tom Donnelly. And his son," added the sgent, rubbing his face, and looking around, as if he feared some one was about pouncing upon him to tear him to pleces—"his con is a wild young fallow."

"Is it of a beardless boy you are afraid?" the attorney asked contemptuously.

Deli Mor.

Deli Mor. innumerable birds that fed upon it. On either hand rolled the prairle, dotted with groves and trees, browsing elk and deer. On the 7th of June they reached the Mas he was still more delighted when he saw a cross planted in the midst of the place. The Indians had decorated it with a number of dressed deer-ekins, red girdles, and bows and arrows, which they had hung upon it as on offering to the Great Manitou of the French—a sight by which, as Marquette says, he was "extremely consoled."

The travelers had no sooner reached the town than they called the chiefs and elders to a council. Jollet told them that the Governor of Canada had sent him to discover new countries, and that God had sent his companion to teach the true faith to the inhabitants, and he prayed for guides to show them the way to the waters of the Wisconsin. The council readily consented, and on the 10th of June th consented, and on the Frenchmen embarked again, with two Indians to conduct them. All the town came down to see their departure. All stared allke at the seven adventurers, marveling that men could be found to

risk an enterprise so hazardous.

The river twisted among lakes and marshes choked with wild rice, and but for their guides they could scarcely have followed the perplexed and narrow channel. It brought them at last to the portage, where, after carrying their cances a mile and a half over the prairie and through the march, they launched them through the marse, they launched them on the Wisconsin, bade farewell to the waters that flowed to the St. Luwrence, and committed themselves to the current that was to bear them they knew not whither—perhaps to the Gulf of Maxico, perhaps to the South Sea, or the Gulf of California. They globed called y down the trangell abserts the teleproper specified with My husband had asthma for eight years with severe cough, and his lungs also were affected. He could neither rest, work, and broad, here and bars; under the could be a superior of the could be superior to be superior to the could be superior to be coral shadowing trees, between whose top he some woody bluff. At night the bivous

water and the languid woods basked breathless in the sultry glars. On the 17th of June they saw on their On the 17th of June they saw on their right the broad mesdows, bounded in the distance by rugged hills, where now stand the town and fort of Prairie du Ohien. Before them, a wide and rapid current coursed athwart their way, by the foot of lofty heights wrapped thick in forcets. They had found what they sought, and "with a joy," writes Marquette, "which I cannot express," they steered forth their canoes on the eddies of the Mississippi.

THE SANCTIMONIOUS CONCLAVE.

In one of Walter Besant's novels there In one of Walter Besant's novels there is a delightful story of a shrewd, uneducated lawyer who amassed a large fortune and rose to distinction in the ranks of his profession. Being asked one day what the secret of his success was, he laconically replied: "Whenever I had a bad case and no detence to offer, I always made it a point to abuse the plaintiff's attorney."

attorney."
This work is evidently the highest product of a fertile imagination, but had the author visited the Presbyterian Convenauthor visited the Presbyterian Convention, now at session in Saratoga, he would have found abundant material for a novel, which, in point of humor and grotesqueness, would rival even Carlton's tales of the "Thompson street Poker Club." We are inclined to laugh at these Presbyterian worthies in their bewilderment, and had this convention been called for the purpose of fostering the growth and development of American mirth amongst us, we would undoubtedly award the palm over all American humorists to the delegates representing the Presbyterian Church of this country.

Fortunately, however, for the reputation of our local humorists, this convention of the convention of th

tion of our local humorists, this convention is called for a more serious object,

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tion is called for a more serious object, namely, the revision of the Presbyterian Confession of Faith, which, like the character of a discharged domestic, "don't bear investigation" any longer.

Driven to desperation by the on-slaughts which popular intelligence has made upon the breastworks of their religion during the last two hundred and fifty years, and being no longer able to defend the empty phantoms which they so long pursued, and the silly and unChristian creed which condemns infants to everlasting torments, these goody-Christian creed which condemns infants to everlasting torments, these goodygoodies, like the lawyer of old, pour upon the Pope and the Catholic Church the long envenomed hatred of many years, and seek to cover up their own peccadiloes and the errors and inconsistencies of Calvinism by a tirade of vitual control of the c peration and Billingsgate which would do credit to an Irish fishmonger,

We are at a loss to know if the gentle. man who called the Pope anti-Christ, the Roman Catholics idolaters, and used other language which would not bear re-pesting in mixed company, has "the sympathy of the lady members of his congregation on his side," or how can that colossal fraud who had the honesty to admit that he had never read the Confession of Faith in his life appear next Sunday before his congregation in the role of a spiritual teacher. "I'll preach no such creed as that," he is reported to have said after reading for the first time the Confession of Faith to which he had sworn allegiance to prior to entering the Presbyterian fold, "and to entering the Presbyterian fold, "and if I am disciplined for my refusal to do 20, I will go around the corner and start

church of my own."
Shades of Caivin. No wonder the old man would turn in his grave.
We Catholics, standing on the firm rock of Peter, view with sorrow not un-

mixed with sympathy, the spectacle of our Presbyterian brathren attack

lute and consistent. Faith or unbelief is an intelligible alternative, but between variations and fragments of Caristianity men have no care to choose. All or none is clear and consistent, and to reject any of it is to reject the whole law of divine faith.

And now comes a ruthless and unprin-cipled iconoclast who says that the idea of keeping Church and school separate is all wrong. He would wipe out the idea as with a sponge and in the hand of every public school pupil he would now and for all time put a bible with the understanding that bible lessons should form part and parcel of the public school curricu-

lum There is nothing we appreciate so much as a good joke, and the action of the Presas a good jiee, and the action of the Fres-byterians assailing the Catholic Church as the enemy of the Republic in demanding that religion and education go hand in hand together, and yet demanding bible lessons as a necessary part of the public school system is, to say the least, ladicrous. Taking it all in all, the Presbyterian convention was a remarkable gathering which has done more than anything we know of to demonstrate our oft-repeated assertion that the whole fabric of Presbyterianism is an antiquated relic of a patent absurdity. -N. Y. Freeman's Journal.

What It Will Do.

1 to 2 bottles of B. B. B. will cure Headache. 1 to 2 bottles of B. B. B. will cure Bilious-

ness. 1 to 4 bottles of B. B. B. will cure Consti-

pation.
1 to 4 bottles of B, B. B. will cure Dyspep-

1 to 6 bottles of B. B. B. will cure Bad Blood, 1 to 6 bottles of B. B. B. will cure Scro-

In any case relief will be had from the first Billiousness and Acid Stomach.

REMOVAL OF THE NUNS

FROM FRENCH HOSPITALS - THE PATIENTS IN MISERY - WHAT IS TO BE EXPECTED FROM HIRED CHARITY.

CHARITY.

A writer in Murray's Magazine describes some of the results following the dismissal of the nuns from the hospitals, and the substitution of lay nurses. Notwithstanding the energetic protestations of the physicians and surgeons, many of them by no means imbued with so called "clerical" opinions, the Sisters of Charity have been turned out of the Paris hospitals; in spite of the earnest petitions of the patients, and their eloquent grief on parting with their kind nurses. Even in cases of private foundations, like the Hospital Cochin, where the condition of the bequest was that the management should be in the hands of the Sisters, the Municipal Council, in defiance of all right and justice, decided that they were to be removed; without any complaint or pretext, save that they had "cierical" views. The result is what might have been expected, with half-trained nurses and the immortality of the Parisian lower classes. Dr. Despres (though himself a free-thinker) has addressed rected, with half-trained nurses and the immortality of the Parislan lower classes.

Dr. Despres (though himself a free-thinker) has addressed an eloquent, though, we fear, a useless appeal, protesting against the mismanagement of the secular nurses, their ignorance, rapacity and carelesaness. We have taken down the testimony of a young servant girl, respectable but by no means particularly religious, who fully confirms the state ments of Dr. Despres. She was taken to the Hospital——, in consequence of a severe accident, and was admitted on a certificate of urgency. The hour of the medical visit having passed, she was put to bed, and left without any further notice being taken, or anything being given her, even so much as a drop of water, till the next morning, when the visiting physician came round. His prescriptions were followed, so far as medicines were cencerned, but there was no care and no attention. "I was better off than the others, for I had a little money, and could give the nurses a fee," said our informant, "for nothing could be obtained without this; but the nurses and the down the situation and strings deficient. In the dead for had to be followed up by a grantity. The linen, so well cared for by the Sisters, was crumpled and torn, with buttons and strings deficient. In the dead of the hed, and examine the articles laid on the tables by the patients; if anything suited their fancy it would disappear in many facular and and strings deficient. In the dead of the hed, and examine the articles laid on the tables by the patients; if anything suited their fancy it would disappear in many facular and and strings deficient. In the dead of the patients; if anything suited their fancy it would disappear in many facular and and samp to decide any question of the sales of the decide and concert of the many to decide any question of the sales of the certainty was to decide any question of the sales of the sales of the certainty was to decide any question of the sales of the sales of the sales of the sales of t the beds, and examine the articles laid on the tables by the patients; if anything suited their fancy it would disappear in many cases, and, of course, was never heard of again." Wine was ordered for our informant; it was given for a couple of days, and then suddenly was seen no more; on being asked for, the careless reply was that the doctor did not consider its continuance necessary, leaving room for strong suspicion that the wine went classwhere. In the case of paupers, unself observed would seem to vindicate our informant from any suspicion of ex-aggeration. And yet such horrors are tolerated because the Municipal Council of Paris will have no "clerical" influence

TESTIMONIAL TO FATHER BROWNE.

by the side of dying paupers!

Port Hope Times, June 9th. Browne, late of St. Mary's Church, is held took a practical turn yesterday morning after church was concluded. A number of gentlemen advanced to the altar, when the following address was read by Mr. J. Ryan, the presentation being made by Mr. P. J. Connell:

Very Rev. Joseph Browne, V. G., Diocese of Peterborough:

for strong suspicion that the wine went clsewhere. In the case of paupers, unable to fee the attendants, they were left to die like dogs, comme dec chines. Our informant told us that a wretched woman died next to her, uncared for, unattended, without even the water that she begged for piteously in her last agonies being given to her. The girl from whom we obtained these harrowing particulars told us that she could not endure the sight of such misery, and, although forbidden to move, she rose to assist the poor dying creature. On being noticed, she was scolded and put back to bed; but no one took her place by the poor woman's side, and no one proffered the water for which she begged so earnestly. The account given by Dr. Despres of what he had himself observed would seem to vindicate our informant from any suspicion of experience of the christian religion, was to tell the world exactly what it must believe to be saved. They would not have lost a day in laying down clearly the line between the essentials and the non-essentials. But this and the non-essential was equally necessary to what was an essential was equally necessary. Their first and most imperative what was an essential was equally necessary. Their first and most imperative what was an essential was equally necessary. Their first and most imperative what was an essential was equally necessary. Their first and most imperative what was an essential was equally necessary. Their first and most imperative what was an essential was equally necessary. Their first and most imperative what was an essential was equally necessary. Their first and most imperative what was an essential was equally necessary. Their first and most imperative what was an essential was equally necessary. Their first and most imperative what was an essential was equally necessary. Their first and most imperative what was an essential was equally necessary. Their first and most imperative what was an essential was equally necessary. Their first and most imperative what was an essential wa gether. And to this day the Protestant churches have never been a unit as to what men must believe, and what they

what men must believe, and what they may believe or not as they please.

Restrained by no line of demarcation between them, private judgment is in our day making as free with the essentials as it has heretoforedone with minor matters. It is undermining faith even in the inspiration of Scripture. And now, when it is too late, our separated friends are calling upon each other to come together and make a united and effective stand against the inroads of unbelief.

But unfortunately for the poor old gentleman's sagecity, his vision is obscured by astonishingly rancorous partiesn jaundice, and what he invelops against are nothing more substantial than the phantoms on an overwrought fancy.

He declares, very truthfully, too, that Roman Oatholies are not a presented class in this country. We are not aware that anyone said they were. It may interest him, and others of the same ilk, to know, that, furthermore, Roman Catholies

make a united and effective stand against the inroads of unbelief.

That this is impossible for them is clear from the wildness of the schemes proposed to secure the unity they so much desire. The Christian Intelligencer, "in order to brand the disorders of the "in order to brand the disorders of the times," endorces a creed which "shall protest vehemently against all who erect their inferences from Scripture into articles of faith." This is simply a

know his auxiety for your welfare, the grand works he new accomplished in other productions of the control of t

A PROPHECY.

The following article, which we copy from the Baltimore Mirror, could with profit be studied by the preachers and politicians of Oatario, who, during the past few months, have been making Buffalo Bills of themselves :

It is refreshing to the Catholics of America to be told by some rural parson what they may do and what they will not be allowed to do in this country. Many of our non-Catholic religious exchanges contain, on an average, one or two laborious literary productions a month from the pens of perspiring preservers of American institutions on this tremendous subject. One of the latest compositions American institutions on this tremendous subject. One of the latest compositions of this kind is to be found in that amusing journal, the Herald and Presbyter. It is the fruit of the giant mind of a certain E. P. Whallon. Brother Whallon takes twelve millions of American Catholics confidentially by the button hole, as it were, and in a spirit that savors more of sadness than anger, tells them if they are not prepared to deport themselves in a manner plessing to him and to the people for whom he speaks, they will—well, there will be trouble.

He reviews the two aspects in which

He reviews the two aspects in which Roman Catholics present themselves to "us" in this country. Neither of which aspect, it may be remarked, bears the slightest resemblance to actuality. As alightest resemblance to actuality. As members of a religion replete with superstitutions, idolatries, etc., etc., he is willing to tolerate us and respect our right to grovel in all kinds of spiritual baseness. This is considerate, anyway, and Catholica ought to appreciate the profound obligation under which this unlooked for kindness places them to—E. P. Whallon. It is in the other aspect in which we appear that Brother Whallon has sternly set his face against us. We must look to this or that Brother Whalfon has sternly set his or be prepared to feel the rod which he has in pickle for us. This aspect is "the priestly, princely, Papal, political power of this reade."

of this people."

We can hardly blame Brother Whallon for objecting to the things which he sees growing out of this dreadful condition. But unfortunately for the poor old general the beauty of the poor old general the beauty of the poor old general the beauty of the poor of the poo

class in this country. We are not aware that anyone said they were. It may interest him, and others of the same ilk, to know, that, furthermore, Roman Catholics do not propose to allow themselves to become a persecuted class, here, even though under the pretense of patriotic solicitude bigots like himself seek to foment sectarian animosity against us.

Brother Whalion should possess his soul in peace. The Oatholic religion is going to prevail in America, but not through the political processes which he lugubriously laments. It is going to gather into its bosom the millions and millions of well-intentioned Americans whom Protestanism has landed high and dry above the waters of religious faith. This will be done by the process of teaching the truths of Ohrist, according to the manner prescribed by the Saviour. It will take time; but if Brother Whallon ever recovers from the visual affliction under

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"Some time ago I lost all my hair in consequence of measles. After due waiting, no new growth appeared. I then used Ayer's Hair Vigor and my hair grew

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giving them besides the benefit of my experience and facilities in the actual prices
charged.

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After 25 Years. PRINCETON, Ind., Aug. 24, 1888,

PRINCETON, Ind., Aug. 24, 1888,

DEAR SIR:—For twenty-five years I have been afflicted with rheumatism of the bowels; I gave up all hopes of recovery; I was unable to stand upon my feet at times and was compelled to sit and do my housework. In 1885 your agent called at my house and said that "he could cure me." I asked, How? he replied, "By the use of Dr. Morse's Radian Root Pills." I decided to give them a trial and the result is that I am entirely cured and able to do my own work. All the neighbors around here use your Pills and say that they would not be without them.

Yours, &c., Chia Johnson.

Disease of the Kidneys. QUARER GAP, Stokes Co., N.C., July S. 1888.

OPARER GAF, Stokes Co., N.C., July 5, 1898.
W. H. COMSTOCK:
DEAR SIR: — Your Dr. Morse's Indian Root
PHIs have effected a most remarkable cure. My
mother was suffering from kidney difficulties; the
disease had got so firm a grip upon her that she could
not walk a step. I bought a box of your pills and
commenced giving her two pills every night; befor
she had taken all of one box she could walk about the
house, To-day she is perfectly well and says that
Morse's PHIs saved her life.
Yours, &c., L. W. FERGUSON.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

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Catholic Record.

London, Sat., June 21st, 1890. PROTESTANT DENOMINA-TIONAL SCHOOLS.

The Rev. Dr. Laugtry has taken occa sion from a statement made by the Hon C. F. Fraser during the debate on the Separate schools, to introduce into the Anglican Synod a resolution affirming the necessity of extending to all Protes tant denominations the rights enjoyed by Catholics to establish Separate schools, in order that each Protestant denomination may be in a position similar to Catholics in this respect, and may have the same assistance from Government as is extended to the Catholic Separate schools.

Dr. Langtry's resolution asserts that the Hon, C. F. Fraser and Hon, O. Mowat are mistaken in supposing that Protestant denominations have this right already, and that they can establish denominational schools where they see fit. It is a question of law, and though Rev. Mr. Langtry may esteem himself to be a very competent judge of the position which the Pope occupied in the Church sixteen hundred years ago, we submit that it is scarcely modest for him to assert that in the ability of interpretation of the laws of the Pro vince of Ontario in the nineteenth century, the Commissioner of Crown Landsand the Premier of the Province are entirely mistaken, and Rev. Dr. Langtry is alone correct.

Tae Hon. Mr. Fraser, in his calm and dignified defence of the Catholics of this Province, answered the question of the Equal Righters : "Why should the oman Catholics have any rights which we have not?" He said "he did not read the law as saying that Protestants cannot establish Separate schools. He read quite the contrary. As a matter of fact there are nine Protestant Separate schools in this Province, and as he read the law they could be established in every city, town and village to-morrow, and established by far more easy methods as to control, as to the giving of notice, and as to all that concerns the machinery of the schools than can Roman Catholic Separate schools."

He quoted from the Protestant Separate School Act.

"Upon the application in writing of five or more heads of families resident in any township, city, town, or incorpor-ated village, being Protestants, the Municipal Council of the said Township, or the Board of school trustees of any such city, town, or incorporated village shall authorize the establishment therein of one or more Separate schools for Pro case such Council or Board, as the case may be, shall prescribe the limits of the section or sections of such schools." It is added: "In any city or town the per who make application, according to provisions of section 2 of this Act have a Separate school in each ward

or in two or more wards united, as the said persons may judge expedient."

There is one restriction in the Pro testant Separate Schools Act, the mean ing of which Rev. Dr. Lantry seems to have entirely mistaken. The Anglican Synod will scarcely so stultify itself as t pass Mr. Langtry's resolution with so glaring a blunder, as to fact, as the reso lution contains. Dr. Langtry's resolution declares that the evident aim of both speakers, namely, the Commissioner of Public Works and the Premier. "was to convince their audience and the country that any denomination of Chris. tians might establish schools of their own and secure the school taxes for their support," but this, he adds, "is an altogether misleading inference, and no such right exists except in school sec tions where the teachers of Public

schools are Roman Catholics, and that even then there is no right to establish either Methodist, or Presbyterian, or Caurch of England schools, but only the non-denominational or secular schools

of the land."

There is a clause in the Act, which limits the establishment of Protestant Separate schools in rural sections, to sections wherein the Public school

Roman Catholie." But it is perfectly well known that the term "school sec-tion" refers to rural school sections, and it is only to rural sections that this clause applies. Mr. Fraser pointed this out in his speech. He remarked that "this is the only restriction contained throughout the Act as to the general power. . . but the restriction applies only to the case of rural school sections, not to the case of cities, towns and villages, and there might have been a very good this law why there should not be second Protestant school in a rura school section where already there was one taught by a Protestant teacher.

Mr. Fraser showed clearly that in the cities and towns and villages the law fully provides for the establishment of ate schools for Protestants where ever the Protestants desire to establish them. But if there is a restriction to their establishment in rural sections, the restriction was made in order to mee the wishes of Protestants themselves, who have no wish to facilitate the erection of Protestant Separate schools in thinly peopled localities, where the teacher is already a Protestant; but in all this there is certainly no argumen against the reasonableness of affording every facility to Catholics to establish Catholic schools wherever they feel themselves able and willing to support them. And when this is the case it is but just and equitable that the Catholic schools should be fairly treated, and that no obstacle be thrown in the way of their efficiency and practical operation. Certainly, Catholics will throw no obstacles in the way of Protestants establishing religious schools if they desire to do so, provided always that in mixed schools there be no tampering with the faith of Catholic children by the introduction of Protestant teaching It is one of the chief defects of the Public school system that there is no provision for giving a religious training, and if the Protestant denominations really desire to establish denominational schools, they should have full liberty to do so. Yet it does not appear that they do seriously desire it, for if they did they would scarcely be so strenuously opposed to Catholic Separate schools. Even most of those who are willing to grant Catholics the liberty of enjoying their Separate schools in peace appear to be of the opinion that it would be better that there were no Separate schools at all. Whether Ray. Mr. Langtry's resolution be adopted or dropped by the synod, we are of opinion that most of the opposition towards carrying it into effect will come from his own co-religionists. who are not convinced that religious teaching should be imparted in the schools. It is to be remarked, however, that, notwithstanding the opposition which the Protestant clergy generally have always shown in Ontario towards Catholic Separate schools, the sentiment

oppose religious teaching in the schools ing on Catholic children. Thus this Committee of the General Assembly, dealing with the question of education, strongly denounces the recent decision of the Supreme Court of Wisconsin which protects Catholic children in that State from being forced to use the Protestant bible as a text-book. Oa the question of religious education, however, he Assembly clearly enunciates the Catholic doctrine that hand in hand with intellectual training a moral training should be imparted. The Assembly Committee adds that otherwise "the schools may prove a curse rather than a blessing but this moral training must be based on religion, otherwise its sanction will not be strong enough to grasp the conscience of the people, or its utterances obligatory

is certainly growing amongst them that

there should be more religious teaching

in the schools. Dr. Langtry's motion is

an evidence of this, and the recent de-

liverence of the Presbyterian General

Assembly of the United States is another

evidence of the fact that they would not

snough to shape their character." From this they draw the inference tha the bible should "be restored to its true

place in our system of education." Catholics maintain that the mere intro luction of the bible as a text-book, sometimes accompanied with Protestant com mentaries, sometimes even with infidel instruction, is not the kind of religious training which is needed. But in any case King James' version of the bible cannot be tolerated as the text-book from which Catholic children are to receive their religious instruction ; still less can Catholica either in the United States or Canada accept the version of the American Bible Society which mutilates even King James mutilated version.

Dr. Langtry portrays in strong language the evils which necessarily follow from the absence of religious teaching in the schools. His resolution says :

"This synod cannot but regard with sections wherein the Public school teachers are Roman Catholics. The clause is as follows: "No Protestant Separate school shall be allowed in any school section, except when the teacher of the Public school in such section is a would increase with which the columns of

Surely with such testimonies as these t the importance of religious teaching in the schools, the Protestant clergy of Ontario would be more profitably employed in endeavoring to secure religious teaching for children of their own creed than in ttempting to deprive Catholics of the freedom they at present enjoy to educate their children as good Christians and good

We fear that there is some cause for suspecting that Dr. Langtry's resolution is intended more for the purpose of finding some fault with Mr. Mowat's governthan for the serious purpose of establishing religious teaching in the schools on a firm basis. We must say, however, that we believe Mr. Fraser's statement to be unassailable, that the law gives the Protestants of Ontario all the facilities they desire to establish Separate Protestant schools. If they do not make use of them, they should at least abstain from efforts to cripple

the operations of the Catholic schools.

While the discussion on Rev. Dr. Langtry's motion was proceeding in the od, the Rev. Dr. took occasion to say that the encroachments of the Church of Rome should be resisted. Such an insulting, narrow-minded statement ought not to have been permitted in a respectable body without being reprobated by the other members. It is a reproduction of all the falsehoods which have been uttered by bigots during the last twelve months, but it seems to have been quite palatable to the members of the synod. Wherein do these encroachments consist? We are not aware that the most extreme fanatics have accused the Catholics of any encroachments upon Protestant rights, in Ontario, except in maintaining their right to freedom o education. Yet this is the very thing which Mr. Langtry is demanding now for the Church of England. It would seem therefore, to be Mr. Langtry's opinion that the Church of England has a right to make encroachments, but that Catholies must submit passively to every tyranny. Rev. Dr. Langtry should have

lived two centuries ago.

The final action of the synod on notion was to lay it over until their next meeting, when it will be considered as infinished business.

Human reason may safely range around natural truths, but, attempting to go ba-yond them, it must necessarily fall into the quegmire of error. Without desiring to demonstrate the verity of this proposition, we would simply request you to cast a retrospective glance over the past, and see those geniuses who have wander. ed far into the mire of error, because, disdaining to accept the aid of revelation, they strove, armed with reason alone, to wrench from the grasp of God those truths that He wishes not to be understood by men. Human reason may be compared to a man standing on a mountain before a city which the darkness prevents him from seeing. He has suspicions that myriads of his fellow - creatures people the vale that lies before him, and, their busy hum coming faintly to his ears, makes him long to be in their midst, Yet he cannot. Precipices are on every side, and, were he to take a step, he would assuredly be dashed to pieces. When, however, the sun lights up the mountain in many-varied bues, the scene is changed. The city, bathed in splendor, stretches out before him. The sunlight, flashing on towers and gilded palaces-dancing hill and vale-forms a picture which entrances his wondering gaze. Safely, by sawning gulfs, under overhanging cliffs, he may now choose his path, and reach

In like manner man, accompanied by reason, stands before the city of God' mysteries. Vague and faint murmure of their heavenly music, as, with order and measure, they revolve around the throne of God, resound in his ears, but, restrained by his impotence, he cannot pierce the gloom that overshadows and shuts from his eight those secrets of the Almighty, Faith, taking pity on him, lends him her heavenly aid, and the mists are cleared away and a vast horizon of revealed truth bursts upon him. By the sunlight of God's all truthful word, flaring on the vast region of revealed religion, he may see mysteries of whose existence he had never dreamed, and which, standing in serried and majestic phalanx before the throne of God, will forever bid defiance to the investigations of reason. Let us be convinced of the weakness of the human intellect with regard to mysteries, and, humbly prostrating ourselves, let our lips murmur that word that has been the salvation of nations, that has brought many a soul, weary with the buffetings of error, into the haven of peace-" Credo. "I believe." I believe, but not blindly

aspect the essential parts of a mystery, but, gleaning from revelation that such a doctrine has been revealed, it can show the reasonableness of our believing it.

TRANSUBSTANTIATION.

In reply to our comments on his former letter, our esteemed correspondent, Anglican, has written a second communication as follows :

To the Editor of the Catholic Record : Sir—I have read very carefully your two articles dealing with my letter on the above subject, but I think my main difficulty remains yet without being cleared away.

The creed of Pius IV, declares "a conversion of the whole substance of the

The creed of Pius IV. declares "a conversion of the whole substance of the bread into the Body and of the whole substance of the wine into the Blood" to take place, and since the notion of the substance being a thing spart from all the qualities is given up everywhere, and the word "substance" is now taken to mean all the qualities of any thing when added together; so that, as the weight and color and taste and chemical properties of the bread and wine are admittedly unchanged, it follows that the bread and wine are unchanged too.

The real question involved is as to the annihilation of the bread and wine. But this is no longer held by Roman Catholic

annihilation of the bread and wine. But this is no longer held by Roman Catholic theologians, though they are no: at liberty to alter their terminology. The tenet of transubstantion depends entirely upon the "realist" view of substance, that it is something apart from all the qualities which are discoverable in physical bodies of any kind, as c g, the iron in a red hot bar is something apart from and over above the heat and redness we observe. But the universally ness we observe. But the universally received doctrine in philosophy now is that "substance" is nothing more than a collective name for all the qualities or "accidents" of bodies, and the Romans now grant that all the accidents of bread and wine continue after consecration and are not mere delusive phantasms they thereby admit that the substance of bread and wine remain though they are barred from stating this for

are barred from stating this formality.

There is another minor point to which I would like to refer. Supposing the outward species of the consecrated elements to be corrupted, should the Flesh and Blood case to be present and the former substances be accessed.

state clearly my belief concerning the Real Presence, so that you may not con-fuse it with the Lutheran views. The ancient teaching of the Church is that the bread and wine in the Holy Euchar ist continue physically what they were before, but become spiritually what they were not before, the Real Body and Blood of Ohrist verily present. The mode of that Presence is and must ever be on earth a mystery, but it is not a presence which contradicts our senses or our reason. Faith has always grounds to go upon, and faith in the presence of our Lord at the altar is not unreasonable

our Lord at the altar is not under though it is above reason.

Our Lord is a spiritual yet most real presence within us. Neither can we see, taste, smell or feel our souls; we can do this only with our bodies. Yet a body this only with our bodies. Yet a body which has no soul in it is not a man but a corpse. The real unseen presence tween life and death, between a man and a corpse, and so the unseen Presence of our Lord Jesus makes all the difference between certain things being only com-mon bread and wine and being His Body

Such is the doctrine of the whole Angli can Church (in common with the whole Catholic Church for nine centuries) as set forth in her authoritative standard of doctrine, The Prayer Book. He is presont in the sacrament, as the article says, only after an heavenly and spiritual manner;" and for the same reason "we spiritually eat the Flesh of Christ and drink His Blood," and God "wouchasfes to feed us with the spiritual "wouchasfes Saviour Jesus Christ,"

The 28th article declares: "The Body of

The 28th article declares: "The Body of Christ is given, taken and eaten, only after a heavenly and spiritual manner." Hence your remark that my doctrine is "only the doctrine of the Tractarians or High Churchmen is erroneous, since our authorized standard of doctrine plainly teaches the true Catholic doctrine of the Real Presence, whether certain parties or individuals accept it or not.

The "Black Rubric" which you quote is a protest against any gross or carnal presence, and in no way affects the docpresence, and in no way anouse trine as stated above.

Your quotations from the Fathers will be in perfect harmony with

be found to be in perfect harmony with the Anglican doctrine as stated above. Thanking you, Mr. Editor, for the kind attention bestowed on my former letter, and hoping you will find room at an early date for insertion of this letter, I am

Yours, etc., Anglican.

Toronto, Jane 7th, 1890. We must in the first place call atter tion to the fact that what our correspondent now calls his main difficulty, the philosophical theory which he opposes to the Catholic doctrine Transubstantiation, does not appear in his former letter as a main difficulty at all. It is not surprising, therefore, that we should have made but slight reference to it. It is true, he asserted that the doctrine of Transubstantiation is founded upon a system of philosophy which is "probably false." But as we showed that the doctrine was held constantly in the Church, that it is derived directly from the words of Holy Scripture, which indicate, not the presence of bread after consecration, but the presence of Christ's body only, and that it was received by the ancient Fathers and teachers of the Church, we conceive that | the Real Presence, nor did any consider. Reason, though it fain must lean on its | we answered fully the difficulty as he heavenly sister, Falth, resigns not its proposed it. We remarked that the until the Tractarian movement grew glorious prerogative of investigating a system of philosophy maintained by St. strong in our own generation, doctrine, of seeing whether, without any Thomas is not the basis of the doctrine prejudice to our reason, we may embrace of Transubstantiation, but the super-such or such a truth. It cannot indeed atructure. It is, therefore, absurd to

say that even if that philosophy were proved to be erroneous, the doctrine Transubstantiation should fall with it.

The doctrine of Transubstantiation existed before St. Thomas applied to it the terms of the Realistic philosophy, but the Realistic system was remarkably well adapted to its philosophical explica-tion. According to this philosophy, extension and the other qualities of bodies which fall under the cognizance of the enses are something distinct from natter itself, or material substance Hence we can conceive of the miracle whereby the substance is changed, while the sensible attributes remain.

Can God cause substance to exist inde pendently of the ordinary laws of space? St. Thomas maintained that He can; and notwithstanding our correspondent's delaration that the Realist's theory is probably false, we venture to say that it has never been demonstrated that substance consists simply of all the qualities or accidents of bodies, as our correspondent maintains. This is a theory, but nothing more, and insemuch as it is un deniable that man does not know wherein the essence of substance consists, it would be extremely presumptuous to assert that Omnipotence cannot change the substance, while leaving the sensible qualities unchanged. The senses do not tell us what substance is. They tell us only that they are variously affected by the qualities of which they are cognizant.

As our correspondent admits that the words of Christ at His last supper, "this is My Body, this is My Blood,"imply the real presence of His Body and Blood in the Holy Eucharist, it was sufficient that we should show that they equally imply that the substances of bread and wine are no longer there. Anglican is careful to inform us that his view of the manner of Christ's presence must not be confounded with the Lutheran views, namely, those of Consubstantiation and Impanation. Of those Lutheran views we already explained the signification. Impanation signifies the real presence of Christ's body in, with, or under the bread, which is also

supposed to remain in its proper substance. Consubstantiation supposes a hypostatical union of the substances of bread and the body of Christ. We showed from the nature of Christ's words that they imply only the presence of his body, as He does not say "My body is in, with, or under this bread.' His words are "this is My body," which certainly imply that the substance which was bread before is now His body. Anglican certainly maintains that both substances are existent in the Sacrament. This is, it seems to us, substantially the same as Lutherans maintain; still we are willing to admit that in some details he may possibly explain the matter differently from the Lutherans. But what will be the gain of such an explanation? He will only succeed in showing that he has a new view of the subject which is not and never was the teaching of the Church, nor even the teaching of the Lutherans. His interpretation will therefore be open to the very objection which he erroneously brings sgainst the Catholic doctrine. that it is neither found in the words of Christ nor in the teaching of the doctors of the Church in all ages. Church is the guide to the meaning of Christa's words as imparted to His Apostles, and by them imparted to the whole Church, it follows that Anglican's interpretation is quite alien from that of the Church at the period when he acknowledges that her doctrine was the doctrine taught by the Apostles. This period he fixes in his present letter to the first nine centuries. In his former letter he admitted twelve centuries. It does not show excessive confidence whereas he now reduces the period to nine. But let us see whether the doctrine of

the Church was what Anglican states it to be during those nine centuries, already quoted several of the Fathers of the first part of this period, who assert plainly that the bread and wine are changed into Christ's body and blood, and even that the bread and wine remain only in appearance. Clearly as this expresses the loctrine of the Catholic Church, our correspondent says only of these testimonies : Your quotations from the Fathers will be found to be in perfect harmony with the Auglican doctrine as stated above." Such an answer to our quotations is very insufficient.

With due respect to our correspondent. we must say again that the Anglican doctrine is not that Christ is really present in the Eucharist. We do not deny that the doctrine was composed as a compromise doctrine which would not strike very hard against the opinions of Eaglishmen, whatever might be their belief on the subject; and for this reason all parties in the Church extract their own belief out of the Anglican standards, but it is well known that the great bulk of the Anglican body do not believe in the Real Presence, nor did any considerable number of them profess belief in it until the Tractarian movement grew strong in our own generation. The majority of the Anglicans, even now, do not believe in it, and for the most part the judicial decisions of the courts hav: of the Anglican body do not believe in

ing authority in the Church are against the doctrine.

The whole scope of the teaching of the Fathers of the Church is in favor of the change of one substance into another. Be fore St. Thomas applied the system of philosophy which he favored, their languege may not have been at all times as clear as his language was, but there is no other doctrine in their view than that which the Church has always held, the doctrine of Transubstantiation, or the change of substance. We will add a few instan of what they said upon this subject, but we will state first in regard to St. Thom philosophical doctrine that it is no part of the doctrine of Transubstant which existed before St. Thomas pronounded his theory. Yet this theory has not been demonstrated to be erroneous and certainly other fanciful philosophical theories, which may be right, or may be wrong, must not be taken as destroying the credibility of a divine revelation.

But it is a mistake to assert, as Anglican does, that modern philosophy, or rather, modern philosophers, have succeeded in demonstrating the impossibility of the doctrine of Transportantiation. Speaking of extension as a quality, without which matter is inconceivable (to man), Sir Wm. Hamilton says (Metaphysice, vol. ii., 404), "It is not competent to argue that what cannot be comprehended as possible by us is impossible in reality; and Lewes in his history of philosophy 88.Y8 :

"It has been said that the Creator Himself could not make a body without Itimself could not make a body without extension, for such a body is impossible. The phrase should be 'such a body is impossible for us to conceive.' But our indissoluble associations are no standards of reality. That we cannot conceive a body without extension is true; but that because we cannot conceive it, the contrary is false, is preposterous."

These are clear admissions, if we apply the principles to the doctrine of Transubstantiation, that it involves no contradiction to true philosophy, and that the philosophy of St. Thomas is merely supplemented, not overthrown, by these theorists.

We will add here a few patristic testi. monies to those already given, which show that Transubstantiation, and not Consub. stantiation or Impanation, in any of their forms, was the doctrine of the primitive Church.

St. Gregory of Nyssa says: "We rightly believe that the bread is changed into the body of the Word of God, being sanctified by the word of God;" and "the nature of the things which are seen is changed." (Oratio Catechetica 37.)

St. Cyril of Jerusalem, whom we quoted before, speaks in similar language, and St. Cyprian says this change is made, "not in appearance but in nature by the Omnipotence of the Word,"

St. John of Damascus says (Book 4 on faith): "The bread and wine are changed supernaturally into the body and the blood of Christ, and they are not two but one

Venerable Bede speaks frequently of this miraculous change. Among other things he says : "The form of bread is seen, but the substance of bread is not there nor is any bread there but the bread which came down from heaven." The bread which came down from heaven is Christ

Pope St. Gregory I. says : "The creator of our weakness, by that power where-with He created all things from nothing, and by the unspeakable sanctification of the Holy Spirit, changed bread and wine, while retaining their own appearance, into His body and blood."

These passages suffice to show that the whele current of Catholic belief, within the period named by Angilcan, was in favor of the doctrine of Transubstantia

We may add here that Calvin in his controversies against Luther plainly stated that the words of Christ in no way countenance the presence of bread and the body of Christ in the Eucharist at the same time, but that if the real presence is to be admitted at all, Transubstantiation must be accepted, and Consubstantiation rejected. When also the Lutherans sent the Augeburg Confession to the Greek Schismatical patriarch of Constantinople for approval, the latter denounced the doctrine therein taught, adding : "In the holy supper, after consecration and bless. ing, the bread is changed into the very body of Jesus Christ, and the wine into His blood by the power of the Holy Ghost,"

This judgment shows that the tradition of the Greek Church was the same with the Catholic teaching, and, moreover, that this tradition must have dated back to long before the period of the Greek schism, since it would not, otherwise, have been retained in the schismatical Church,

Rev. Father Henning of St. Patrick's Church preached his farewell sermon to his congregation Sunday morning. He leaves for New York this week in obedi-

and brotherly love and that this place may be devoted to prayer and to the praise of the Holy Son, our Lord Jesus Christ, who with the Father and the Holy Ghost liveth for ever and ever.

The usual list of papers, coins, etc.

in a jar in the stone:

On the lat of June, the feast of the most Holy Trinity, in the year of our Lord, 189, the corner-stone of this church, erected in honor of God, under the patrona at it. Louis, Coofessor, was laid according to the rites of the Roman pontified, by the Most Reverend Thomas Joseph Dowling, Bishop of Hamilton, His Hollness Pope Leo XIII glorionely ruling the Charch; Her Majesty Queen Victoria being Sovereign of the British Empire; His Excellency Lord Stanley, Governor of the Dominton of Canada; Sir Alexander Campbell, Lieut-Governor of the Province of Ontario; George Moore, Mayor of the Town of Waterloo; Charles Moogk, architect of the building; in the presence of W. H. Riddell, James O'Dohohue, sen, Joseph Scheefer, John Fisher, Louis Kuniz, Adolph Kern, August Helmann and Rev. Theo. Speiz, members of the building committee, and the prests of the neighboring missions, and a large concourse of people.

heighboring missions, and a interest of people.

HENDAS JOSEPH DOWLING.
Bishop of Hamilton.
THEO. SPETZ, C. R..
President St. Jerome's College.
W. H. RIDDELL.
At this stage of the procedure, Mr. W.
H. Riddell stepped forward and on behalf of the Catholics of Waterloo read in a clear and distinct voice the following ADDRESS.

ADDRESS.

To the Right Rev. Thomas Joseph Dowling, D. D., Bishop of Hamilton:

MAY IT PLEASE YOUR LORDSHIP—In the name of the small and struggling congregation of Waterloo, in the name of the good Catholice of Berlin, and in the name of those of our separated brethren of both towns, whose generous subscriptions to our building fund have, under the blessing of Providence, made this anspicious occasion possible at the present time, we beg to extend to Your Lordship a most hearty welcome.

For jears, even hefore there was a sidewalk between the towns, many of the older members amongst us were compelled, in order to attend Divine service, to walk to Berlin and even now our little ones are obliged to walk to Berlin to school, thus exposing them, when the weather is inclement, to much hardship and privation; but, thanks to the Giver of all good gifts, to the inspiration of Your Lordships approval, and to the zeal.

The Bishop in reply delivered a long and instructive discourse appropriate to the occasion, of which the Chronicle says nothing could have been more effective etter taste or better expressed The same evening the Bishop, accompanied by the local clergy, drove to St. Agatha, where on the following morning he confirmed one hundred and ninetytwo persons. His Lordship addressed the congregation in English, and after-wards a sermon was delivered in German by the Rev. Father Spetz.

DIOCESE OF HAMILTON.

On Saturday, the 31st of May, the Bishop visited Berlin, where he was met at the depot by the parishioners and clergy and escorted in procession to the church accompanied by the college band. On Sinday morning His Lordship administered confirmation to one hundred and sixty-six persons. In the afternoon at 3 o'clock he proceeded to Waterloo to the yet was met 3 o'clock he proceeded to Waterloo to the yet was met 3 o'clock he proceeded to Waterloo to the yet was met 3 o'clock he proceeded to Waterloo thay the corner-stone of the new church. We take the following account of the ceremony from the Waterloo Chronicle:

The laying of the cornor-stone of St. Louis Church, the new Catholic church how being erected on Allen street, in Waterloo, was the occasion of a brilliant ceremony last Sunday afterracon.

The weather was delightful, and long before the hour appointed for the beginning of the ceremony the grounds and surrounding streets were crowded with people of Waterloo, Berlin and the neighboring villages, and representations and the children of the beginning of the ceremony the grounds and surrounding streets were crowded with people of Waterloo, Berlin and the children of the Waterloo Chronicle:

Spetz and Alcoepfer and Mr. W. H. Riddell arrived from Berlin and a procession, headed by the College Band and in which the C. M. B. A of Waterloo and Berlin and the children of the Waterloo Catholic Sunday school took part, was formed and marched to the grounds. A temporary platform was covered in for the occasion. In this the opening paalm was sung. Rev. Father Foerster, of Little Germany, then delivered as ground of the control, the Bishop took moritar and priests challed the litany, and then the Bishop took moritar and priest of the device of the proposition of the consisted the litany, and pray that here may found the theory of the consistency of the father and of the Son and of the Holy Ghost, and praye that here may found the the son and priests challed the second of the Holy Ghost, and pray

staff will be limited to four Sisters, with Mother M. Philip as Superior.
At 10 a. m. yesterday, Bishop Dowling celebrated Mass, and was assisted by Very Rev. E I. Heenan, V. G., and J. Keough, V. G. Several other clergymen were

V. G. Several other clergymen were present at the ceremony.

The public opening of the institution was at 3 p. m. There were no ceremonies of any kind. The proceedings were very eimple—nothing more than a few congratulatory speeches. Bishop Dowling mounted the lower step of the main stalrance and the lower step of the main stalrance. mounted the lower step of the main stalr case and smilingly surveyed the group of gentlemen standing in the hall. In this group were Mayor McLellan, Adam Brown, M. P., Alex McKay, M. P., T. H. Stinson, M. PP., Major Moore, Ald. Blatcher, Ald. Ryckman, Charles Cameron, W. J. Macpherson, F. J. Harris, Wm. Kavanagh, T. Walsh, K. Szully, M. A. Pigott, J. Kavanagh, Henry Arland, H. L. Bastlen, M. Gorman, Chas. Leyden, W. Turner, Dr. Herod, (Guelph), Drs. Leslie, Dillabaugh, Baugh, Wallace, Cockburn, Olmsted and Macabs, and the following clergy: Very Rev. Dr. O'Connor (Sandwich), Fathers Brennan and Ryan (Toronto), Dean O'Connell (Walkerton), Father Dsherty, S. J. (Guelph), Father Cushing, Father Doherty, and the city clergy.

His Lordship gave a cordial welcome to His Lordship gave a cordial welcome to all the visitors. "I want it to be understood," said he, "that the doors of this institution will be open to invalids of all denominations. The city physicians, without any distinction, are respectfully invited to visit the institution, and every patient admitted will have full liberty to select his own doctor and clergyman. The citizens of Hamilton will also be welcome to inspect the hospital. The institution is particularly indebted to the late Father Ryan as its special benefactor, who has endowed a ward to be known as 'the Ryan ward,' for the benefit of poor patients. The sum left for this purpose was to-day handed over by the executors, the Very Rev. Dr. O'Connor and the Rev. incominations. The city physicians, secondaritions and every patient admitted will have full liberty to select his own doctor and clergyman. The citizens of Hamilton will also be welcome to inspect the hospital. The institution is particularly indebted to the late Father Ryan as its special benefactor, who has endowed a ward to be known as the Ryan ward, for the benefit of poor patients. The sum left for this purpose was to-day handed over by the executors, the Very Rev. Dr. O'Connor and the Ryan, both nephews of the deceased. It is to be hoped that others in the near future will imitate the faith which I believe to be the true faith, and my affection for my own flock, the sumple of this generous benefactor. I take that all here will will for the prosident that the shirt work of the deceased. It is to be hoped that others in the near future will militate the faith which I believe to be the true faith, and my affection for my own flock, the sample of this generous benefactor. I take the stable warnest sentiment in my heart is love for the Carristians of all denominations in control of the Carristians of the good.

I take Take the repast had been amply enjoyees the bealth of the institution, and the take the repast had been amply enjoyees. After the approach the health of the institution is perfected to the faith which I believe to be the true faith, and my affection for my own flock, the faith which I believe to be the true faith, and my affection for my own flock, the faith which I believe to be the true faith, and my affection for my own flock, the faith which I believe to be the true faith, and my affection for my own flock, the faith which I believe to be the true faith which I believe to be the true faith which I believe to be the true faith which I believe

even now our little ones are obliged to walk to Berlin to school, thus exposing them, when the weather is inclement, to much hardsaip anorth when but the state of the following them, when the weather is inclement, to much hardsaip anorth when it but, the shall be the state of Your Lorosalp a approval, and to the zoal, energy and co-operation of the Rev. Drs. Spets and Kloepfer, we see around us to day many cheering systemese of what in the near future will, we strut, be a handsome and as the state of the good Sisters of Charlty in the common of the same fod, to be directed by our Shepherd in the rugged paths of truth, of virus and of knowledge; wherein we made of the same fod, to be directed by our Shepherd in the rugged paths of truth, of virus and of knowledge; wherein we made that they should do unto us; wherein our children may be instructed not only in the rudiness of liberale stocked out only in the rudiness of a liberal education, but an education of the vine year of the state of the direct country and their religion.

Torothely state of the state of the country and their religion. Torothely state of the directed by the state of the stat public hospital. In Guelph each physician takes his turn weekly by order of cian takes his turn weekly by order of seniority. If you do that in Hamilton the bounds of your hospitals will have to be enlarged before long. Your general hospital system is all wrong here. If this new hospital is managed on the lines laid down by the Bishop, it'll soon wipe out the city hospital."

Bishop Dowllad hastilg mounted the

tion left by a good priest for the purpose of founding an institution like this. I am a citizen of Hamilton, and I am a home

a citizen of Hamilton, and I am a home ruler, I wanted the money to come to Hamilton. That is, simply, how the hospital came to be established."

Mayor McLellan said that so long as the new hospital was conducted on the lines laid down by His Lordship and Dr. Herod it would be sure to prosper. There was no reason why there should be any jealousy or animosity between St. Joseph's and the city hospital.

Dr. Leslie was glad that the new hospital had been opened on such a broad

pital had been opened on such a broad basis. Such an institution was greatly needed here. There was plenty of room for both St. Joseph's and the city hos-pital, and they should go hand in hand

together.

Adam Brown, M. P., said the broad and Adam Brown, M. P., said the broad and liberal sentiments expressed by Bishop Dowling must have touched everyons who heard His Lordship. Such words ought to be conducive of great good in the community. The people of Hamilton should rejoice in the consecration of the energies of the good laddes of St. Joseph in the nursing of the sick and in other works of charity, loving kindness and mercy. He hoped that the Bishop, who was conspleuous for his broad and liberal spirit, may be long spared, and also those associated with him to carry on the good work which they had so auspiciously commenced.

Alex. McKay, M. P., said that the new hospital was a credit to the city. It need not interfere in the least with the city hospital. There was a field for each

city hospital. There was a field for each of the institutions, and each could be a blessing to the community in its own way. In saying this, he was sure he was expressing not his own sentiments only, but also the sentiments of the citizens of Hamilton, irrespective of creed or class. He wished the institution God-

speed.
T. H. Stinson, M. P. P., also expressed his gratification at the broad and liberal nis gratification at the broad and liberal basis upon which the new hospital is to be managed. Mr. Stinson mildly resented that portion of Dr. Herod's remarks anent the recent elections, and claimed that he had very many warm friends among the Roman Catholics of the city.

Dr. Ryall was sure that the new hos-Dr. Kyall was sure that the new hospital would be a great blessing to the city. Concerning Dr. Herod's remarks about the city hospital, that gentleman had spoken some truth and much false hood. No patient in the city hospital had been neglected or been allowed to suffer, as Dr. Herod intimated. Dr. Ryall spread with Dr. Head that there Ryall agreed with Dr. Herod that there are no nurses better than the Sisters of

Charity.
Dr. Cockburn was sure that the 'new hospital would be liberally supported by the Protestants as well as the Roman Catholics of the city. If there was to be any rivalry between it and the city hosany rivalry between it and the city hospital, it should be a friendly rivalry to see which could do the most good. He could bear testimony to the wonderful effectiveness of the good Sisters of Charity as nurses. Protestant nurses usually liked to put in a good time as well as to work; but the Sisters devoted themselves wholly to their sacred duty of nursing the sick.

There was no more speaking just then. The gentlemen were conducted through the hespital personally by the bishop. Then everybody sat down it on elegant and bountiful luncheon, which had been generously prepared by the Sisters for their guests.

our city. I hope that all citizens will realize what the true Catholic spirit is, as represented in this work of the good Sisters." His Lordship promised that every physician would get fair play at

overy physician would get fair play at St. Joseph's.

Bishop Dowling then proposed the health of Mayor McLellan, and His Worship responded briefly.

After luncheon the gentlemen all entered their names in the register, and then strolled through the beautiful and well-kept grounds and visited the large conservatory.

conservatory.

THE NEW HOSPITAL.

It may be interesting to many readers, especially at a distance, to have a short description given of the hospital and its surroundings. Of course Hamilton itself is admitted by all lovers of art and nature to be the most beautiful city in the Dominion of Canada, its modern handsome buildings and wide parallel streets, its picturesque locality, between the looming mountain on the one side and the beautiful Hamilton Bay on the other, certainly entitle this city to be called, not only the "Ambittous," but also the "Beautiful." St. Joseph's hospital was formerly called "Undermount," and, as this name indicates, it is situated near the mountain at the head of John street and for many years has been nointed out as the finest residence in the city. The Prince of Wales occupied a magnificent sulte of rooms in this residence during his stay in Hamilton many years ago. The place originally cost something over \$40,000, but the Episcopal corporation purchased it for about half this amount and first intended to use it as an episcopal residence. Behop Dowling, finding the place too large and too expensive to maintain, offered it place for sale, and, not finding a purchaser, determined to convert it into an hospital and sold it to the Sisters of St. Joseph for \$5,000, less than i cost the diocese. Besides this generous donation of \$5,000, His Lordship also handed a cheque for \$500 yesterday to the Lady Superior of the institution.

The Pulcar of the institution, the Lordship also handed a cheque for \$500 yesterday to the Lady Superior of the institution. THE NEW HOSPITAL.

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we persons. His Lordship addressed the congregation in English, and aftersards a sermon was delivered in German
by the Rev. Father Spetz.

Hamilton Spectator, June 12.

Bishop Dowling hastly mounted the step again to allay any alarm that may have been caused by the remarks of the outspoken doctor from Guelph. 'I wish it to be understood," said His Lordship, "that I have no feeling of hastlity to the general hospital of the city. I think there is placed an exquisite sweet, gentle, amiable disposition en.

The building proper is a large, solid, the minds of all.

Both the young ladies were favorites in their former homes. Miss Weisman had not loved us He would not have died for us." Let us hate sin and love gives and death of the God man, for "if He in their former homes. Miss Weisman had not loved us He would not have died for us." Let us hate sin and love gives and death of the God man, for "if He in their former homes. Miss Weisman had not loved us He would not have died for us." Let us hate sin and love gives and death of the God man, for "if He in their former homes. Miss Weisman had not loved us He would not have died for us." Let us hate sin and love great was remarkable during her youth for her in their former homes. Miss Weisman had not loved us He would not have died for us." Let us hate sin and love great was remarkable during her youth for her in their former homes. Miss Weisman had not loved us He would not have died for us." Let us hate sin and love great was remarkable during her youth for her in their former homes. Miss Weisman had not loved us He would not have died for us."

Both the minds of all.

Both t

attar, the gift of Contractor Pigott. The second and third stories are divided into wards and private rooms, well lighted, well ventilated and well heated. The walls and all the surroundings are of the most cheerful character, while the bath rooms, closets and furniture are of the most approved modern style, and, in fact, no expense has been spared to make this hospital as near perfection as possible, and it certainly stands second to none in the Dominion of Canada for solidity, location and finish. The magnificent in the Dominion of Canada for solidity, location and finish. The magnificent grounds are in keeping with the buildings. They are separated from John street by a solid stone fence, with stone coping and fancy iron finish and a pair of huge iron gates. The front half of the grounds is decorated with gravel walks, which allow the sun-hims to nearestat the wildenses of halfshine to penetrate the wilderness of shade, and here and there through the dark, green follage are arranged in the most artistic manner beautiful flower beds, which make a wonderful contrast with which make a wonderful contrast with the huge trees which spring up on all sides. In the distance is a large and costly con-servatory which will keep patients sup-plied with the richest flowers at all sea-sons of the year. At the end of a well-kept lawn is a high hedge which divides the grounds, and in the back portion of the property a magnifi-cent variety of grapes, fruit trees, etc., whose golden fruit will be a strong temptation to the convalescent. Altotemptation to the convalencent. Alto-gether it is a beautiful spot, from which the patients can oversee the whole city, can watch the boats flitting up and down the bay to the Beach, and on a clear day a large portion of Lake Ontario can be seen from the upper windows.

ARCHDIOCESE OF KINGSTON. RELIGIOUS RECEPTION AT HOTEL DIEU.

On Thursday, June 5th, the feast of Corpus Caristi, a very impressive ceremony took place in the pretty little house chapel of the Hotel Dieu, Kingston, when two young ladies, Miss Elizaton, when two young ladies, Miss Elizaton, when two young ladies, Miss Harriet Holden, of Belleville, who had completed their years of probation and noviceship, took the solemn yows and retired from the world to devote them selves to the tending of the sick, the infirm and the homiess in a convent. The Kingston Dxily News of June 5th gives the following account of the recepgives the following account of the recep-tion:
At 8 o'clock Archbishop Cleary arrived

and celebrated Mass. Just before the commencement of the service all the Sisters entered the chapel bearing lighted candles. The scene was solemn in the ex-treme and impressed the on-looker at treme and impressed the on-looker at once with the great sacrifice made by these devoted ladles in giving up all to work for their fellowmen. The two ladies appeared at the window of the grate, carrying tapers, when the usual questions were put and answered. Both the nowices answered in firm, strong tones. After the chanting of the Litany of the Saints, the crowns of white immortelles, the black veils and silver ricgs were blessed by the Archbishop. Waen Miss Weismap and Miss Holden made their final profession just before receiving the black veils, the scene was most impressive, sad and awe inspiring.

The following extracts from the reception service will be of interest to the general public:

general public:
The celebrant (Archbishop Cleary)

the faithful observance of what you are going to promise merits to be crowned with immortal glory you should fear lest becoming ungrateful to your promise you may one day suffer the confusion of those imprudent Virgins whom the Heavenly Bridegroom disowned because they were unfaithful to the obligations of their state. Reflect again upon what you are about to do. (After a short pause)—Do you promise to observe perpetually Poverty, Chastity, Obedience and the service of the poor?

A.—I am resolved to do so, and I be-seech God to grant me grace to fulfil it

the two young ladies, and His Grace's eloquent words created a deep impression on the minds of all.

acy under that glorious title are counted by the hundreds. High Mass was sung by Rev. Father Northgraves, at the end of which Rev. Father Fiannery ascended the pulpit and delivered an eloquent sermon from the text: "Come to Me all ye who labor and are heavy laden, and I will refresh you; and learn of Me, for I am meek and lowly of heart, and you will find rest to your souls." The preacher said it was in vain people sought rest or happiness or peace of mind in the outside world. Honors, wealth and earthly pleasures afforded but a momentary, if any, real satisfaction. The world was all deselt and turmoil, where each one strove and struggled for self. It was a vale of tears, a place of pilgrimage and of sore trial, where each one toiled, and each one, willing or upwilling, experienced his sore trial, where each one toiled, and each one, willing or upwilling, experienced his share of human misery, and had to bear his cross. Catholics had no excuse for downheartedness or despair. When seared and wounded and bleeding with the hard contest and struggle against temptation and sin and adversity and disappointment, they knew where to take refuge, they knew where to find shelter and solace and peace of mind and rest to their souls. "Come to Me all ye who labor and are heavy laden, and you shall find rest to your souls." Is not Jesus here present in the holy tabernacle—His Sacred Heart aflame with love for every one of present in the holy tabernacle—His Sacred Heart aflame with love for every one of you? His arms reached out to fold you to His bosom, to pronounce your pardon and lavish on you His benedictions and graces, and whisper to you that the angels rejoice at your conversion? Our Lord revealed to the Blessed Margaret Mary founders of the decetter to the Mary, foundress of the devotion to the Sacred Heart, that what gives Him most pain is the cold indifference and inconstancy of those who once loved Him. He could forgive them that crucified Him, because they knew not what they did; He could pardon the Roman soldiers who pierced His side; but, oh! how could He forgive those who were admitted to His love, who sat down at His banque; and tasted heavenly delights and supped with Him, but now have abandoned Him and raised up idols in their hearts to worship them? How necessary it is that we should goard against the sin of black ingratitude, and never lose an occasion of returning love for love to Jesus, whose heart is ever con-sumed with love for us! What a blessing for this parish that your beautiful church is consecrated to the Sacred Heart of Jesus — that inexhaustible fountain of every grace, that source of all mercy and holiness, that safe and abiding refuge where all you who are sorrow-atricken, or wearled with life's hardships, or wound ed in the battle, may approach with con-fidence, and find rest to your souls! Most of the congregation and all the school children who had made their first

communion, approached the Holy Table wearing on their breast the badge of the Society of the Sacred Heart of Jesus.

In joy or grief, in hope or fear, In sin, in suffring, and discress, Behold a Refuge ever near, To heal, to comfort, and to bless. In light or darkness, life and death, In Time and in Elevnity, Devoted Heart, with trusting faith, We consecrate our all to Thee? STATIONS OF THE CROSS.

The ceremony of erecting the Stations of the Cross in the Catholic Church at Alvinston took place on Monday, the 9th inst. A large attendance, several Protestants being present, witnessed the interesting proceedings, and seemed much edited and affected by the relation of the sufferings of our Blessed Lord during His dolorous passion, and agonies of His mysterious death, which ransomed the world from sin and opene to every repeating sinner the portals of a glorious eternity. Rev. Father Flannery blessed the crosses and pictures, which were suspended by Rev. Fathers Molphy and Aylward in the places previously prepared for their re-

ception. During the Stations of the Cross, which were solemnly recited by the Rev. Father Flannery, the choir, composed of Miss Clarke and Misses T. and E. Hughson, of St. Thomas, chanted the dolorous Anthem of the Stebat Mater. Rev. Father Molphy, P. P., Ingersoll, pronounced a very eloquent and soul-stirring discourse on the assion of Our Lord from the text : "All ye who pass by the way come and see if there be sorrow like unto mine." He fully demonstrated the horror of sin, which was the primal cause of all the pains and humiliations suffered by the Redeemer of Mankind, and exhorted his bearers to consider sin as the only real evil that exists in this world, and therefore to use every possible means and employ all their best energies in combatting passion which leads to it and in shunning all occasions of it, whether remote or proximate. No greater proof, he said, of God's infinite love for man exists than the sufferings and death of the God man, for "if He

deared her to her many friends in Belleville.

DIOCESE OF LONDON.

On Friday last, feast of the Sacred Heart, a large congregation assisted at the solemn ceremonies which are annually celebrated in the Catholic Church at Ingersoll. The sacred editice bears the honored title of Church of the Sacred Heart and the members of the confederacy under that glorious title are counted by the hundreds. High Mass was sung by Rev. Father Northgraves, at the end of which Rev. Father Flannery ascended the pulpit and delivered an eloquent sermon from the text: "Come to Me all ye who labor and are heavy laden, and I will refresh you; and learn of Me, for I am meek and lowly of heart, and you will find rest to your souls." The preacher said it was in vain people sought rest or hoped all would learn to adore Him in hoped all would learn to adore Him in love with more than earthly love, and hoped all would learn to adore Him in spirit and in truth, and love and respect the church He founded for the instruc-

the church He founded for the instruc-tion and salvation of all.

The people of Alvinston seemed de-lighted with the beautiful representa-tions, which now adorn the walls of their church, and contributed generously to-wards the defraying of all expenses con-nected therewith.

THE SHRINES.—We again call the attention of our readers, and all the attention of our readers, and all those who wish to act as agent for the World Publishing, Co., Guelph, to the goods they are placing in the market. We are informed that one hundred thousand of the shrines have been sold in the State of Massachusetts within the last five months, and that agents are selling from fifteen to thirty a day. It is a great chance for agents, and the goods are worthy of the patronage of the Catholic parallel.



CONTRACTORS.

Sealed Tenders, addressed to the under-signed, endorsed 'Tenders for Works," will be received until noon on

MONDAY, JUNE 30TH INST. for the following works:

At the Asylum for Insane, London,

for the construction of a new boiler house and coal vault, six new steam boilers, and additional pipes and hydrants for fire pro-tection. At the

Asylum for Idiots, Orillia, our steam boilers and steam-heating ap-Educational Department, Toronto,

Algema District, Construction

hree steam boilers.

of fences to gaol yards, Sault Ste. Marie. of fences to gaol yards, Sault Ste. Marie.
Pians and Specifications for the above
works can be seen at this Department, the
Asylum at London, and at the Gaol, Sault
Ste. Marie, where forms of tender can also be
procured. Each tender for the boiler house
and steam boilers at London, and for the
works at Orillia, must be accompanied by
an accepted bank cheque, payable to the
order of the Commissioner of Public Worss,
Ontario, for the sum of Three Thousand
Dollars, on condition of being forfeited if the
party tendering decilines or falls to enter
into a contract based upon his tender when
called upon to do so. Where tender is not
accepted the cheque will be returned. The
bona fide signatures of two sureties for the
performance of the contract to be attached to
each tender. The Department will not be
bound to accept the lowest or any tender.

C. F. FRASER,
Commissioner.
Department of Public Works, Ont.

Department of Public Works, Ont., 7 Toronto, June 16th, 1890.

NATIONAL COLONIZATION LOTTERY
Under the patronage of the Rev.
Father Labelle.
Established in 1884, under the Act of Quebec.
32 Vict., Chap. 36, for the benefit of the
Diocesan Societies of Colonization
of the Province of Quebec.

The 36th Monthly Drawing will take place WEDNESDAY, JULY 16, 1890. At 2 o'clock p. m.

LIST OF PRIZES.

Omces: 19 St. James Street, Montreal, Can

P. J. WATT, Wholesale and Retail Grocer

IMPORTER & WINES & LIQUORS

My stock of staple and fancy groceries is the largest in the city, and the finest brands of liquors always on hand Just received, assorted consignment of White Fish. Tront and Lake Herrings, heads off and inspected, at remarkably low figures.

131 DUNDAS ST. & 12 MARKET SO. TELEPHONE 415.

GINCINNATI 54 Control of the "Blymyer" Christophart, O., sole makers of the "Blymyer" Christophart, School and Pire Alarm Belle.
Catalogue with over 2200 testimonials. McShane Bell Foundry.

Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue, HY. MCSHANE & CO., BALTIMORA, Md, U. S. Mention this paper.

BUCKEYE BELL FOUNDRY. VANDUZEN & TIFT. Cincinnett.

MENEELY & COMPANY WEST TROY, N. Y., BELLS Favorably known to the public ain 1884. Church, Chapel, School, Fire Alan and other bells: also, Chimes and Pea

Out to Old Aunt Mary's. JAMES WHITCOMB BILEY.

n't it pleasant, O brother mine! nose old days of the lost sunshine outh—when the Saturday's chores were

it all comes back so clear to-day : Phough I am as baid as you are gray— Out by the bara lot and down the lane We patter along in the dust again, As light as the tips of the drips of rain, Out to old Aunt Mary's.

e cross the pasture, and through the woo here the old grey-snag of the poplar stood here the hammering red-heads hoppe way, he buzzard raised in the open sky olled and circled as he went by, Out to old Aunt Mary's.

And then in the dust of the road again:
And the teams we not and the countrymen
And the long highways with the sunshine
spread
As thick as butter on country bread.
And our cares behind, our hearts shead,
Out to old Aunt Mary's.

se her now in the open door hen the little gourds grew up the sides and Wash't it stood for a boy to see?
And wash't it good for a boy to see?
And wash't it good for a boy to be
Out to old Aunt Mary's.

And oh! my brother, so far away;
This is to tell you she waits to-day
To welcome us. Ant Mary fell
Asleep this morning, whispering, "Tell
The boys to come." And all is well
Out to old Anta Mary's.

INTERESTING MISCELLANY.

Remember now and always that life is no idle dream, but a solemn reality based upon eternity and encompassed by eternity. Find out your task; stand to it; the night cometh when no man can work.

"I think it wisset in a man " Tennyan "think it wises in a man," Tennyson
recently wrote to the Rev. Dr. Van Dyke,
"to do his work in the world as quietly
and as well as he can, without much heeding the praise or the dispraise."

Aristotle says: 'Educated men are as superior to those uneducated as the living are to the dead, and those parents who educate their children are superior to those who merely beget them; for the latter only enable their children to live, but the former give them the power to live wall."

Cardinal Lavigerie has built at Biskrs, on the northern edge of the Sahara, a building over whose door is inscribed "Bit Allah"—the House of God. It will be the home of the new Catholic order, the Brothers of the Sahara. The members of the order will learn the language of the western Sahara, attend the sick, give hospitality to escaped slaves, and enable them to establish themselves where they may be free. The Cardinal intends to plant similar establishment at Tuggurt, Wargla, and in other cases of the middle and western Sahara, and thus extend Catholic influences over the desert.

GOD HELPED HIM.

The following will appear in Henry M.
Stanley's paper in Scribner's for June:
"Constrained at the darkest hour to
humbly confess that without God's help I
was helpless. I vowed a vow in the forest
solitudes that I would confess His aid before men. Silence, as of death, was round
about me; it was midnight; I was weakened by illness, prostrated by fatigue, and
wan with snitety for my white and black
companions, whose fate was a mystery.
In this physical and mental distress I
besought God to give me back my people.
Nine hours later we were exulting with a
rapturous joy. In full view of all was
the orimson flag with the crescent, and
beneath its waving folds was the long lost
rear column." GOD HELPED HIM.

A CORRESPONDENT PERPLEXED. A correspondent is much perplexed to account for the fact that Anglican clergymen are continually being received into the Catholic Church. He quotes the case of Father Luke Rivington, and then pro-ceeds to muse in this way: "Take the case of the Bishop of Lincoln. How is it he remains in the Anglican Church, doing so much mischief among us by his example, which is so alien to the spirit of the Reformation? He admits that on the face of things it would reem that so far from getting anything plummy by becom-ing Oatholics, Auglican clergymen have often to make great sacrifices. But then, as he observes, that makes their action all the more extraordinary. Why do they do it?

AT THE MOMENT OF DEATH. Listen to the beautiful story from the revelations of St. Gertrude. She heard the preacher in a sermon urge most strongly the absolute obligation of dying persons to love G-ds appremely and to re-pent of their sins with true contrition pent of their sine with true contrition founded on the motive of love. She thought it a hard saying, and exaggerately stated, and she murmured within herself that if so pure a love were needed, few dled well, and a cloud came over her mind as she thought of this. But God Himself vouchesfed to speak to her, and dispel her trouble. He said that in that last conflict, if the dying were persons who had ever tried to please Him and to lead good lives, He disclosed Himself to them so infinitely beautiful and desirable that leve of Him penetrated into the that love of Him penetrated into the innermost recesses of their souls, so that they made acts of true contrition from the very force of their love for Him; "which propension of Mine," He vouch-safed to add, "thus to visit them in that safed to add, "thus to visit them in that moment of death, I wish my elect to know, and I desire it to be preached and proclaimed that among My other mercles this also may have a spectal place in men's remembrance."—Father F. W. Faber.

THE BROKEN BUCKLE.

It is related of a hero in Scottish his tory, that when an overwhelming force was in full pursuit, and all his followers were urging him to a more rapid flight, he coolly dismounted, in order to repair a flaw in his horse's harness. Whilst busied with a broken buckle, the distant cloud swept down in nearer thunder; but just as the prancing hoofs and eager spears were ready to dash down on him, the flaw was mended, the clasp was fastened, the steed was mounted, and, like a sweeping falcon, he had vanished from their view. The broken buckle would have left him in the field an inglorious prisoner; the timely delay sent him in safety to his

There is such a thing as making haste slowly, when, if we are too eager for the end, we fall to do our work right. Promptness and hurry are two very different things. The prompt man or the prompt child does things as quickly as they can be done well. When one hurrles, he is apt to slight his work and do it improperly.

A NOTICEABLE PROTESTANT OPIN

A NOTICEABLE PROTESTANT OPINION.

"There has been a good deal of contro
versy of late," writes the editor of the
Review of Review, "as to the destiny of
the Catnolic Church in America. The
following extract from an article by Dr.
Ellenwood in the Missionary Review, will
be read with interest. It cannot possibly
be alleged that Dr. Ellenwood is biased
in favor of 'Romanism:"

"When we consider the boldness and
assurance of infidelity, I think that every
true friend of the cause of Christ must
rejoice in the alliance of the Roman Catholic Church in America. That it is a
great Church in its great body of believers
and aside from its hierarchial assumptions, I, for one, have no doubt. That
there are tens and hundreds of thousands
of real Christians in its communion, I am
confident. That its strong faith and its
unfilmbing maintenance of its principles
will hold to interpose an important barrier
against the flippant infidelity of the day,
there is good reason to balieve. Cardinal
Gibbons' able book, recently published, is
a strong defence of the common Christian
faith."

HOW A LITTE GIRL ASKED FOR THE

HOW A LITTE GIRL ASKED FOR THE BUFFER.

Harriet Beecher Stowe's son, Rev. Coarles Stowe, of Hartford, Conn., met with an experience the other evening which completely nonpluseed him.

One evening quite recently he dined with Mrs. J. W. Boardmann, proprietress of the Hotel Woodruff. Visiting Mrs. Boardmann is a cute little niece about five years old. She is a regular chatterbox, and makes many bright remarks during the day. Fearing lest the child would astonish the preacher by some outlandish saying, her aunt warned her to keep mum during the dinner.

The admonition was listened to with awe, and at the table the little one scarcely dared look at Mr. Stowe, not

awe, and at the table the little one scarcely dared look at Mr. Stowe, not wishing to commit a supposed sin While the servant was absent from the room the little girl noticed there was no butter on her small pink dish.

She didn't mind holding her tongue, but to eat bread without butter—that would never do. She took a survey of the table, and, to and behold, the butter dish was directly in front of the preacher. Wistfully she gased at both for a few seconds. Never in her brief existence did she appear so pensive. Then, gatherseconds. Never in her brief existence did she appear so pensive. Then, gather-ing all her courage, and clearing her throat, she said:

throat, she said:
"Dear pastor, won't you please, for Christ's sake, pass the butter?"
Rev. Mr. Stowe never received such a shock. He leaned over his chair to pick up his mapkin, which, of course, had not fallen. Mrs. Boardmann must at that moment have arranged a window curtain, and other guests were suddenly touched.

and other guests were suddenly touched with a friendly cough.

Little Mabel, self-satisfied that she had done the proper caper, was the only one at the table who could positively prove that she was alive.—Somerville Jour-

APPARITION OF OUR LADY. THE MIRACLE THAT HAPPENED AT CASTEL PETROSO IN 1888.

Castel Petroso is a small village situated Castel Petroso is a small village situated upon the side of a mountain in the Province of Campobasso in Southern Italy, and is more than 2,500 feet above the sea level. It is of very ancient origin, and, as the name signifies, all the surrounding territory is rocky to a degree, at that the communications are supported by the surrounding territory is rocky to a degree, so that the poor mountaineers who inhabit it with great labor produce the necessaries of life. The climate is also severe, the snow often falling nearly for five months of the year. This obscure alpine spot, scarcely known to neighboring towns which are themselve their own Province, has, however, become very famous throughout Italy the last two years from the miraculous apparition of Our Lady, and the sudden gushing forth years from the miraculous apparition of Our Lady, and the sudden gushing forth of a mineral spring whose healing powers are said to be miraculous, so that pligrimages to Castel Petroso are becoming very frequent. The miracle happened on March 25, 1888. Two peasant womer, both about thirty-five years old, were collecting their sheep after sunset, when they were struck by a bright light shining through the fissures of a steep cliff. Curlous to discover the cause, they scrambled up the rocks, and looking through one of the cracks saw the dead Christ lying on the floor of a cave and the Mother of Surrows kneeling beside Him, her hands and eyes raised to heaven and her breast pierced with seven swords. Trembling with fear the two women ran home, and the news of the apparition spread from Castel Petroso to the surrounding villages. At first the story only excited derision, and nobody believed the women. However, gradually people began to visit the place, and by their own eyes were convinced of the diocese for a long time paid no attention to the accounts of this miraculous appearance and the healing powers of the spring, which had never before been heard of, but by the command of the Holy Father he proceeded to Castel Petroso, and having himself seen the apparition and caused the spring to be carefully

guests with unpleasant allusions, reminiscences, and badinage. Her position is such that no retaliation can be indulged; in fact, Gladstone is the only member of the opposition who presumes to talk back to the old lady. Gladstone has always addressed the Queen as "mum"—not "madam," or as "ma'm," or as "marm," but as plain, honest, Scotch "mum," and it is, perhaps, this fearless directness and native simplicity that has appea'ed to the august lady for toleration.

It seems that upon one occasion, having been invited out to dinner, Mr. and Mrs. Gladstone entered a cab and attempted to get through Piccadilly. That thorough-fare was unusually crowded at the time, and after floundering about in the rank and file for two hours the worthy couple were compelled to abandon their purpose, turn off at a side street, and return home. This was considered quite a joke on the Grand Old Man, and his acquaintances guyed him a good deal about it, and dished it up ad nauseam. The result was that Gladstone finally got very weary of the joke and he began to evince temper whenever it was referred or alluded to.

On the occasion of the next reception given by the Queen to the leaders of the Liberal party Her Majesty, who had been treasuring up the disagreeable jest for several weeks, seized upon the first opportunity to say to the ex-Premier: "I hear, Mr. Gladstone, that you recently had an amusing experience in Piccadilly; pray, tell me of it, in order that I may share the merriment which it has given others."

Mr. Gladstone was greatly nettled, but Mr. Gladstone was greatly nettled, but Mr. Gladstone was greatly nettled, but

others."

Mr. Gladstone was greatly nettled, but he had to keep his temper. "May it please Your Mejesty, mum," said he, deliberately and almost sternly, "there was a departure, a misadventure, and a return; and that was the long and the short of the matter, mum."

SERGT. DOOLEY HONORED.

HE IS PRESENTED WITH A GOLD WAICH BY HIS GUELPH FRIENDS.

Guelph Heraid, June 10.

Sergt. Dooley, who has been an active member of the Guelph police force for the past seventeen years, has decided to remove to Ireland. His friends in this city could not let him take his departure without showing their appreciation of his many good qualities. He was, therefore, invited to the Royal hotel on Monday evening, where a large number had assembled, and presented with a handsomely illuminated address and a suitable token of esteem.

Mr. Thomas A. Heffernan, collector of customs, occupied the chair. He called the meeting to order, and expressed the object of the gathering in a few well-chosen words. In concluding he called on Ald. Howard to read the following address: Guelph Herald, June 10.

dress:

To John Dooley, Esq., Police Sergeant:
DEAR SIR—Your many friends in Guelph
have learned with regret of your intended
departure for Ireland to reside there permanently for the remainder of your life.
During your long residence in this city it
has it has been our pleasure to have known
you—many of us intimately in private life—
and all of us in your official capacity, and we
are therefore in a position to bear testimony
to your excellent character as a citizen and
to your efficiency as a trusty officer of the
corporation.

to your efficiency as a trusty officer of the corporation.

Not alone to those who live in Guelph, but to thousands of strangers, who, daring your long career as a police officer, have visited the Royal City, you have been known and respected, and we are assured that we express the sentiments of all those when we tell you of the sincere regret which we feel, that you should have deemed it expedient in the interests of yourself and family to remove from our midst.

It would be but a poor tribute to your worth as a dear friend and a faithful officer to permit you to go from amongst us without some tangible proof of our friendship and esteem.

Be, therefore, pleased to accept this gold watch as a souvenir of your long association with us, and with it is accompanied our sincere wish that you may enjoy, with your esteemed wife and daughter, many years of health and happiness in the new home which you intend making in your native land.

J. Chadwick, Alex Bruce, Chas. Petticer of the contract of th

land.

F. J. Chadwick, Alex Bruce, Chas. Petti-ford, E. O'Connor, Thos. P. Coffee, Joseph Heffsman, T. A. Heffernan, Jas. Innes, M. P., and George Howard. Robt. Mitchell, S. A. Heffernan, on behalf of the committee of citizens.

of the committee of citizens.
Guelph, June 9th. 1890.
At the proper time Mr. Jas Innes, M.
P., handed the sergeant a handsome gold

P., handed the sergeant a handsome gold watch.

Sergt. Dooley, in replying, said he could not flad words with which to express the gratitude he felt for the honor which had been done him. The kind and flatering address, and the beautiful gift which they had presented to him, made him feel how hard it is to part with such kind friends. During the time he had spent in Gaelph, extending over a period of about seventeen years, he had learned to respect and esteem many of the noble citizen of Guelph, amongst whom he had the honor of claiming some warm personal friends. The duty of a policeman necessarily brought him into contact with all classes, and he was proud and happy to be able to say after his seventeen years of active services had met with the appreciation of all classes in this community. A policeman's duty is a hard one. He has two mas able to have the support of more and the public pades his superior officer and the picase both the fault is son who could be forgiven. He had always true on the form of the page of the support of the years had always true on the downing or shirk the responsibility which rested upon him as one of the guardians of the peace and morals of this good city. He said he would bid all farewell perhaps for years and perhaps forever. He would never forget the good friends he had in Guelph, and the evidence of their kindness.

A couple of hours was then spent in speech—making, all bearing testimony to the excellent character of the Sergeant.

speech-making, all bearing testimony to the excellent character of the Sergeant. to the excellent character of the Sergeant.
Among those who were present and spoke
were: Mearrs. Fred J Chadwick, ex-Ald T P
Coffee, E O'Connor, James Innes, M P
P Spragge, W A McLean, W A Clarke,
James Keleher, Al-zander Bruce, Charles
Pettiford, A M McKinnon, M J Doran,
Robert Mitchell Charles Gowdy, T A
Heffarman, Dr. Foster.

guests with unpleasant allusions, reminis- Keleber & Hendley, Watson Bros., A. MeKin

McKimon, Sergt. Dooley and family will leave to-morrow for New York, and will sail in a few days from that port for Ireland.

THE CHURCH IN ENGLAND.

HOW IT HAS PROSPERED DURING THE PAST FIFTY YEARS.

FOR CATHOLIC CONVERTS, BUT IT WAS NOT REQUIRED — CONVERTS TO THE CATHOLIC CHURCH, BUT NO FORM.

Until the sea give up the dead that are in it no rendering up shall be quite so marvelous as that made by Protestantism to Catholicism during the last fifty years. From the Dead Sea of Anglicanism have arisen in that period multitudes to be the passengers and the mariners of St. Peter's bark. The future historian will find indeed that the State Church of England in its decrepitude discussed in convecation indeed that the State Church of Augusta in its decreptude discussed in convocation a form to be used at the reception of converte from the Catholic Church to the

a form to be used at the reception of converts from the Catholic Church to the Anglican Communion.

But for these converts themselves where shell he look? Though he seek through the files of Evangelical journals, he shell not find them. Nor will he find any answering document to this form indeed among the writings of the Catholic Church—no provincial and specially prepared application to Anglicans of the terms upon which admission is to be sought by all comers to the one fold. But the names of converts from Anglicanism he will find written broad across the page of contemporary social and ecclesiastical history.

Not few in number nor ineignificant in position are these; but the flower of Anglican manhood and the pink of Anglican womanly perfection. Dignitaries of the State Church—archdeacons more than half way up the hill to fat bishopries; the families of the men who were decked in purple and dined in kings houses; the men who, like Manning and Newman, ranked as rulers, not of a diocese, but of the whole Anglican body, the common clergy in their hundreds; the gentle and the simple among the laity; the consistently plous and penitent; the man of fine literary gifts and the man for whom literature is nothing but a name; artistarchitects, musician poets, painters and dramatists, besides parsons and lawyers, scientists and statemen; the Anglican Virgin following the Lamb to His own altars, and the Magdalen "casting her cap and bells" at Cardinal Grandison's feet; the young and the old—Ambrose de Lisle, the Eton boy of fifteen, and claimthe young and the old-Ambrose de Lisle, the Eton boy of fifteen, and claim-

Lisle, the Eton boy of fifteen, and claiming confirmation as Sir Bouchier Wray at the age of eighty; men and women of all tempers, and of none—gathered with one heaft, and fi ashed with one expectation, at the Beautiful Gate of the temple.

Even we who mingle in the throng may hardly know its meaning or its magnitude. We catch the faces that are near us, but the great crowd is as little expressive as are rows of cabbage heads. Types, however we, may take almost at random to tell the tale; types which are mostly beroic

are rows of cabbage heads. Types, however we, may take almost at random to tell the tale; types which are mostly heroic through myriad variations of temperament and achievement; types of martyre many of them, and all alike offering, amid other mutations, one concordant ast of faith in a divine guide, and all bound together, by old threads and new, in a universal brotherhood of man.

The still mysterious Voice which, two thousand years ago, invited young men to leave what seemed great possessions in a mean little land, has been telephoned in type down to the London of to day. It has sounded compellingly in the halls of Universities and in the club rooms of Piccadilly; so that one man has forfeited half a militon, and another has foregone a hill country as large as Judea, and another has made his title a barren sound in obedience to that echoing summons.

Our great modern cities have been exirred anew by the sounds that fell on ears, mostly deaf, in the back streets of iqualid Eastern townships; so that Bathlehem rules Rigmingham and London.

equalid Eastern townships; so that Beth-lehem rules Birmingham and London takes its law from Nazareth. Great glory is ours to belong to the age of electricity in matter, and to the age of an answering which has thrilled through England, a new kindling of the old forms of faith. The effect of both forces is bright to-day; but the near future holds, if we mistake not, diviner possibilities for the one and

for the othe Fifty years ago the flowing tide was not with us. From the hour of the Reformation individual converts were made; in twos and threes they entered the ark. In 1840 the Tractarian Movement — then some seven years old—was only beginning to bear the fruit which was to come so to bear the fruit which was to come so abundantly five years later. Converts were still rare specimens of a species believed to be all but extinct. The Hon, Gilbert Talbut was a marked man when he crossed the Rubicon at the end of the he crossed the Rubicon at the end of the thirties. Very early in the forties the converts included a popular young Evan gelical preacher in London, who had been a fellow of Magdalen College, Oxford, Richard Waldo Sibthorp. Taking orders, he apent not only his labor, but a considerable fortune over churches and charities, until temporarily preactied in charities, until, temporarily unsettled in faith, he ceased to say Mass, and humbly withdrew to one of the alms-houses he had built in Lincoln.

A thousand threadbare stories notwith

The antipathy which the Liberale have wapears we flow the Majets is equaled only by the wapears we flow Matter, John Macker, Jakes, Merken, Liberal party, and annually of the Majety is required by custom to give.

We He Majety is required by custom to give watched and the manual states of the Liberal party, and annually liberal have been of the Liberal party, and annually liberal have been of the Liberal party, and annually liberal have been of the Liberal party, and annually liberal have been of the Liberal party, and annually liberal have been of the Liberal party, and annually liberal have been of the Liberal party, and annually liberal have been of the Liberal party, and annually liberal party, and annually liberal liberal liberal party, and annually liberal liber

old age I left 'the land flowing with milk and honey' for the city of confusion and the house of bondage."

Constantcy enough for any three had the Hon. and Rev. George Spencer, better known as Father Ignatius. "May their prayers return into their own bosom! With such we wish to be better strangers the longer we live" So said the Rev. John Henry Newman, Vicer of St. Mary the Virgin, when this Apoetle of the Conversion of England came to Oxford to sak for Anglican prayers to that end. But Father Ignatius was not the man to quall before scornful words—he who was will-Father ignatius was not the man to quall before scornful words—be who was willing to wait in the ante rooms of the Cabinet Ministers—with Pelmerton even to get a minute's talk with them about their souls. The interview he begged from the Duebes of Kent in which to express his hopes for the unity of Ohristendom she granted him; and present at it was the Princess Victoria. The girl's interest in the fervid words of the Passionist priest waken in him hopes of the ultimate conversion of the Queen, and the time to fulfit them is still here. The rumor that the Duchess of Kent herself actually did become a Catholic is a mere rumor with no basis beyond barren repetitions.

rumor with no basis beyond barren repetitions.

It was Father Ignatius who casually
met and quickly converted Ambrose de
Liele, still in his teens. This saint among
the Spencera, it may be remarked, was an
Evangelical before he was a Catholic, and
young de Liele was led in the first
instance by simple piety to embrace a
religion of the ecclesiological accidents of
which he only later became a devotee.
No single name, perhaps, represents more which he only later became a devotee. No single name, perhaps, represents more conspicuously than his the early converts who found the Catholics of England in the catacombs and built for them churches of beauty. The families of these men, to the third and fourth generation, share in the sacrifices of their stres; and not the stress of politics shall rob them of the gratitude Catholics owe them, or the reward promised them by the Immutable Word. From Ambrose de Lisle Lord Beaconsfield borrowed his Eustace de Lyle in "Conningaby"; for Lord Beaconsfield had even then begun to realize dimly the large place the Catholic religion was to take in modern England. Already his pen was at work on those portrait pen was at work on those portrait sketches of Catholics, mostly converts, which at the end of the series culminated

sketches of Catholics, mostly converts, which at the end of the series culminated in that of Grandison in "Lothair"— greatly revised and brought down to date as Nigel Penruddeck in "Endymion."

With the secession of Dr. Newman in 1845, the political dream that the Establishment was to be the great agency in once more making England merry was rudely broken. The conversion of Faber brought the same disappointment home even more keenly to the heart of Lord John Manners and others of the Young England party. Faber was one of them in heart and mind; and he, at any rate, had—if Newman never—those popular sympathies which have lately been revived under the name of Democratic Toryism. Lord Beaconsfield was not very explicit about the kind of Auglicanism which was to win our peacantry and our peers. He wrote: "The writer and those who acted with him, looked upon the Anglican Church as a main machinery by which these results might be realized. There were few great things left in England, and the Church was one. Nor do I doubt that if, a quarter of a century ago, that he desires acharants could be the land, and the Church was one. Nor do I doubt that if, a quarter of a century ago, there had arisen a churchman equal to the occasion, the position of ecclesiastical affairs in England would have been very different from that which they now occupy. But these great matters fell into the hands of monks and schoolmen; and the secession of Dr. Newman dealt a blow to the Church of England under which it still reels." But we are back again to first principles. The Catholic Church and the democracy are face to face. They are at home together under the Reformer's tree; and the time may yet come, though not without heartesearchings on both sides, when they will feel equally on both sides, when they will feel equally at case in the schools and in the churches

THE TWO POWERS.

"God has divided the government the human race between two powersthe ecclesiastical power and the civil power; the former placed over divine things, the latter over human things. Each power is sovereign in its sphere; each is restricted within limits perfectly determined, and defined in conformity with its proper nature and its appear. determined, and defined in conformity
with its proper nature and its special
purpose, so that within this sphere each
exercises its action by its own right.
Wherefore, it is necessary that there
should be between these two powers a
system of relations well ordered.
Othese relations a just notion can only be these relations a just notion can only be formed by examining attentively the nature of each of the powers, and by keeping in view the excellence and nobleness of their respective purposes, since one of them has for its immediate and special object to take care of earthly interests, while the other aims to secure the good things of heaven and eternity. Hence, whatever among human interests is things of heaven and eternity. Hence, whatever among human interests is sacred in any way, whatever relates to the salvation of souls and the worship of the Godhead, either because of its own nature or because of its destination, belongs to the sphere and falls under the authority of the Church. As to other matters and interests pertaining to the civil and political order, it is just that they should be subordinated to the civil authority, since Christ has commanded to give unto Casar the things that are to give unto Cosar the things that are Cosar's, and unto God the things that are God's."—Pope Leo XIII's Encyclical mmortale Dei.

"My father, at about the age of fifty, lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor, the hair began coming, and, in three month's he had a fine growth of hair of the natural color.'-P. J. Cullen, Saratoga Springs, N. Y.

Satatoga Springs, N. Y.

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states of the VIRGIN MARY, which stands sout amid the ruins not damaged in the least."

Again, in the fleroe fire which destroyed the Temple Theatre at Philadelphin, Pa, the sacred wax faures were unharmed, although in this flery furnace for a whole day, which completely destroyed everything size, it counting other figures in the same room. These are not legends of the misty past, but facts of the present day.

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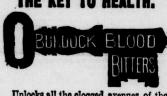
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Wine used and recommended by His Eminence Cardinal Tachereau, Specialty recommended and used by Rt. Rev. Archbishop
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London, Sept. 18th, 1887,

The Messra. Ernest Girardot & Co., of
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we are satisfied their word may be relied on,
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floly sacrifice of the Massis pure and unadulterated. We, therefore, by these presents recommend it for altar use to the clergy
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The Sign of the Cross. REV. M. J. RUSSELL, S. J.

With the holy cross myself I sign:
From forehead to breast the upright line,
From shoulder to shoulder the cross's arms,
My soil and body to save from harms,
While on my forehead my hand I lay,
In the name of the Father is all I say:
"In the name," for all Three are one.
And next I say And of the Son,
While on my breast my hand I place,
Lastly the rest of the cross I trace
From shoulder to shoulder, saying then
And of the Holy Ghost. Amen.

Let me think it over again,
With the name of the Father I sign my
brain,
Seat and symbol of mind and thought,
For I believe what God has taught.
With the name of the Hon my heart I sign,
Seat and symbol of love divine
O Heart of Jesus, I give Thee mine!
While on my shoulders the cross I trace,
I name the Holy Ghost, whose grace
Will make the heavy burden light,
As bravely I bear it in God's sight.

Thus shall the work of each day be done In the name of the Father and of the Son And Holy Ghost, God Three in One.

FIVE-MINUTE SERMONS FOR BARLY MASSES,

BY THE PAULIST FATHERS. Presched in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

New York Catholic Review. SECOND SUNDAY AFTER PENTECOST.

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SES

SECOND SUNDAY AFTER PENTECOST.

"Lord it is done as thou hast commanded, and yet there is room." Luke 14 23. (Gospel of the day.)

There is lots of room in heaven and there is nothing exclusive about salvation. Here are two consoling thoughts which this day's gospel suggests and illustrates. God is infinite and so there can be no narrow limits placed to the number of souls who may possess Him and enjoy Him forever. It is true the sacred Scriptures frequently refer to the number of tures frequently refer to the number of the elect and they would seem to imply that the number of the saved is fixed and that the number of the saved is fixed and definite, and they certainly are in the sight of God who numbers all things in heaven and on earth; but this does not place any limits to the infinite possibilities of salvation as far as we are concerned. Were the world to continue on for millions of years and the human vace to multiply as the leaves of tinue on for millions of years and the human race to multiply as the leaves of the forest there would still be room for every created soul in the Kingdom of God. We see an illustration of the inexhaustible character of the heavenly bounty in the Holy Table of the Altar, to which the parable of the Great Supper is so often applied. Think of the mighty multitude of peoples and generations, the countless Christian men and women and children who have received Holy Communion since the night of the Last Supper, eighteen hundred and fifty-seven years ago, and yet the power of our Lord Jesus to communicate Himself to souls in the Sacrament of the Eucharlet is in no way diminished, nor would it be were the consecration of His Body and Blood to go on forever.

on forever.

But, looked at even from a purely physical point of view, the Celestial King-dom is simply limitless. We know of the existence of twenty millions of circling

one is simply limities. We know of the existence of twenty millions of circling or one, and our investigation are still confined to the outskirts of space, of a certainty 'there is yet room!'

And is it not a consoling thought that the exclusiveness of this world any more than its narrowness has no place in the kingdom of God? The poor and the kingdom of God? The poor and the feeble, the blind and the lame are welcome to the places that the rich and the strong, the proud and the arrogant are unworthy to occupy. Lexaus limping through life in honest poverty is preferred to Dives strutting in his pompous robes of purple and fine linen.

Blessed are you who have received the collection of the collection. Wives were wringing their hands and children were crying, and a wall of desolation filled the air.

Sitting at the mouth, by a pale corpse, was a young wife. She looked at her busband, but uttered no cry; her eyes were dry. She rocked herself to and fro, her face white with anguish.

'Oh, that I had spoken fair to him at the end!' she moaned. "Oh, that he would come to life one minute, that I would can to life one minute, that I would can, 'Jimmy, forgive me,' but

ings they are utterly gross and sensual.

They are only fine animals exteriorly groomed and stabled, and in the end "they shall be east out into the exterior daykness." As he were the stable of the exterior daykness." As he were the stable of the exterior daykness." darkners." As between the suffering and virtuous poor and the pampered self-indulgent rich the chances of salvation

A millionaire of this city one day took a certain priest all through his magain cent manelon, and pointed out to him with no little estentation the evidences of his wealth and taste. When the inspection was over the priest said to him in a joking way: "Well, Mr. So and so, if you can secure as good quarters in the you can secure as good quarters in the next world as you have here you'll be lucky." The man's countenance fell as he candidly replied: 'I have worked hard to build up this mansion, but I have ober no thought to the candidly replied to the candidly replied to the countenance fell as he cand the countenance fell as he candidly replied to the countenance no thought to the one above; how can I secure it?" Such is ever the spiritual secure it ?" Such is ever the spiritual plight of Dives when brought face to face

People in the North-west

Know from experience that Putnam's Painless Corn Extractor is the only remedy to be relied upon for the extraction of corns. This is the case everywhere throughout the Dominion. Be sure to get Putnam's

OUR BOYS AND GIRLS.

A SHORT SERMON. Children, who read my lay,
This much I have to say:
Each day, and every day,
Do what is right—
Right things in great and small;
Then, though the sky should fall,
Sun, meon and stars and all,
You shall have light.

This further would I say:
Be you tempted as you may,
Each day and every day
Speak what is true—
True things in great and small,
Then, though the sky should fall,
Sun, moon and stars and all,
Heaven would show through.

Figs, as you see and know,
Do not out of thistles grow;
And though the blossoms blow
While on the tree
Grapes never, never yet
On the limbs of thorns were set;
Bo, if you a good would get,
Good you must be,

Life's journey, through and through, speaking what is just and true, Doing what is right to do
Unto one and all,
When you work, and when you play,
Each day, and every day;
Then peace shall guide your way,
Though the sky should fall.

—By Alice Car.

Mgr. Dupanloup tells us: "Every one on earth has something to do, a path to follow, an end to attain, a labor to accomplish, a place to occupy; in a word, grave obligations, serious duties to fulfil. Labor, which is the application of the mind, is also its power and its glory. Without labor, without application, nothing can be done either in this world or in the next. God and men despise, reject as an unprofitable servant the man who does nothing, who is not available for anything. Application alone makes great men, great saints, heroes and men of genius."

SPEAK KINDLY. A young lady had gone out walking. She forgot to take her purse with her, and had no money in her pocket. Pres-ently she meta little girl with a basket on

and had no money in her pocket. Fresently she met a little girl with a basket on her arm.

"Please, miss, will you buy something from my basket?" said the little girl, showing a variety of book marks, watch-cases, needle-books, etc.

"I'm sorry I can't buy anything today," said the young lady. "I have not any money with me. Your things look very pretty." She stopped a moment and spoke a few kind words to the little girl; and then as she passed she said again, "I'm very sorry I can't buy anything from you to-day."

"O miss!" said the little girl, "you've done me just as much good as if you had. Most persons that I meet say, 'Get away with you!' but you have spoken kindly and gently to me, and I feel a heap better."

That was "considering the poor." How little it costs to do that! Let us learn to speak kindly and gently to the poor and suffering. If we have nothing else to give, let us at least give them our sym-

I WAS WRONG; FORGIVE ME. One morning in Wilkesbarre there wa

Darling Jimmy! Darling Jimmy,

Yet how possible is just such an experi-ence to any one of us, who parts with some dear one in anger, or who lets the sun go down on his wrath! But it is always the noblest nature, the most loyal heart, which is the first to cry:
"I was wrong; forgive me."

A TOUCHING STORY OF A SOLDIER'S DEVOTION.

be relied upon for the extraction of corns. This is the case everywhere throughout the Dominion. Be sure to get Putnam's sure-popcorn cure. At dealers everywhere. In his Vegetable Fills, Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to willable discoveries never before known to man. For Delicate and Definition of the probable deathing their sins and propering themselves as beet they could for the probable death and charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

For Colds or Pain.

Yellow Oil is the best remedy I everused. I had a bealing breast 15 months ago, which was very sore. I got no relief until I tried Hagyard's Yellow Oil, which gave instant relief.

Mrs. John Cordent, St. Marys, Ont.

For croup, quinsy or colds use Yellow Oil.

Mrs. John Cordent, St. Marys, Ont.

For croup, quinsy or colds use Yellow Oil. good and devoted chaplain, confessing

fifteen minutes; I might be killed before morning, and I want to make my confes-sion."

fifteen minutes; I might be killed before morning, and I want to make my confession."

"But, my good man, you see all the others shead of you. It may be, though, they will waive their right to oblige you."

"Bure I can make my confession from where I am."

"Yes, but I think it would not be prudent; they will hear you."

"Never mind, Father, with respect to your reverence, they all have enough of their own to bother about."

At this moment the good man fell upon his knees and made what might be called a good, humble confession in the presence of hundreds of his companions in arms, who showed their respect by inclined heads and reverent attitude. When he had finished declaring his sins and the priest had pronounced the absolution, he arose from his kneeling position with a beaming countenance and a "Thank you, Father," and in a few moments was seen marching to the front.

The next day, when the battle was reging and the good priest was in the midst of the carnage, giving assistance and administering consolation to the dying, his attention was attracted by a soldier running toward him at full speed. On his nearer approach he recognized the hero of the night before, and was immediately greeted with: "Come quick, Rev. Father, there's a heathen beyond and he wants to be baptized. Come quick or he will be dead."

The priest made sil possible haste, but was unable to keep pace with his zealous guide who still urged him to hurry.

When he arrived the priest saw the sands of life were fast ebbing. He immediately asked the dying soldier the necessary questions preparatory to the Sacrament of Baptism, but when he was about to administer the holy rite he perceived that he had no water. On looking around for his friend he saw him running towards him as fast as he could, carrying in his hat the necessary water, saying as he approached: "Your reve-

looking around for his friend he saw him running towards him as fast as he could, carrying in his hat the necessary water, saying as he approached: "Your reverence, there is a hole in me hat; you say the words, and I will let the water run out on him."

That manner of baptism would not do but the priest took some of the water.

That manner of baptism would not do, but the priest took some of the water in the hollow of his hand, and in a few moments the man's soul was purified by the regenerating waters of baptism, and he gave it up peacefully to his Creator, to the joy and delight of the priest and soldier. The latter gave vent to his feelings by saying: "Glory be to God and His Blessed Mother, he is gone to heaven; I must run to the front—goodbye, Father."

THEY MAY PROTECT THEM-SELVES.

There is much admirable advice going the rounds of the religious and secular press on the su'ject of protecting our girls. It is a good thing to seek the protection of young and innocent creatures from all sorts of snares and temptations and dangers sorts of snares and temptations and dargers that modern social life throws in their way, and whoseever devises safe and sure methods of effecting good results in this direction is entitled to the thanks of parents, as well as of the interesting objects of his creditable solicitude. But it occurs to us that the best protection a girl can have is derived from her ability to protect hereelf. This is a matter of bringing up. The parent who devotes a little thought and some care to the training of his child puts into the hands of the latter the most effective weapons that he or she could have with which to make a successful resistance to every agency whose tend-

"Gl'e me one kiss, lass, pleaded critical period when the receptive facultles of a young girl are at their keenest. No, not one? and now—"and then the runshed to her eyes. Ith awfal sobs she flung her arms all the corpse. Darling Jimmy, Darling Jimmy, I Darl

ones. The parent, Catholic or Protestant, who supplements sound home training and in fluences with a course in a Catholic school or convent, fits his daughters with the most potent means of self-protection attainable. This is a plain statement, but one that cannot be controverted -Balti

The benefits of vacation season may be greatly enhanced, if at the same time, the blood is being cleansed and vitalized by the use of Aver's Sarsaparilla. A good appetite, fresh vigor, and buoyant spirits attend the use of this wonderful medicine.

attend the use of this wonderful medicine.

Jas. Shannon, Leaskdale, writes: For many years my wife was troubled with chilblains, and could get no relief until about two years ago; she was then not able to walk, and the pain was then so excruciating that she could not sleep at night. Your agent was then on his regular trip, and she asked him if he could cure her. He told her Dr. Thomas' Eelectric Oil was a sure cure. She tried it, and judge of her astonishment when in a few days, the pain was all alrayed and the foot restored to its natural condition. This also the best remedy for burns and broises I ever used.

Practical Painters.

Practical Poluters.

As a simple, natural laxative, stomachic, blood, brain and nerve tonic, when taken as directed, the value of Burdock Blood Bitters cannot be overestimated, white as a one for constipation, indigestion, liver diseases, impure blood, sleeplessness, nervous and sick headache, it is the best that money can buy.

Milwealkee Citiera,

Milwealkee Cit

Written for the Catholic Mirror.
"LET HIM WHO IS WITHOUT SIN
THROW THE FIRST STONE."

BY EMMA HOWARD WIGHT. "Let him who is without sin throw the first stone." Such was the rebuke uttered by Jesus Christ when on earth, which caused the crowd to fall back ashamed, and such is the rebuke He still sehamed, and such is the rebuke He still whispers to your hearts if we would but listen to it. But we rarely do, we are always ready to fling a stone at our neighbor as though we ourselves were free from all faults; whereas, if we look into our hearts, we will find there the same sins that we censure in him, or it not the same, others as bad, and perhaps even were than those of our assailed same sins that we censure in him, or it not the same, others as bad, and perhaps even worse than those of our assailed neighbor. What right has one man to judge another? All have the same weak fallen human nature, and even though one man be superior to the other in virtue, it may only be because he has been spared the temptation to which the former was subjected. We, none of us, know what depths of evil may be in us until we are tested, and he is a tool who declares himself proofagainst the temptation to which others have succumbed and against which he has never had to struggle.

How many pleas of self-defence are couched in these words: "I was tempted and I fell," or, "the temptation was so great I could not resist it," and so on, which is equivalent to saying: "If I had not been tempted I would not have fallen," which of course is true, but who can boast that if he were tempted he would not fall. I once read a story of a judge, a wise, good man, who was exceedingly lenient to all classes of criminals brought before him. So lenient, in fact, that at length he was considered not to be a right administrator of justice, and was deprived of his office. A friend

that at length he was considered not to be a right administrator of justice, and was deprived of his office. A friend asked him why he had not been more severe in administering the law, and this was his reply: "Because, when I look upon those poor creatures in their misery and degradation I think to myself that had I been subjected to the same temp-tations I also might have fallen as low; for have we not all the same weak human nature?" human nature ?"

human nature ?"

If we would but think as that judge did we would be more charitable in our judgment of others. Of course there are some who have stronger wills than others and are better able to resist temptation; but no one knows what his strength is or what he would or would not do under temptation until the temptation comes. And let those who are ever ready to fling a stone at their neighbors remember that even though they themselves be possessed of a thousand virtues and their neighbors of a thousand vices, that even under temptation they have remained proof, they are still lacking in that virtue God loves best of all, charity. And to be wanting in charity is unfortunately quite common among persons who otherwise lead good and righteous lives. Observation shows that many pious Catholics who attend Mass daily are weekly com-municants, and, therefore of whom much may reasonably be expected, are ever ready and eager to fling a stone at their neighbors. The former profess to love God; do they not know that He has raid: "Love thy neighbor as thyself?"
They profess to obey His commands; have they forgotten those words of His: "Judge not?"

They make a great and fatal mistake if they think that all their virtues will cover a lack of charity; for charity is the root, the foundation of all virtue. Rest assured that poor sinful woman, kneeling in the proud and the arrogant are unworthy to occupy. Leaznus limpling through life in honest poverty is preferred to Dives trutting in his pompons robes of purple and fine linen.

Blessed are you who have received the evil things of this world in the shape of toil, and trisl, and suffering, and who are clean of heart withal for you shall see Cd. But you who have received the good thitgs of this life in the wey of weelth, and ease, and erjoyment, and live the life of the passions, you have your reward your heaven here and you can hope for none other hereafter. I am very much afraid that a large majority of thoses who are most envied in this world because of their social position and the comforts and pleasures they enjoy are among the most desplaced of God and His angels and are altogether unfit for the kingdem of heaven. With all their fine clother and live and heaven. With all their fine clother and live and heaven. With all their fine clother and live and heaven. With all their fine clother and five and she war and surround.

"On the production of all virtue. Restasured the end! She momand. "Oh, that he would come to life one minute, that I could are, 'Jimmy, forgive me, but if from the very sart what good mersis and good manners require, and she will be and good manners require, and she will be and see altogether and live the end. Oh, Jimmy!"

And then, at last, the story came. They had been married a year—she and Jimmy in the transfer of the charity, and so it is now, only the saw of the social position and the comforts and pleasures they enjoy are among the most effective weapons that he or such the which to make a succeasful resistance to every agency whose tend.

"On the model of the security is the root, that he end! Oh, Jimmy!"

And then, at last, the story came. They had been married a year—she and Jimmy in the tead of the position of the last, the story came. They we may emerge the the story emergency that may emerge the the story emergency that may emerge the three of the low in high down and they be t "covers a multitude of slos," but that no amount of virtue will compensate in God's eyes for a lack of charity. We all have infinite need of God's mercy, but rest assured He will show none to those who have refused it to their fellowcreatures; for the uncharitable there will be only justice.

DUPING THEIR PEOPLE

Since the holding of the Catholic Congress at Baltimore last November there has been a general outburst from the Protestant pulpit all over the country against that horrid thing, "Romanism." A plausible explanation of the phenomenon seems to be this: The Congress spoke the mind of the Catholic

Church so literally and so progressively that a good popular impression was created. The intelligence, patriotism and good sense of the Catholic gentlemen in attendance, and the wisdom and charity of the addresses delivered, were calculated to dissipate much of the venerable prejudice that still existed throughout the country against all things Catholic.

things Catholic.
Observing this, the ministers flocked to the aggressive. An order to reinforce bigotry and prejudice was sent all along the line. "Keep the people at swords points with Catholicism" was the inspiring counsel, "Up," "up" with the old raw head and bloody bones called Popery. Otherwise our Protestant congressions might become tan liberal. eations might become too liberal.

Coughing

Is Nature's effort to expel foreign substances from the bronchial passages. Frequently, this causes inflammation and the need of an anodyne. No other expectorant or anodyne is equal to Ayer's Cherry Pectoral. It assists Nature in ejecting the mucus, allays irritation, induces repose, and is the most popular of all cough cures.

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—Mrs. L. L. Brown, Denmark, Miss.

"A few years ago I took a severe cold which affected my lungs. I had a ter-

- Mrs. L. L. Brown, Denmark, Miss.
"A few years ago I took a severe cold which affected my lungs. I had a terrible cough, and passed night after night without sleep. The doctors gave me up. I tried Ayer's Cherry Pectoral, which relieved my lungs, induced sleep, and afforded the rest necessary for the recovery of my strength. By the continual use of the Pectoral, a permanent cure was effected."—Horace Fairbrother, Rockingham, Vt.

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colutions of Condelence a regular meeting of Branch St. Smith's Jane 10th, 1880, the following resolu-were adopted: red by Brother J. Francis Mea, sec-top Brother Chancellor M. Byan: erese, it has pleased Almighty God in Smite wisdom to take to Himself the er of our respected Brother, John Bren-be it therefore

solved, that a copy of these resolutions at to our Brother and to the bereaved ly of the deceased and also inserted in Brish Carnollo Record Frish Canadian. P. DELANEY, Sec.

scial to the CATHOLIC RECORD YEARS FULL OF ZEAL.

FATHER LAVAN'S SILVER JUBILEE CELEBRATED IN AN IMPRESSIVE

MONORS FROM PRIESTS AND PEOPLE— WHAT PAKENHAM'S WORTHY PASTOR HAS DONE IN HIS PRIESTLY LIFE,

WHAT PAKEMHAM'S WORTHY PASTOR
HAS DONE IN HIS PRIESTLY LIPE.
Tuesday, June 10th, 1890, was for the
people of Pakenham parish, and for all
who know the esteemed and worthy
pastor, a day which will be engraved on
the imperishable tablets of memory. At
an early hour in the morning carriages
well filled with devoted friends and
admirers of the reverend gentleman
commenced coming in from all directions, while the usually quiet little village was alive (at the gilding of the
eastern horizon) with people who
slowly wended their way in the direction
of St. Peter Celestin church, where the
Silver Jubiles of the pastor was about to
be calebrated in a manner worthy of the
thrice-happy occasion. The weather was
most delightful, as if nature (now clothed
in har fairest garments, and bearing the
smalle and impress of Heaven itself)
whend to vie with those who were most
zealous in their efforts to make the celebration a grand success. The sun shone
in purett radiance upon the joyous
gathering of clergy and laity, and the
odors of flowers and foliage (refreshed by
recent plantiful rains) imparted to the
clear and inviting atmosphere a delictious
parfume which added still more to the
happiness of the occasion.

At 10 o'cloch Grand Mass was calebrated

This being over, the Rev. Father Mc-overn, chancellor of the archdiocese, presented to the rev. pastor of Paken-ham, the congratulations of His Grace Archbishop Duhamel. The following address from the clergy of the Arch-diocese and Vicariate of Pontiac was read by Very Rev. Canon Foley, P. P. of Almonte:

Rev. D. J. Lavan, P. P., Pakenham:

REV. DEAR FATHER—On this joyful anniversary of your ciliver Jubilee in the holy priesthood, permit us, on behalf of the cierty of the Archdiocese of Ottawa, to offer you our heartiest congratulations.

For, a quarier of a century your untiring devotedness to the duties of the holy ministry and your ardent seal for the glory of

Gred are evident to all. Your brother priests have ever and always admired your rare prudence, editying charity and deep humility. We have had at all times, and most cheerfully, your valuable assistance to help us in the work of the ministry. You seem to have kept before your mind; and to have practiced, what is said of a true minister of God:

"Qui pius, prudens, humilis, pudicus, Bobriam duxit, sine labe vitam."

Bobriam duxit, sine labe vitain.

We are but fulfilling a very pleasing duty in coming to present you our best and aincrease wishes on this asspicious cocasion. You may well look back with joy and confidence on the past five and twenty years that you have spent in laboring to extend the Kingdom of God amongst couls. They are years that have been well employed—rears that have been blessed with abundant trait.

reast that have been well employed.

Truit.

Ane Vicariate of Pontise, where your name is cherished, has also wished to Join with us in offering you our felicitations, and you see here to-day from there many priests, whose presence and good winder must add to your Joy. We all trust the many priests, whose presence and good winder must add to your Joy. We all trust he at God may grant you many long years to exercise your seal for the welfare of souls, and that you may live to celebrate your dolden Jubilee in the priesthood.

We kindly ask you to accept this Gold Chalice, Ciborium and 8st of Altar Cruets as a slight mark of our appreciation on this your festival day. In this month of the Wacred Heart, so dear to priest and people, we ask of our Lord to grant you every blessing, and we trust that you will remember out at the holy altar of God.

D. F. Canon Folcy, P. P. Almonte; J. C. Poulin, A. Chaine, P. P. Arnprior; P. Rougier, P. P. Renfrew; P. Conon MocCartly, Farrelton; P. T. Ryan, Pembroke; J. A. Sloan, P. P. Fallowfield, F. J. McGovern, Chancellor of Archdiocese of Ottaws, H. J. Dowdall, Mt. St. Patrick; H. S. Mervion, Douglas; M. J. Whelan, St. Patrick's.

The address was accompasied by a

The address was accompained by a magnificent Gold Chalice, Gold Chorium and set of Alter Cruets, as a mark of the appreciation of the clergy.

Mr. Armand then advanced to the altar railing and read an address on behalf of of the congregation of Pakenham and Fitzroy, tendering him the costly present placed in the presbytery by the ladies, and the supurb carriage that was waiting at the door. The address read as follows:

REV. AND DEARLY BELOVED PASTOR— Tventy five years ago to day you were or-dined a priest frever. Then you were you gand full of zeal for the fatterful accom-

devotion to Him, to holy religion and to your people.

In conclusion, as a slight evidence of the good-will, the gratitude and the joy of your people upon this occasion, we sak you, reverend and dear pastor, to accept from the ladies of the parish the changes that have been made in your residence, and from the men of Pakenham and Filzroy the new carriage which we are proud to offer you to-day, and which is now in waiting for you outside the church, and in which we hope you will eploy meny a comfortable drive for years to come.

Bigned en behalf of the congression.

Bigned en behalf of the congregation,
Michael Armand, James Henehan, Jas.
Sheehan, W. J. Lunny, John Gorman,
Thomas McMahon, John McDermott and
others.

of St. Peter Celestin church, where the Silver Jubiles of the pastor was about to be esisbrated in a manner worthy of the thrice-happy occasion. The wester was most delightful, as if nature (now clothed in her fairest garments, and bearing the smile and impress of Heaven itself) wished to vie with those who were most zealous in their efforts to make the celebration a grand success. The sun shone in purser radiance upon the joyous gathering of clergy and laity, and the coler of flowers and foliage (refreshed by recent plentiful rains) imparted to the clear and inviting atmosphere a delicious pastume which added still more to the happiness of the occasion.

At 10° clock Grand Mass was celebrated by the pastor; Rev. Father Rougies, of Renfrew, being deason, Rev. Father Chalse, of Amprior, sub deacon, and master of ceremonies. The choir rendered with fine effect the Mass of the Second Tone, besides beauuful hymns appropriate to the occasion. At the ead of the Mass Rev. Father Dow dail, of Mount St. Patrick, preached on the day and its lessons. He said he could well speak of the great work of Father Lavan at Pakenham, for he himself for what the had done to seen and hor impers of the parish. He referred to the various duties of the ministry, and the fidelity of the rev. pastor in performing them. The old and the young were the object of his care, and for the past the ministry and the fidelity of the rev. pastor in performing them. The old and the young were the object of his care, and for the past the ministry and the fidelity of the rev. pastor in performing them. The old and the young were the object of his care, and for the past the sall head come amongst them in the range of the parish of Pakenham.

This being over, the Rev. Father Mc-Govern, chancellor of the archdiocee, presented to the rev. pastor of Pakenham.

This being over, the Rev. Father Mc-Govern, chancellor of the archdiocee, presented to the rev. pastor of pakenham.

This being over, the Rev. Father Mc-Govern, chancellor of the archdioceee, presented The Rev. Father made a most touching

took the first drive in it from the church to the pastor's residence.

The pastor then entertained at dinner the following priests: Very Rev. Canon Foley; Rev. Father Mc Govern, Cnancellor of the Arch diocese; Rev. Father Sloan, Fallowfield; Riv. Father Corkey, St. Michael's, Huntley; Rev. Father Poulin, Almonte; and Reverend Fathers Rougler, Chaine, Devine, Dowdall and Ryan of the Vicariate of Pontiac. Letters and telegrams of regret were received from Very Rev. Canon McCarthy, Rev. Father Whelan, of Ottawa; Rev. Father Marion, of Douglas, and others.

and others.
The life of Father Lavan has been one stant devotion to the salve of constant devotion to the salvation of souls—holding the adults to the faith, and training the young to love and practice religion. His Silver Jubilee was a feast of great joy to priests and people, and all will join in the fervent hope that he will live to celebrate in the vineyard of Christ his Golden Jubilee.

J. L.

A PRIMA DONNA'S SUCCEES.

Halifax Mail, June 7. From the San Francisco Reporter is taken the following notice of Mirs Lena Devine, niece of John Devine, of this city, who has been in Italy for the past four years under the celebrated singing Maestro, Lamperte, of Milan: "Miss Devine is so well known both mortally and activated to the control of the con Lamperte, of Milan: "Miss Devine is so well known both musically and socially in this, her native city (San Francisco) that her numerous friends were eager to hear her beautiful voice once again and to welcome her—our new prima donna. Her re-appearance on the stage was the sign for prolonged applause and her reception was grand. Her voice is a high soprano and she gave evidence of great abilities in the valse from 'Romeo and Juilet,' by Gounod, and later two beautiful songs. All were heartily encored and songs. All were heartily encored and Miss Devine had every reason to be proud of her well earned success.'

Halifax Recorder, June 7.

Among the Haligonians abroad who have come into prominence lately is Miss Lens Devine. As announced by me some months ago she returned to her home in San Francisco after spending four years in Italy studying music and developing a rich, sweet voice. She practiced under the great Maestro, Lamperti, and has sung in all the capitals of Europe under royal patronage. She made her debut in San Francisco last January, supported by Alfred Wilkie, the well-known tenor, and others. Her selections were Gounod's Halifax Recorder, June 7. San Francisco last January, supported by Alfred Wilkie, the well-known tenor, and others. Her selections were Gounod's "Non distarmi," and two songs, "Murmelndes Luftchen" and "Winds in the Trees." She also rendered with Mr. Wilkie a duet, "Una Notta a Venezia." In San Francisco Daily Report says:

"Men, women and children of Saint marriage feast. The members of the Branch attended on the occasion in a body.

Three hundred Kaffir youths are received in instruction at the Trappist monastery at Marianhill in the Natal Colony. Practical Instruction in various trades is given to them, besides religious and secular edu-

"Her re-spectrance on the stage was the sign for prolonged applance, and her reception was certainly a cordial one. Her voice is a high seprano and gave evidence of her abilities as an artiste in Gounca's value. " Miss Divine has every reason to be proud of her well-samed success."

At subsequent concepts "Lang Dode !

At subsequent concerts, "Lena Doria," for that is the fair Haligonian's professional name, was most enthusiastically received. She is a niece of Mr. Devine, of Hessia & Divine.

FATHER DAN. O'CONNELL, OF ENNISMORE, HONORED.

THE PEOPLE OF ST. JOSEPH'S, DOURO, CELEBRATE HIS SILVER JUBILEE.

CELEBRATE HIS SILVER JUBILEE.

The picule in connection with St. Joseph's, Douro, was held on Tuesday, June 3rd. The most interesting feature of it was the people's celebration of Father Dan. O'Connell's Silver Jubilee. The proceedings began by the choir of St. Joseph's, Douro, rendering in truly admirable style, "Vivat in asternum pestor bonus." (May our dear pastor live forever in the realms of blies.) Then, out of respect to the Emerald Isle, Father Dan. O'Connell's place of birth, one of the little boys of the parish came forward and recited the following beautiful poem, so often read and admired by the Irish and their decendants:

Adien! the snowy said

Adieu! the snowy sai: Swells her bosom to the gale And our barque from Innistail Bounds away.

While we gaze upon thy shore, That we never shall see more, And the blinding tears flow o'er, We pray! Mayourneen! be thou long
In peace the queen of song—
In battle proud and strong
As the sea!

Be saints thine offspring still True heroes guard each hill And harps by every rill Sound free,

Tho' round her Indian bowers
The hand of Nature showers
The brightest blooming flowers
Of our sphere

Yet not the richest rose In an alien clime that blows Like the briar at home that grows Is so dear! Though glowing breasts may be In soft vales beyond the sea; Yet ever grah-ma cree, Shall I wall.

For the heart of love I leave, In the dreary hours of eve, On the stormy shore to grieve-Innisfail;

But memory e'er the deep. On her dewy'wing shall sweep, When in midnight hours I weep, O er thy wrong

And bring me steeped in tears, The dead flowers of other years, And waft unto my ears, Home's songs. When I slumber in the gloom Of a nameless foreign tomb, By a distant ocean's boom, Innisfail!

Around thy Emerald shore May the clasping sea adore And each wave in thunder roar "All hail!"

And when the final sigh Shall bear my soul on nigh And on chainless wing I fly Through the blu

Earth's latest thought shall be, As I soar above the sea— Green Erin, dear, to thee— Adieu!

The next stage of the proceedings was that the Rev. Father Kellty, Father Dan's successor, came forward and said: Father Dan, at the request of the men, women, and children of St. Joseph's, Douro, allow me to recite a few lines from "Tae Priest of Perth," penned by your illustrious countryman, the late lamented D'Arcy McGee. The men, women, and children of St. Joseph's, Douro, say, and I say too, that you are a chip of the old block and that every word of it applies to yourself:

"A golden Priest, of the good old school, Fearless, and prompt, to lead and rule; Freed or every taint of pride, But ready, aye ready, to chide or guide; Tenderly binding the bruised heart, Sparing no sin its penal smart; His will was as the granite rock the provier meneiogh is flock; But never lichen or wild-flower grew On rocky ground, more fair to view; Laying the outlines deep and broad Of an infant church, he daily trod.

His path in the visible signt of God."

In the next place came forward the Reeve of the township, Mr. Moloney, the ex-Reeve, Mr. Moher, Councillor Walsh and Mr. Leahy, an old gentleman who for forty years has acted as Treasurer of the township. The Reeve spoke as follows:

"Dear Father Dan—Allow us, the Committee of St. Joseph's, Douro, to present you, in the name of the people of this parish, with the accompanying set of Breviaries. We present it to you as a slight token of the love and esteem in which you are so deservedly held by the men, women and children of St. Joseph's, Douro. For twenty-four years you labored well and faithfully in our midst. Needless for me to say that your memory shall ever be green in our hearts. Genuine Soggarth Aroon that you are, we glory in the fact that you christened most of us and married many amongst us. May you live to celebrate your fiftieth anniversary. Many here to day in all human probability will not be here then, but our children, God willing, will be here and your memory still shall be green in the parish. In the same way that children are pleased with any mark of love or esteem shown their father, so also were we not only pleased but delighted when some time ago we read in the Catholic Recond that His Lordship the Most Rev. Dr. O'Connor, our beloved and revered chief pastor, presented you with a beautiful set of silver-cruets. We were not, however, surprised, because we knew that your ecclesiastical superiors always loved and esteemed you. On the same lines it was also a real pleasure for us when we read in the same Catholic Broom that the same hands a vicint. In the next place came forward the always loved and esteemed you. On the same lines it was also a real pleasure for us when we read in the same CATHOLIC RECORD that your brother priests had presented you with a magnificent silver chalice. We were not surprised at this either, knowing as we did that your brother priests always loved and esteemed you."

"Men, women and children of Saint cation.

Joseph's, Douro, words are inadequate to express the feelings that well up in my heart on this supreme occasion. You were always good to me, but, living as I now do in another parish, I did not dream that you would go out of your way to emphasize in this kindly manner your remembrance of me. Accept my most sincere thanks for your beautiful present. It pleases me more than a little to receive this token of your love and esteem in the presence of my dearest friend on earth, Vicar-General Browne. He and I have together walked up and now together we are walking down the hill of life. Not far behind us in the struggle for existence is my dear friend and successor, Father Kellty, your present pastor. May he live long in your midst! Peculiarly gratifying to me is the presence here to day of the young manneod of our own diocese, in the person of the Rev. Chancellor Rudkins. May God give him health and strength to accomplish his allotted task! Gratifying also to me is the presence here to day of the childhood of this diocese, in the person of our dear young friend, Father Whibbe. He was baptized in this parish only a very short time before my arrival among you. You were kind enough to allude to the love and exteem in which your humble servant is held by the illustrious Bishop of the diocese, and by his brother priests. Pray for me, that I may be worthy of any love or exteem shown me by the Bishop or the priests of the diocese. Now one word more: I love the people of Ennismore, among whom my lot is cast at present, but loved in an especial degree, and never forgotten while life endures, shall be the people among whom I labored for nearly a quarter of a century—the good sathful people of St Joseph's, Douro. God bless you all."

At this juncture three cheers were called for Father Dan. That the people

At this juncture three cheers were salled for Father Dan. That the people made the welkin ring goes without saying. Father Kellty concluded the promade the welkin ring goes without saying. Father Keilty concluded the proceedings by saying: "Father Dan, many a fine penance in your time you gave the people of this parish. Now, so as to even up things, the people of St. Joseph's, Douro, wish me to say that they impose upon you a life long penance, viz, that every day, when reading your new set of Breviaries, you remember your old friends the people of St. Joseph's, Douro." The orchestra here performed with thrilling effect "Auld Lang Syne," and thus ended the celebration of Father Dan. O'Connell's Silver Jubilee. May he live to celebrate his Golden Jubilee! So say we all. Fiat, Fiat.

LETTER FROM ARTHUR.

CETTER FROM ARTHUR.

On Trinity Sunday over one thousand people gathered in St. John's church to assist at the first Mass of Rev. Father Haley. It was a solemn High Mass, Father Maloney being descon and Father Doherty, the esteemed pastor, sub descon. Father Haley is a native of Arthur, and, naturally, the many friends of his youth were more than pleased to see that the aim of his life had been attained. Oa beholding this good young priest immolating for the first time the spoties Lamb of God, the hearts of those present were overflowing with joy. And when his sweet volce burst forth in the solemn notes of the preface he captivated the ears and hearts of all. At the end of Mass Father Maloney spoke briefly on the dignity of the Caristian priesthood and on its unity. He showed how in the new law there was but one priest and one sacrifice. In conclusion he described the jys and sorrows in the life of a priest. Father Haley studied in St. Jerome's, Berlin, and St. Michael's, Toronto. Afterwards he entered the Grand Seminary, Montreal, where he spent four years in the study of philosophy and theology. Success always attended his afforts. On Saturday, 31st of May, he was raised to the priesthood by Bishop Dowling, in St. Mary's Cathedral, Hamilton. His many good qualities are the admiration of all, particularly his firmness of purpose, his candor and sincerity. He will certainly be a bright ornament to the diocese of Hamilton. Knowing his worth, Bishop Dowling has appointed him to one of the most important, curacles in the diocese, that of St. Patrick's, Hamilton. His numerous friends here wish him many years of health and strength to complete the career so well wish him many years of health and strength to complete the career so well begun.

BOOK NOTICES.

The following new books have been issued from the press of Messra. Benziger Broa, 36 and 38 Barclay street, New York:

Revelations of the Sacred Heart to

Revelations of the Sacred Heart to Blessed Margaret Mary, and the History of Her Life. From the French of Monselgneur Bougaud, Bishop of Laval. By a Visitandine of Baltimore. Price \$1.50. Aids to Correct and Effective Elecution. With selected readings and recitations for practice. By Eleaner O'Grady. Price \$1.25.

\$125.
General Metaphysics. By Rev. John Rickaby, S J. Price \$1.25 This is one of the "Eiglish Manuals of Catholic Philosophy," by the Jesuit Fathers, England.

WEDDING BELLS.

CLARK-RYAN.

CLARK-RYAN.

An interesting event took place at St. Micusel's Cathedral, Toronto, on the 9th, when Mr. J. Clark, of the Ontario Bureau of Statistics, was married to Miss Emille Ryan. The ceremony was performed by Wer Ryan. A Laurent The bridesmalds were Misses Minne and Lucy Ryan, sisters of the bride, while Mr. C. M. Ryan, brother of the bride, was best man. Mr. and Mrs. Clark left by the Nisgara boat on a visit to the Falls, Buffalo and New York.

A KIND REMEMBRANCE—The William O'Brien Branch of the Irish National League of America, of Montreal, had High Mass celebrated in that city on the 11th, in their parish church, St. Ann's, asking of Almighty God for a blessing on Mr. William O'Brien and his bride on their marriage feast. The members of the Branch attended on the occasion in a body.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN

COLLEGE GREEN.

The wedding of Wm. O'Brien, the well-known Irish member of Parliament and editor of United Ireland, and Mile. Raffalovitch, daughter of M. Raffalovitch, a banker of Paris, took place on the 11th, at the Brompton Oratory in London. The ceremony was performed by His Grace the Most Rev. Thos. N Croke, D. D., Archbishop of Cashel. Among the guests were Mr. Parnell and other colleagues of the bridgeroom in the House of Commons. John Dillon acted as groomsman. An immense crowd as groomsman. An immense crowd gathered about the oratory. Most of the people were sprigs of shamrock in honor of the occasion. As the newly-wedded couple entered their carriage they were enthusiastically cheered by the crowd. An Irian Nationalist, Mr. Kelly, has been elected to the Municipal Council of Liverpool for Vauxhall Ward. Mr. Kelly is the President of the National League.

On the 27th of May sixteen families, comprising ninety-one persons, were evicted at Clongorey. The police behaved with great brutality towards the evicted.

evicted.

In the House of Commons Mr. Balfour declined to accede to Mr. Parnell's request for the appointment of a committee to inquire into the charge that the police of Tipperary and Cashel had used unnecessary violence in suppressing Nationalist meetings.

SALISBURY AND BALFOUR IN TROUBLE.

London, June 12.—Everything points to the certainty that the Conservative caucus at the Carlton Club to-day ended caucus at the Carlton Club to day ended in a row. Upon the question of procedure and advisability of shelving one or another of the important bills now in various stages of parliamentary advancement not only the Cabinet but the unofficial leaders of the Tory party, as well as the voting contingent of the

various stages of parliamentary advance ment not only the Cabinet but the unofficial leaders of the Tory party, as well as the voting contingent of the Ministry in the House of Commons, have for some time past been divided in opinion, while the pressure of the constituencies upon their representatives, also variously directed, has increased. To-day's caucus, it was asserted by the dictators of the Ministerial policy, would restore harmony, but the bitter discussion which characterized the conference and the failure of the meeting to reach any definite conclusion denotes a widening of breach to the extent of threatening hopeless division in the ranks of the party on pending bills. It is announced to-night that another caucus will shortly be convened when a further attempt will be made to subdue the refractory element, but the determined attitude of the Cabinet minority and their adherents gives very little encouragement to the majority that their efforts will be successful. In addition to the Parliamentary rebellion against the headstrong policy of the Ministerial leaders in regard to pending bills, the Government had a very serious difficulty to confront in dealing with the defiant postal and police employees, and all politicians agree that the case requires delicate handling. The wisdom of Postmater-General Raikes in reducing the wages of fifty postmen by 5s. a week and suspending one hundred and fifty more for attending a meeting of the new union of postoffice employees is seriously questioned. The action of the men was in defiance of a positive prohibitory order, it is true, but the question which the postal department will food which the

tioned. The action of the men was in defiance of a positive prohibitory order, it is true, but the question which the postal department will find the greatest difficulty in disposing of to the satisfaction of the electors is that of the justice of the order, and it is certain that in the general strike of the postmen, which is greatly feared as the result of Mr. Raikes' arbitrary course, the strikers will receive arbitrary course, the strikers will receive a measure of public support that will astound the authorities.

Cardinal Lavigerie, Archbishop of Alglers, is training a number of negroes to the practice of medicine, with a view to sending them to Central Africa.

LATEST MARKET REPORTS.

LORDON. June 19.—GRAIN—Red winter, 1.65 to 1.67; white, 1.65 to 1.67; spring, 1.65 to 1.67; white, 1.65 to 1.67; spring, 1.65 to 1.67; corn, 92 to 1.00; rye, 90 to 1.00; barley, feed, 65 to 75; oats, 110 to 113; peas, 105 to 1.10; beans, bush, 90 to 1.40; buokwheat, cental, 75 to 85.
PRODUCE.—Eggs, dosen, 13 to 14; eggs, basket, 11 to 12; eggs, store lots, 9 to 10; butter, best roll, 14 to 15; butter, large rolls, 12 to 13; butter, creamery, 20; store packed firkin, 10 to 11; lard, No. 1, lb, 12 to 13; lard, No. 2, lb, 10 to 11; straw, load, 3.00 to 4.00; clover seed, bush, 3.50 to 3.75; alsike seed, bush, 5.50 to 20; hay; ton, 7.00 to 8.50; flax seed, bush, 1.50 to 20; hay; ton, 7.00 to 8.50; flax seed, bush, 1.50 to 20; hay; ton, 7.00 to 8.50; flax seed, bush, 1.50 to 20; hay; ton, 7.00 to 8.50; flax seed, bush, 1.50 to 20; hay; ton, 7.00 to 8.50; flax seed, bush, 1.50 to 20; hay; ton, 7.00 to 8.50; flax seed, bush, 1.50 to 20; hay; ton, 7.00 to 8.50; flax seed, bush, 1.50 to 20; hay; ton, 7.00 to 8.50; flax seed, bush, 1.50 to 20; hay; ton, 7.00 to 8.50; flax seed, bush, 1.50 to 20; hay; ton, 7.00 to 8.50; flax seed, bush, 1.50 to 20; hay; ton, 7.00 to 8.50; flax seed, bush, 1.50 to 20; hay; ton, 7.00 to 8.50; flax seed, bush, 1.50 to 20; hay; ton, 7.50 ton,

ton, 700 to 8 50; flax seed, bush., 1.40 to 1.50; maple syrup, per gal., 80 to 1.00; maple sugar, per lb. 6 to 5.00; maple sugar, per lb. 6 to 7.00; pring chickens, 40 to 70; spring chickens, 40 to 80; dacks, pair, 80 to 70; spring chickens, 40 to 80; dacks, pair, 80 to 175; deese, each, 75 to 86; gease, lb., 7 to 7; turkey, b., 8 to 10; turkeys, each, 80 to 175; parves, sach, 65 to 75.

LIVE STOCK.—Milch cows, 35.00 to 45.00; live hogs, cwt., 35 to 4 (0; pigs, pair, 4.50 to 800; fat beeves, 4 (0 to 4.50; spring lambs, 35 00 to 4.50; 3 50 to 4.50.

MEAT.—Beef by carcass, 6 00 to 7.00; mutton per 1b., 7 to 9; apring lamb, per qr. 1 00
1.2; yeal by carcass, 5 to 6; pork, per cwt.,
5.00 to 7.00.

8.50 to 7.00.

Toronto, June 19 — WHEAT—Red winter No. 2. 1.00 to 1.01; Manitoba, No. 1 hard, 1.19 to 1.20; Manitoba, No. 2 hard, 1.17 to 1.18; spring, No. 2, 98 to 99; barley, No. 2, 95 to 51; No. 3, extrs, 48 to 49; No. 3, 40 to 48; peas, No. 2, 63 to 64; oats, No. 2, 42 to 48; flour, extra, 4.15 to 4.20; straight roller, 4.50 to 46).

CHICAGO LIVE PTOCK. CHICAGO LIVE STOCK.

Chicago, June 19.—CATILE—Receipts, 2, 500; market steady; beves, 4 60 to 4.90; steers, 3.25 to 4.60; stockers and feeders, 2.40 to 3.90; cows, buils and mixed, 1.50 to 3.90; Texas steers, 2.40 to 4.00. Hogs—Receipts, 1.6000; market slow, 5c tel file lower; mixed, 3.70 to 3.93; heavy, 3.75 to 4.00; light, 3.70 to 3.95; skips, 3.10 to 3.50. Sheep—Receipts, 1.500; market dull; natives, 4.00 to 5.50; western, 4.25 to 5.10; Texans, 3.25 to 4.10; lambs, 5.00 to 6.90. BUFFALO LIVE STOCK.

BUFFALO LIVE STOCK.

East Buffalo, N. Y., June 19.—CATTLE—
Seven cars on sale. Trace slow, at irregular prices on small lots, which were disposed of, but the market not quotably changed.

SHERY AND LAMBS—Offerings, 7 cars; Trace dragged and sales were in small lots to local buyers Prices not quotably lower, but market weak.

HOSE—Thirteen cars on sale. Trade fair; market firm. Mediums and heavy and mixed, 405 to 4 10; Yorkers, 3.75 to 4.10; best heavy Yorkers brought outside; medium weight, Yorkers sold at 3.90 to 4.00; hogs, 3.70 to 3.75.

MURPHY-KEARNS-On the 16th instant, at St. Peter's Cathedral, London, by Rev. M. J. Tiernan, Thomas murphy to Bridge: Kearrs, both of this city.

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men. Rechester, N. Y.

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Perfectly Well FILMER, Dubuque Co., IA., Sept., 1889
Miss K. Finnigan writes: My mother and eigher used Pastor Moenig's Nerve Tonio for neuralization They are both perfectly well now and never tired graising the Tonic.

Several Cases Cured.

PITTEBURG, PA., May, 1889.

The wellknown Rev. Pastor A. J. Z., who will readily give his name on request, writes us: a orphan under my care suffered from epilepsy for four years, which had advanced very far, but throe bottles of Pastor Koemig's Norve Tonic cured him entirely.

three bottles of Pastor Koeng's Nevre Tonic cured him entirely.

Another boy suifered from cramps in such a degree, that he became violent at times and endangered his own life. Treatment in saveral hospitals by competent physicians gave only temporary relief, but after using several bottles of Pastor Koenig's Nerve Tonic he was cured entirely, and has been well and healthy ever since.

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