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ess, whose heart throbs sympathetically with the cause of Catholic Ireland ; and it will be read with pleasure and profit by our thousands of readers :

Faith's Appeal.

Beautiful Land, where my home has been Decked with the garlands thy children still bind, Isle of the sea that has turned from me Though danger and death round my foot-steps have twined.

Trusted and tried one! what fervent devotion Dwells in thee, deeper than depths of the sea!

And Storm God ne'er thrilled the great soul of the ocean
As thy soul has thrilled when it trembled for me. Erin beloved, thy hands bave grown weary, Held up to God for the lives that were

ned by dear the dear

rise up,
To whom couldst thou turn in the night of
thy danger?
How quaff Falu's dark wine if I kissed not
the cup? Look to the sky, soft and blue, spread above thee;
Count time since it first saw thee turn to
the Cross;
Ask the low graves of the past if they love

and voices shall speak from the marble And voices shall speak from the marble and moss. Look at the little ones kneeling at even, Small hands so trus fully folded in mine: Has thou a gift pure as this I have given? More steadfast a star o'er their young lives to shine?

Tired art thou? Yes, but would freedom

without me
Be sweeter than chains which together we
wear?
Never, beloved, let my heart learn to doubt
thee.
Nor thine turn away from the blessing I
bear,
I have been with thee in joy and in sorrow,
To soo'he thee and comfort not vainly
have tried,
Have berrowed Hone's language to sing of
to-morrow,
Love's lios to kiss tears thou hast striven
to hide.

Miss Gracie Hanley, daughter of one of the most respected citizens of Buston, Colonel Patrick T. Hanley, and prints for the satisfaction of our readers the full particulars of her life, so remarkable is it in its bearing upon the record of super-natural benefits conferred through the intercession of the Blessed Virgin at the Church of Our Lady of Perpetual Help in

By way of premise, that we would say that in addition to all the facts narrated by others, one of the editors of the Free man has personally inquired into every particular of this most wonderful story, particular of this most wonderful story, and is as firmly convinced of its correctness as any of those who have hitherto spoken upon the matter.

The home of Col. Hanley stands on Tre-

mont street, half a dozen blocks or so from the Redemptorist, or "Mission Church." as it is better known. Handsome grounds surround the residence, while within there is luxury and refine-

during our lifetime.

But one day a dark shadow clouded the happiness of this home. Its sunshine—the eldest daughter, a bright, sweet-dispositioned girl of four years, was stricken down in an unfortunate of this miraculous cure as furnished the in, and after many months of constant Lady of Perpetual Help are detailed All that their skill could do was to ease the misery of the poor child by a steel armor, which kept the frame in position. Another thing they did was to enable her to rest upon an iron frame, oblong in shape. The writer, as he gazed upon this relic of agony a few weeks since, in the room in which Miss Hanley passed so of her miraculous dispensations in this

"A FACT."

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

The Best and Cheapest in the trade.

N. WILSON & CO.

112 Dundas. - Near Talbot.

We have great pleasure in transferring to our columns the following beautiful poem from the brilliant pen of Miss Frances M. Smith, of Lucan, Ontario, which has appeared in the October number of the Dublin Irish Monthly. It is exceedingly creditabe to the gifted authoress, whose heart throbs sympathetically were discussion of the property of the political points. To our inquiries every one ansess, whose heart throbs sympathetically were that the parameter of the property of the politic politic politics. The property is the property of the politic politic politics and the politic politics of which she had been so untimely deprived. Time grew on apace. Years passed by and brought no change in the condition of Grecie Hanley. If anything, the bunden she was called upon to bear grew heavier, and the pain more continuous. To our inquiries every one ansess, whose heart throbs sympathetically werend that, with all this, the disposition of ous. To our inquiries every one ans wered that, with all this, the disposition of the sufferer grew sweeter and lovelier

every day.

There were some rays of silver in the dark cloud that overhung her life—they were visits of holy persons who came to see her from time to time. Among them came one day THE REV. ABRAM J. RYAN, "THE POET

of the South, and his sympathies were most deeply aroused. He spent most of his time, while a guest of her father, really as minister of the sickroom and comfort of the stricken one. His sympathies he put in a way that the Freeman is now, for the first time, enabled to make public. They took the form of his favortte mode of expression—verse—and the

ortte mode of expression—verse—and the lines, as copied by us in the Hanley home, lines, as copiare as follows:
To Gracie. BY ABRAM J RYAN.

BY ABRAM J RYAN.
The Poet's Poems pass away
They live but for a little day.
The blessing of the Priest will stay
And shine along your heart's life way—
And so I bless you—
With the blessing at grace,
For, Grace is your name,
God locks out through your face;
Your sickness is a trace
That His heart is near you ever;
Love Him, then—and be your heart a throne
Where He will r'eign fore'er alone.
March 57th, 1883.

It is said that before leaving Boston Father Ryan advised that a novena be Father Ryan advised that a novema be made, and said that he himself would offer up on the first favorable opportunity a Mass for the intention. In fulfilment of this, when Father Ryan some time later reached a Canadian convent he did so, and in addition he requested the prayers of all the inmates and pupils for the recovery of his afflicted young friend. About this time the Mission Church began to be heard of in connection with worder. to be heard of in connection with wonderful "faith curee," as they were called. People had gone there lame, and returned sound of limb. Their crutches remained

the girl's usual condition, and it was thought by some that the excitement had only tended to make matters worse, while the skeptical declared that the certain dis appointment would surely kill the child. It was, therefore, with emotions that can be better imagined than described, that the ninth visitation was undertaken. Holy Communion was administered to Mis Hanley in her seat by the celebrant of the Mass, Rev. Father Rathke, who, as much as any one else, had been instrumental in causing the novena to be made, and after awhile she said to her attendant: "I think I can walk."

"Try, dear," said the attendant, whose faith had never for a moment wavered. "Shall I unloosed you?"
'Yes," came the answer, and in a few

moments the girl, who for years had been so utterly helpless, walked over to the altar rail and knelt in prayer. The reader can imagine the awe of the father as he wittessed this from several pews in the rear. He could not believe his senses ment from hallway to roof.

Col. Hanley, after leading back from Virginia's soil the remnant of the death-less "Irish 9th Massachusetts," had built in, that he fully realized the truth, him this as an abiding place for his growing family, and gathered around it everying family, and gathered around it everything that would tend to its comfort and
improvement. "My husband and I," said
Mrs. Hanley to the writer, "planned the
house and arranged it for our own use
wildered friends and affered up her thanks

to God through Mary, His beloved Mother.

down in an unfortunate of this miraculous cure as furnished the ran accident, and maimed for Freeman's Journal by Mr. Michael Dwyer, life. A fall deprived her of the use of her limbs, and spinal action was paralyzed. Physicians of the highest order were called since the erection of this church of Our

city. Hitherto it would seem as if she had been content with the private devotion of her parishioners, and of those attached to her altar by the oral promulgation of her cures. Now, however, she wishes to draw the attention of the whole nation to her fountain of mercy. By a series of extraordinary cures granted in immediate so quence, and published in the daily press, the existence and bounteous graces of Mary's shrine reached the homes of the faithful all over the country, and caused the slek and sorrowing of every descripthe sick and sorrowing of every descrip-tion to turn with awakened fervor to this holy and favored spot. That this was really the effect produced by the wonder-ful miracles of 1883, is proved by the following extract from the annals of the shrine:

following extract from the annals of the shrine:

"This remarkable cure (Miss Hanley's) which has been spread far and wide in the columns of the pres, setting the city in a fement of atonishment, bringing thousands to our Church and confessionals and crowding the approaches to Our Lady's altar with the afflicted of every class, deserves a conspicuous place in this record.

The facts of the long illness and miraculous cure of Miss Hauley are taken from

The facts of the long illness and miracu-lous cure of Miss Hauley are taken from the sworn testimony of her father, Colonel P. F. Hauley, and are as follows: "Grace Mary Cecilia Hanley was born in Boston, March 19th, 1867. As an infant she was very robust, inclined, as she grew, to stoutness, and had no sickness of any kind until the accident about to be related took place. In the summer of grew, to stoutness, and had no sickness of any kind until the accident about to be related took place. In the summer of 1871 the family was so journing at Cohasset, in the vicinity of Boston. One day, little Gracie, now four years of age, was at play with other children in an old fashtoned carryall, which stood in the carriage house. Near by lay a large stone, placed there for some unknown purpose. As the child Gracie attempted to step backwards from the carriage, and was standing on the step, the other children, bouncing the old vehicle up and down, gave one jolt which threw Grace violently from her place against the stone before mentioned. She struck sgainst her spine with great force. Her first pains lasted fally an hour, but yielded after that to the smoothing applications placed upon the injured spot. At the time of one week, however, the pains in her spine returned, and she was taken to Besten to family wheeless had to be a considered to the pains in her spinereturned, and she was taken to Besten to family wheeless the considered to the pains in her spinereturned, and she was taken to Besten to family wheeless the considered to the pains in her spinereturned, and she was taken to Besten to family wheeless the considered to the sum of the considered to the pains in her spinereturned, and she was taken to Besten to family wheeless the considered to the sum of the considered to the sum of the considered to t

the time of one week, however, the pains in her spine returned, and she was taken to Boston to a family physician. At the end of a year after the accident no improvement had been effected in the child's case, the physician being unacquainted with the precise nature of her trouble. The second physician, Dr. C., recognizing the existence of solval disease recognizing the existence of spinal disease in the child, began immediately a radical course of treatment, but kept the case only four weeks, after which he departed only four weeks, after which he departed on a projected voyage to Europe. The third physician consulted was Dr. B., an eminent specialist in spinal diseases. Under his direction Grace was compelled to keep her bed one year, endirg July 3rd, 1873, after which she was allowed to get up. The girl, encastd in a massive corset of steel and chamels, was then able to move about, pushing a chair before her like an infant. Her pains, nevertheless, were unduminished. No application relieved her. In all her sufferings, how ever, the child was uncomplaining, and cheerfully attended a neighboring school

The been the same comfort not vainly to seed the these and comfort not vainly the seed of had great reputation as a skilled specialist in diseases of the spine. At his advice, G ace was removed in March, 1882, to St. Margaret's Hospital, Louisburg square, Buston, where for nine weeks he gave her disease his daily attention. But all in vain.

The subtle complaint resisted his most skillful work, and in June, 1882, the girl was brought home helpless, with no hope on earth of relief of her terrible disease. With the aid of crutches and the support given by the strong corsets above men-tioned, Grace could move painfully along a level flour. Here her powers of motion ceased. Kneeling, standing on her feet, or going up or down stairs was an utter

"This was the state of Grace's malady in the summer of 1883, after unavailting treatment by four physicians, at least two of whom were famed for their skill in maladles of this nature. Prayers had frequently been offered by the household to the Blessed Virgin, St. Joseph, and to the Sacred Heart, yet no relief was apparent in the girl's condition. One day in August, 1883, as Grace was present at in August, 1883, as Grace was present at the shrine of Our Lady of Perpetual Help, having been brought to the church in a buggy, the rector of the church came and spoke to her. A novena was recommended by him, to be made wholly at the shrine Every day for nine days Grace was to be brought to Our Lady's altar, and there with the whole family recite the prayer of a novena to Our Lady of Perpetual Help. She was accordingly taken to the church every morning in a carriage and assisted to a pew in front of the miraculous picture. The Rosary was then recited by one of the Fathers of the church and answered by Grace and her surrounding relatives. The girl showed great faith and confidence in Our Blessed Lady, praying to her simply and hone.

impossibility.
"This was the state of Grace's malady

Her coutches were placed under her arms, and she slowly reached the shrine to com-plete her novens to Our Blessed Mother. "The moment had at length arrived

when the extraordinary faith of this afflicted child was to be rewarded by a miracle of health, as startling as it was sudden and complete. As she sat in her pew after Holy Communion, Miss Hapley was suddenly seized with a Hanley was suddenly seized with a darkening, dizzy sensatiun, as if sight and sense were leaving her. She turned to her aunt, who was kneeling behind her, as if for assistance. But as the sense of her faintness came over her, her pains suddenly ceased, a strange, creeping sensation permeated her whole body, and in another moment she had risen to her feet, completely restored in body, and in another moment she had risen to her feet, completely restored in this miraculous manner to health and strength. Her aunt handed her the crutabes as usual, but Grace joyfully said; 'No, I will not need them; I can walk.' And whereupon she walked firmly and erect to Our Ledy's altar, where she knelt in fervent prayers of thanksgiving to Our Lady of Perpetual Help. When she had concluded her devotions she arose, walked alone and unaided down the alsle to the concluded her devotions she arose, walked alone and unaided down the assle to the church door, and thence by her father's side to their dwelling, several blocks distant. The steps leading to the entrance of her home she ascended briskly, as well as the stairs to her mothers's room, where the latter, who through illness, had been unable to attend the exercises of the novement received her restored child with novena, received her restored child with heartfelt maternal gratitude and happi-

ness.

"The above statement, signed by Colonel Hanley, with his affidavit appended, is preserved at the convent, in direct proof of the miraculous cure of his afficted daughter. The text of the affident of davit is as follows :

"Suffolk ss: Boston, Dec., 9 h, 1885.
"Then personally appeared the above-named Patrick T. Hanley, to me known to be the person who signed the foregoing statement, and made solemn oath that seid statement is true.
"Before me (signed),
JAMES McCORMICK,
Justice of the Peace.

Justice of the Peace.

"Supplementing the above is the testimony of the large number of eye witnesses of this miraculous cure, who looked on in astonishment and awe as the girl, who had entered the church half an hour previous a helpless cripple, left the miraculous shrine in perceptible vigor and strength of limb, followed by her butcher, bearing her abadoned

vigor and strength of limb, followed by her brother bearing her abandoned crutches. These crutches were eventually suspended beneath the Sacred Image, while the steel stays, a formidable piece of medical mechanism, now as needless as the crutches, was left in the convent.

"It would be impossible to give adequ-ate expression to the sentiments of the parents and relatives of the cured girl Their mingled feelings found expression in a Solemn Mass of gratitude which was celebrated at the shrine, and is continued every year on the anniversary of the cure, and in a commemorative table to expression for the cure and in a commemorative table.

prise of every one distanced all her class-mates, and eventually carried away with her the Landowne medal. This trophy we had the pleasure of seeing, with speci mens of the work which she has accom plished since her recovery. In 1887 she graduated. The perents thought that in the enjoyment of her home friend-hips she would be happy and content with them. But she had made up her mind to devote the life given her so unexpectedly to good works, and to others rather than to her own comfort. For a year she was kep' at home, and every attrac-tion employed that would be likely to wean her of her desire, and finally convinced that it was God's will that she should so devote herself, the fond parents

afforded her every opportunity.

Miss Hanley entered the convent of
Jesu and Mary, Quebec, a few weeks ago, and received the first veil of the Order. in the presence of Colonel and Mrs. Hanley, Major D. G. McNamara and wife, and many friends, lay and clerical.

NEGRO PRIESTS.

Joseph Griffin, of Virginia, and James Brown, of Maryland, both colored, are studying for the priesthood in St. Peter's college, near Liverpool, England. After ix years' stay in that institution they will take another six years' course in St. Mary's Seminary, Baltimore. C. R. Uncles, another colored man of Maryland, has been for some time studying for the priesthood in Cunda, and will complete his education soon. Recently the young colored men of the Catholic Church have

DEATH OF MR. WM. GUINANE, OF TORONTO.

From the Irish Canadian of last week we copy the following announcement, which will be read with sorrow by thousands of warm friends of the deceased gentleman:

gentleman:

We have this week to chronicle the death of William Guinane, for about forty years a citizen of Toronto. The depression following the great forty seven famine in Ireland drove many of our countrymen to seek in other lands more propitious fortune. Amongst those were Mr. Guinane and his then young wife. Coming from Limerick direct to Toronto, they decided to settle here. Forty years ago a Catholic in Toronto could never forget that he belonged to the Church militant, for the Orange and the Green did not always mingle their colors in peace. In these early days, too, the slow expensive and uncertain process of law could not be always relied on in settling disputes to everybody's satisfaction, Mr. Guinane found that a strong arm and a good black-thorn were powerful arguments which welghed with aggressive opponents, and usually brought respect for his person and property. He was soon, therefore, at peace with the world and pursued his business without molestation. For years his success was indifferent. Lately fortune favored him, and at his death he had built up perhaps the largest retail shoe trade in the city of Toronto. He leaves a wife and up perhaps the largest retail shoe trade in the city of Toronto. He leaves a wife and five sons to mourn his loss. Three of the latter had lately taken over the business. The eldest is the Rev J J Guinane Presi-dent of the new Basilian College at Seda-lia Mo.; while the youngest Dr Leabing.

lia, Mo.; while the youngest, Dr. Joachim Guinane, has entered the medical professton, graduating with high honors here in Toronto fifteen mouths ago, and since taking a degree and high standing at an examination of the Royal College of Surgeons and Physiciaus, London, England, where he still continues his studies Mr. Guinane was one of the few Catholica in Toronto who have given a son to the ministry. God rewarded him by giving him this same son to administer to him the last rites of the Church, on his death bed. We offer our sympathy to the family in their bereavment.

The CATHOLIC RECORD also tenders its sincere and heartfelt condolence to the family of Mr. Guinane. He was a good father, a kind husband, an exemplary Catholic and a worthy citizen, and he will be greatly missed, as he was greatly esteemed, by all who knew him. Msy

red, white, and blue. The preliminary ceremonial commenced shortly after three o'clock, at the close of which Very

Rev. Father Nolin, O. M. I, of Ottawa,

sacred edifice

Rev. Father Nolin, O. M. I., of Ottawa, felicitated the French congregation in a few appropriate words, after which he delivered a sermon in English, speaking from the words "Behold thy Mother." He said that the occasion was an imposing and auspicious one. The church which had now been dedicated had changed its destination. Therefore they had all reason to be thenkful that they had all reason to be thankful that they enjoyed the advantages of and belonged to the one true Church of Christ. The Scriptures, the writings of the Fathers, and tradition, all pointed to the Catholic Church as being the one true representative of Christ and His Apostles. It was necessary, in order to perpetuate the religion of Jesus Christ, that there should be a visible Church on earth, and the distinguishing marks of the Catholic Church, Catholicity, Apostolicity and unity, were the essential qualifications of the Church, The Catholic cations of the Church, The Catholic cations of the Church. The Catholic Church, in order to maintain that posi-tion, must be able to trace its origin back to the Apostles, and the fathers and ministers of the Caurch must be able to prove their credentials, and teach what the Apostles taught. And, as Peter was the chief of the Apostles, it And, was necessary there should be a succession of men to perpetuate his doctrine. This had always been done by the Cathochurch and answered by Grace and her surrounding relatives. The gitl showed great faith and confidence in Our Blessed Lady, praying to her, simply and hope fully, as if she were speaking to her mother. For three days, however, she seemed to grow worse; her back ached intensely, and she suffered severe palms in her head. When the latter disappeared and worse. On the last morning of the novena, after an ineffectual effort to stand unaided, she was taken to the shrine as usual, helpless, weak, and in wonted pain.

Colored men of the Catholic Church have received considerable encouragement to become priests, and the old Western Maryland hotel has been purchased for the purpose of fitting it up as an institution will be known as fitter the third day her back grow worse and worse. On the last morning of the novena, after an ineffectual effort to stand unaided, she was taken to the shrine as debenetis to the Church, there is only one usual, helpless, weak, and in wonted pain.

Tolton, Iil. He was a slave before the war, and is a full blooded African. In R me and other parts of Europe colored priests have charge of parishes attended principally by colored people.—Boston Herald.

martyrs of the Church. He asked the congregation to extend their sympathy to those cutside the pale of the Catholic Church who did not enjoy the same privileges which they did, and implored them to have a deep veneration for holy mother Church.

mother Church.

Rev. Father Rooney gave a brief account of the progress of the Catholic religion in Toronto during the past twenty years.

Vespers were commenced in the even-ing at half past seven, at which Rev. Father Nolin addressed the congregation in French.

in French.

The congregation was established about a year ago, and has continued to prosper ever since. The newly acquired building cost \$12,000, \$3 000 of which has already boen paid. Liberal collections were taken up. The building has a seating capacity for 800.—Toronto Mail.

al to the CATHOLIC RECORD. CONFIRMATION AT LUCAN.

His Lordship Right Rev. Bishop Walsh administered confirmation to ninety seven children and a few adults on last Wednesday in the parish church of Lucan. The Holy Sacrifice was offered by Rev. James Walsh, besides whom, the venerable pastor Father Connolly, Rev. Father Brennsn, and Rev. Father Gahan, were present in the sanctuary.

Rev. Father Gahan, were present in the sanctuary.

In the presence of the several priests, and in the hearing of the large congregation, the bishop examined the children in their catechism, and in the knowledge of their duties to God and to society. The answers of the children were very satisfactory and draw proteining praise force. factory, and drew unstinted praise from his lordship, who congratulated Father Connolly on his successful labors in training the children of his parish to so accur-ate a knowledge of the teachings of faith and so intelligent a practice of Christian

duty.

Holy Communion was administered to all the candidates present, after which His Lordship the Bishop, assisted by the Rev. Fathers Councily and Brennsu, with hands uplifted, implored the Holy Ghost to visit with His seven fold gifts those who were to be confirmed, and then administered the fortifying sacrament in the seven folds of the confirmed of the confirm ment in the usual form.

The Bishop's sermon made a deep im-pression on all present, for his words of counsel and of warning were addressed as well to the parents as to the children. He spoke on the necessity of young peo-ple leading lives of prety from their tenderest years, so that, being habitutenderest years, so that, being habituated to the practice of virtue, sin and
crime would be a horror to them. He
warned the young men against leaving
home and forgetting, in a strange
land, the lessons of wisdom
and virtue they had learned.
The parents were counselled in persuasive words to lead holy lives, and by their
example be a means of salvation to those

utterly and hopelessly paralyzed. Four years later, in 1884, both her ears became so it flamed that suppuration set in, and Rev. J. M. Laurent, administrator of the the tympanum or drum of the ear was Archdiocese, solemnly dedicated the destroyed. Then came another aggravated attack of paralysis, destroying her sense of hearing altogether and taking away the power of speech. Everything the admirable corps of physicians attached to the hospital could do for the patient was done persistently, and all in vain. The cele-brated Dr. Charcot as vainly tried the power of hypnotism. He could not throw the sufferer into magnetic eleep. Thus, in her 30 h year, poor Celesta Genoux-Meriel seemed given up to every worst infirmity. She was pronounced absolutely incurable. Her only hope, her only prayer, was now to be taken to Lourdes, whither they took her some twelve days ago (this was written Sept. 1st) with the other pilgrims from Paris. She suffered dreadfully during this long railroad jour ney, so much that it was feared she could never reach the goal. She did, however, on August 21st. Just as her infirmities on August 21st. Just as her infirmities had come upon her successively, even so in the same order (says our authority) they disappeared one by one. "On Tuesday, the 21st, she cast wide her crutches and walked; on Wednesday, the 22ad, she recovered her speech; on Thursday, after a night of fearful suffering in both ears, she recovered the sense of hearing. Now Celeste Genoux Meriel walks, speaks, hears perfectly. I saw her and questioned her at length recently. What the medi-cal faculty of La Salpetriere was power-less to effect, that has been done by God lic Church, by one continuous chain of Popes, up to the last, the glorious Pope Another miraculous cure, attested Leo XIII. Never has the Church done and certified by the medical board

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A Child Before the Altar.

BY FATHER RYAN.

Sing Me a Song of the Olden Time. ABBE KINNE.

Sing me a song of the olden time—
"Highland Laddie," and "Bonnie Doon;"
Sing to me now in the fading light,
For my heart goes back to my youth to night— Sing me some dear old tune,

And I will dream as I hear your voice, Sweet, and tender, and strong, and clear, Like your mother's voice, when these songs she sung
Long ago when we both were young—
You are so like her, dear.

Take down her harp and touch the strings:
Too long, too long have they silent been;
My heart has been full of hurry and strife,
And the care and the worry of active life—
I long for the songs again.

Sing "Ye Banks and Braes of Bonnie

Doon; Your mother sung that song to you
While she rocked you there on her breast to sleep.

Dear little daughter, do not weep—
Sing me the old songs, too.

Sing "Logan Water" and "Land o' the Leal," "Annie Laurie" and "Banks o' Dee;"

Dear old songs that we never forget; Over my heart they are echoing yet; She sung them all to me.

No music ever so sweet can be
As the tuneful lays of the days of yore
Sung by-mother and sister and wife;
And now, my child, in this later life
I would hear those songs once more,

So sing me a song of the olden time—
"Highland Luddie," or "Bonnie Doon;"
Sing to me now in the fading light,
For my heart goes back to my youth to
night—

Sing me some dear old tune.

SURVEILLANCE IN IRELAND.

An Irish-American Runs the Gauntle of Local Officials.

THE DISTRESS AND POVERTY SURROUNDING THE NEW NIOBE OF NATIONS GRAPHI-CALLY NARRATED—THE ROUGH MARKS OF BALFOUR'S TYRANNICAL HEEL VIS IBLE EVERYWHERE.

To the Editor of the Star : SIR-Believing that a sketch of a visit to Ireland in the year of grace 1888, Bal-four ruling, would be interesting to your readers, and particularly so in view of the effort now being made to raise a fund for the defence of Mr. Parnell, I beg to ask space for it in your influential and

patriotic paper, I landed in Dublin from Holyhead at 6 a. m. on the morning of July 22. From then till I left Belfast, some three weeks afterwards, I was the cynosure of all (detective) eyes, the observed of all (official) observers. Having spent two years at the model schools on Marlboro street, I first meandered in that direc-tion, my mind reverting to the many incidents of school life, and ever and anon drifting down the aisles of time to note how many of the resolutions of those days had survived the assaults of human passions and how many bright hopes then formed had been ruthlessly shivered on fortune's lance. Thus musing, my steps brought me to O'Connell street, and as the statue of the mighty Tribune had been erected since my time, I longed to gaze on the majestic figure of the Great Emancipator. It stands at the foot of O'Connell street, looking toward College Green, and is well worthy of him whose majestic form it represents. Nay, even the very soul of O'Connell beams forth from the pose of the figure and lines of the face. No statue that I have ever seen approaches it in conveying the power, and in this respect it

on an Irish audience.

The statue of Sir John Gray is in the rear of that of O'Connell between it and Crossing the bridge (now widened)

over the Liffey, I came to the statue of William Smith O'Brien, a well chiseled and expressive figure. Here I might have delayed awhile, but another figure caught my eye, away down in front of the old House of Parliament, and thither I sped in all haste. Whose could it be? It was not there in my time. There was only one figure that should be there just yet. Was it that? Yes, it was-it was the statue of the immortal Grattan, the personification of patriotism, the essence of inspired oratory. How, then, I blessed the noble art that could thus reveal the secrets of the past, and breathe into the cold marble everything but life. I was wondering how soon another figure would adorn that triangular space, the figure of of one who should again restore to Ire-land her lost Parliament, and leaned against a friendly lamp post to select an

appropriate spots for its erection.

As I did so the grim shadow of a police man fell across my path. At this time I sedulously and suspiciously I started. Was I in a dream? had been sedulo Ah, no; this was the land of coercion. There was its living harnessed emblem. cast a hurried glance at the statues of Burke and Goldsmith on the right William, heading off up Dame street (very appropriately as I thought), and sought a friendly inn to have breakfast. The liveried emissary of Mr. Balfour did not follow me, but I scon found I was not uncared for. I had a companion at breakfast!

Ses, in the snape of the Liberian States man, William Ewart Gladstone. Let Ireland's "kin beyond sea" do their duty in this hour of greatest need, and, trusting in Divine Providence, all will yet be well. Very sincerely yours, M. F. Donoghue

After breakfast I visited some stores to provide for a change of clothing. In doing so I thought I'd play my detective friend (if such he was) just a little ruse. Then came some excitement on his part.
What with suddenly turning corners,

asked me if I had come from America, how long I intended to remain, where I expected to stay, and much to that effect, to all of which I answered as suited the

Leaving the store I drove to the house of a relative, where I proposed remaining while in Dublin. Here I thought I would surely be safe from prying eyes I had stepped from the frying pan into the fire. My friend's daughter had been recently married to Mr. Crilly, M. P., and the house was a suspected house—had been, in fact, watched night after night. They had recently had a release from espionage, as Mr. Crilly was away in London, but my coming would add fuel to the flame. Well, if they could stand it I would, and they were willing to stand it. To make matters worse, I resolved to visit the rooms of the Irish National League. There I met my old friend Dan Hishon in charge. Mr. Harrington, M. P., came in soon after, and as I had been a medium through which many dollars had been cabled to him, my welcome was a cordial one. He immediately informed me that I would from that moment be a marked man, as all persons visiting the rooms of the League were. I told him I thought I was tarred with the Balfourian stripe already. He advised me to be careful and warned me of the fate of Mandeville. "Balfour," he said, "is determined to ride rough-shed over us while he has the Leaving the store I drove to the house and warned me of the fate of Mandeville. "Balfour," he said, "is determined to ride rough-shod over us while he has the power." I told him I was an American citizen and as such would do what I thought proper and say what I felt while in Ireland. I subsequently visited the offices of the Freenan a Journal and United

offices of the Freeman's Journal and United

It had been my purpose to visit the

scene of the Vandeleur evictions in Clare, but there was a cessation of hos tilities, so I started for my home in the West. Now, again, came in the attentions of the Government. All along the line policemen were at every station. When I arrived at Ballina I resumed my mysterious tactics, shutting myself up in my room at the hotel (they have no registers for names in those hotels—in registers for names in those hotels—in the Moy Hotel at least), and only plunged out to wait on the editor of the Western People, Mr. P. Smith, a redhot Nationalist. Here again I was cautioned. He had just come from the trial of Mr. McHugh, Mavor of Sligo, and editor of the Sligo Champion, who had received six months' imprisonment. We adopted the strategy of standing on the adopted the strategy of standing on the sidewalk in the middle of the bridge connecting Ballina with Ardnaree and talked out our talk to the great tantalization of Her Majesty's constabulary, who not unfrequently viewed us inquisi tively from the other side. This was fridsy. I promused him to come in and speak to his branch of the National League on Sunday. After this I drove to my sister's house, about eight miles. Next morning a policemen from Ballina dressed in plain clothes called at the house, passing (by the way) to see some friends of his. Later on, on the same day, the head constable from another station (Tubbercurry) and the Sergeant from still another (Curry) come to a lake near by fishing, by the way. Perhaps it was all accident, but the visits of these

gentlemen had been previously like angles' visits, "few and far between," On Sunday I addressed a meeting of On Sunday I addressed a meeting of the League at Ballina. We were not disturbed, I suppose the guardians of law and order had discovered by this time who I was. Mr. Smith and I visited Expision of the surface in the Emiscrone, a watering place, in the evening, and were the objects of marked attention on the part of the Government.

The visits of the police to my sister's house while I remained, while apparently friendly, were noticeable for their frequency. Numbers of young men from the neighborhood were constantly ally approaches the sublime. calling to see me and this was a cause of uneasiness to the police. One include the influence of the great orator of the influence of the great orator. tion in which these minions of the law sometimes find themselves. Two car rear of that of O'Connell between it and the Wellington monument. It is well worthy of admiration and reflection, but my mind was too much absorbed with reminiscences of O'Connell's life and times to give it special attention at that times to give it special attention at that time. I subsequently paid it my devoted ding of a young lady, who, being a priest's niece, was permitted to be married in her father's house. This had a sedative effect on the official nerves and I was not conscious of much police supervision afterward.

When I left home for America by way

of Belfast, I was again "spotted." At last I stepped on board of the Nebraska at Larne and breathed a sigh of relief. What a picture this represents of the idicey of Tory Government in Ireland! The death of Mandeville is proof of its brutality. Persons are imprisoned and murdered there for the commonest

murdered there for the commonest right of humanity, the right of the infant in its mother's arms, nay, the right of the brute beast, the right to complain. How long is it to last? How long? How long? Mr. E?itor, I wish to say through the columns of your paper that the Irish need financial help in the Parnell defence fight. The country has been artificially impoverished, and this year nature appears to have combined with man in that direction. The summer has been the wettest on record. Hay, corn, potatoes, turf, are all injured. Hay, corn, potatoes, turf, are all injured. Providence, however, has not been altogether unkind to this Niobe of nations. A new friend to Ireland has started up on the other side of the Irish

"Boat, Ahoy . the rapids are below you," cried a man to a pleasure party whom he descried gliding swiftly down the stream toward What with suddenly turning corners, mounting on tor of street cars, taking jaunting cars and other apparent efforts to elude a pursuer, I got worked up to fine spirits. Finally I did stop to make a purchase, and sure enough in pops my friend. He blew a little hard, and discovered himself to my watchful eye by a quick glance at me when passing. The proprietor soon after very significantly

"THE FAILURE OF PROTESTANT MISSIONS."

PERE HYACINTHE'S ADMISSIONS THAT PRO-TESTANTISM IS NOT A SUCCESS IN FRANCE.

To the Editor of the Catholic Review :

To the Editor of the Catholic Review:

Allow me to confirm the testimony of the Tribune, as quoted in the Catholic Review of 8th inst, to the "Failure of Protestant Mission Work," by the recent admission on that subject of Pere Hyacinthe, so far as France is concerned. He certainly has had opportunity to know what he is talking about.

The proceedings of "largely attended Congress of Anglican Clergy from different parts of the Continent," held at Monteux, (Switzerland), on 2d May last, were reported in Gallignani's Messanger of the 5th, same month. Right Rev. Bishop Wilkinson presided and opened the subject of "The Old Catholic Movement," speaking in strong terms of sympathy speaking in strong terms of sympathy with it.

with it.

Two exhaustive papers were read by the Rev. C D Blometield, of Munich, and the Rev. T. Archibald S. White of Baden-Baden, on its history and present condition. Mr. White showed the great points upon which Anglicans and Old Catholics were agreed, and said their maxims should ever be, "In necessaris unites in dubits libertas in omnits caritas."

But "the chief interest of the day centered in an extempore oration by the Pere Hyacinthe in the afternoon." After conceding that "France is in the peculiar position of being unable to do without

liar position of being unable to do without Catholicism," and taking upon himself to assert in the face of facts, "that she is now able to conform to it as presented to her by the Old Catholics," he then

admits in the following words that:
"PROTESTANTISM IS A FAILURE IN FRANCE,
"Another and more decisive fact as
showing the adherence of the French to
Catholic traditions is the failure of Protestantism. The word Protestant has many meanings. In one sense you are Protestants, and so am I, inasmuch as we protest. But Protestant churches—and I render homage to them for their and I render homage to them for their men of learning, eloqueuce, honesty, virtue, and personal zeal—have not done much, notwithstanding the elite of their forces, for they have many of their members in high offlices of State, and notwithstanding their command of wealth, as of intellect. They have been carrying on a vast propaganda in France, and all that they have measured to be and all that they have managed to do is to keep together the descendants of those Huguenots who made some of the They have received a very insignificant number of converts absolutely disgusted with the name of Catholic. As to reaching the the very insignificant number of converts absolutely disgusted with the name of Catholic. ng the masses, they themselves confess their utter powerlessness. My friend Pastor Pressense has on several occasions written that Protestantism of itsel s powerless to reform France, or to win over the masses, and that unless there springs up a reform in the bosom of the Catholic Church the cause of Christianity is lost so far as the Latin races are con is lost so far as the Latin races are con-cerned. The same admission has been made by an eminent Presbyterian clergyman who called upon me siter visiting Spain. Possibly France might have been Protestantized in the six-teenth century under Francis I., and under a Lutheran form of worship. I have not, however, sufficiently studied that period of our history to affirm the proposition. What I say I say in regard proposition. What I say I say in regard to the actual state of France." What a wet blanket on the hopes and

generosity of the supporters of the McCall mission, which has undertaken the idiotic task of converting the French people from Catholicism to Protestantsm! Why, it is almost inexcusable ignorance not to understand that testantism has had a perfectly fair field in France since the beginning of the century, and the additional gnorance not to understand that Pro present century, and the additional advantage that in the past in that land it arose and had its great growth. "All religions there are equal by law, and any sect which numbers 100,000 adherents is entitled to a grant." The only restraint upon the advocates of Protestantism has been that at least, until the downfall of Louis Philippe, they were not allowed to publicly calumniate, vituperate and ell lies about the Catholic religion. But they have always been at liberty to assail it with all the fair, decent, tem perate argumentation they could muster. The statistics for 1881 of religious denominations in France, taken from the Statesmen's Year Book for 1888, show that there were then:

Catholics29,201 703 Protestants..... 692.800 Jews.....

even held its own, and it has decreased from what it was twenty five or thirty years ago, when its adherents numbered over a millon. True, there has been an increase over the figures for 1872, which were only 584,757, but this can no doubt be rightly accounted for by the emigra-tion from Alsace of Protestants who would not give up their French nation ality. Lutherans were pretty numerous in that part of France.

The statistics of the Old Catholics

given at the meeting above mentioned

were far from being encouraging:
"It was shown that, according to the official statistics of the Old Catholic Courch, its adherents had declined from 21,700 in 1877 to 15,000 in 1886 in Prussia; that in Baden they had fallen from 18,000 to 14,000, and that the same was true of their co-religionists in Bayania. Bavaria, Bishop Wilkinson suggested that the reason was doubtless to be found in the suppression of the Government grant, for as long as the movement was supported by a Government it would have the adhesion of many persons for purely pointical reasons. Once withdraw the grant, however, and these rats would desert what they believed to be a suking

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STORY OF THE STABAT MATER.

HOW JOHN BAPTIST PERGOLESE WROTE THE MUSIC OF THIS HYMN,

Vedere Napoli e poi morire! The truth of these words seemed to strike a young man who was standing on an eminence near the little town of Baise, from which all the splendor of this enchanting spot of God's beautiful earth could be taken of God's beautiful earth could be taken in with one glance. There lay that fairy town extended at his feet, with her numerous cupolas and steeples, over which the brighteun had spread a golden vail. A soft haze hung about the myrtle and orange groves, and shrouded like a rosy curtain the peak of Mount Vesuvius. The bright blue sea on whose glassy bosom innumerable white sails were flitting like snowy pinioned birds; the vine-clad bills and fertile campania, with the undulating line of the coast reaching out, like a creecent, towards each end of

the undulating line of the coast reaching out, like a creacent, towards each end of the bay, and all the lovely acenery bathed in an atmosphere so transparent and canopied by a sky so heavenly blue that it looked as if it were indeed what the Italians proclaim Baiae to be, "A piece of Paracise dropped on earth."

At the side of the footpath which led down from the hill on which the youth was standing lost in contemplation of the down from the hill on which the youth was standing lost in contemplation of the splendid panorams, was a stone statue of Our Lady of the Cross. The young wanderer, who seemed faint and ill, knelt down before the cross and looked up to the sgonized, yet heavenly face of the Mother of Dolors. A pity and compassion, which he had never felt before, penetrated his soul at sight of so much suffering. His own grief, with which he had come here, disappeared before the mute woe depicted on the sweet countenance of Mary, and he humbly bowed his head. While he was still absorbed in silent prayer, the melodious notes of "Ave Msria," sung by two beautiful female voices, struck on his ear. He lifted his eyes, and saw two young ladies, apparently sisters, approach the cross afted his eyes, and saw two young ladies, apparently sisters, approach the cross before which he was kneeling. They had a garland of flowers in their hands, which they deposited at the feet of our Holy Mother, and after having said a silent prayer, they slowly descended the hill.

The young man cast one look more at her who is called the Mills and the services of the services of

her who is called the "Help of the Afflicted," whispering, "Mary, have pity on me; I am alone, quite alone in this world. Send me a heart to love me; and heal my more."

heal my woes."
What? Was it a dream; was it real-What? Was it a dream; was it reality? It seemed to him as if a gentle voice said to him: "Bring me some offering worthy of the cruel pangs which I endured under the Cross and I will grant your prayer." The young man, almost overpowered by the different emotions of his soul, left the place and worded his stant towards Naples

emotions of his soul, left the place and wended his steps towards Naples. A mysterious power seemed to draw him next day to the solitary cross. He had scarcely said his prayers when the two sisters came also. They had brought a basket full of flowers, and, sitting down on the stone steps of the monument, they hearn to wears, their garlands. they began to weave their garlands. The young man entered into conversa-tion with them and learned that since Our Holy Mother had miraculously Our Holy Mother had miraculously healed their mother, these two sisters, Amalia and Ninetts, came every day here to make an offering of flowers to Our Mother of Dolors. They again sang a sweet hymn before they left, and the young man, who was passionately fond of music, who was an artist himself, thought he never heard more heartiful of music, who was an artist nimsen, thought he never heard more beautiful voices than those of the two sisters. He returned every day; faithful to their vow, and Amelia and Ninetta, who he found Amalia and Ninetta, who offered at the rural shrine of Our Lady, A brotherly affection soon sprang up be-tween the young man and the two sis-ters; all three were united by the ties of piety and music. Even during the winter months their pilgrimage was not sus-pended, for winter touches that blessed clime with a gentle hand. In the month of March in Italy, with its woods and flowers and mild, balmy breezes, the two sisters remarked that the step of the

the Blessed Virgin—and will you sing it for me, and help me to bring an offering to Our Holy Mother for which she has

promised me to grant my prayer? To-morrow, Friday, I will be here at the The sisters readily assented to his re-

quest and they separated.

The following day, the 16th of March, 1739, the two sisters arrived about noon at the Cross upon the hill. A few minutes later they saw the youth slowly ascend the eminence. Amalia went to meet him, offering him the support of her arm, for he seemed more than usually exhausted. He handed her a scroll on which notes and words were written, and then sinking down before the cross, he raised his thin and transparent hands, exclaiming passionately: "Hear me, Mother of Dolors! I ask no other consolation but yours; I know that other consolation but yours; I know that I am safe under your motherly protection, I leave myself entirely to you. Oh, Comforter of the Afflicted, accept my humble tribute!"

And near him, like clouds of incense, rose sweet and clear the two melodicus voices, chanting these grand and sacred words: "Stabat Mater dolorosa Juxta crucem lacrymosa Dum pendebat filius, No breath was heard among the leaves

of the trees, no sound was heard, far or wide; nature herself seemed hushed before the sanctity and sublimity of this song. A deep, a silent melancholy vibrated in the clear and youthful voices of Amalia and Ninetta, every note falling like gentle tears to the ground. The young man was wrapt in prayer and seemed to be almost transported from this world, his eyes were fixed on the features of the Blessed Virgin, and when the next words fell from the lip of the singers, "Quis est homo qui non fleret, Christi Matrem si videret In tanto supplicio," it seemed to him as if a quivering passed over the fixed, stony face of the Master Dolcrosa, as if a sad, face of the Master Dolorosa, as it a sad, but inexpressibly sweet, motherly smile played around her lovely mouth, as if the wounds of her pierced heart began to bieed. The racking pains of the young Pills are unsurpassed as a remedy for conwanderer ceased suddenly; his labored

breath came feebly; a feeling of relief and expectation stole over him; he stretched out his arms to the cross; a bright and happy smile flitted like a sun-beam over his features; he sank back in the arms of the sisters who had hast ened towards him to support his reclin-

ened towards him to support his reclin-ing form. When they raised him from the ground they saw that he was dead. The lonely and chastened spirit was gone forever from this valley

of tears.

Mary had kept her promise; she had healed his bouily pain; she had taken the weary-worn child to her maternal

beautiful hymn of her seven dolors, and had offered to Mary this everlasting tribute, was Glovanni Battista Pergolese. The miraculous statue has long since crumbled to dust. The remains of the young artist repose in the cathedral of Vescorato, but the name of the com-poser of the Stabat Mater will live eternally in the hearts of all who love Our Blessed Lady and are true lovers of

A PROTESTANT TRIBUTE TO CATH-

The following is from the New York Sun: What spectacle of unselfish hero-ism can surpass that of the Roman Cath olic priests and sisters who have gone to live and die among the lepers of Hawaii? A while sgo the Sun printed the story of Eather Damies who took hills. Father Damien, who took his life in his hand to minister to the poor out-casts on Molskai Island. He himself had been stricken with the dread disease whose victims had so deeply stirred his heart with compassion. Though bearing on his face, neck and hands the tokens of his inevitable doom, he moves like s ministering angel among his people, always busy with their needs, attending to the dying, and enlarging with his own bands the little chapel in which they

worship.
"I believe there is no possibility remaining here uncontaminated," writes Father Conrady, who recently left this country. And yet he has cheerfully joined Father Damien, and, though be tieving he will become a leper himself, the is willing to devote his life to assuaghe is willing to devote his life to assuag-ing the afflictions of the unhappy settle-ment at Molakai. It is to the Sisters of St. Francis from Syracuse in this State that Hawarian Government has intrusted the care of the hospital near Honolulu, where the poor patients are kept before they are isolated for life on the leper they are isolated for the on the repairing and. It was a grand recognition of the self abnegation and pure love for suffering humanity that animates these humble disciples of the Church of Rome, humble disciples of the Church of the Harville. when a committee of the Hawaiian Government reported their conviction that it was useless to look for nurses for the lepers of the kingdom outside of the Catholic Church.

One of the Sisters in a Roman Catho-

lic hospital of this city remarked when she heard that several members of her order had been massacred in China: "They are to be envied for having met "They are to be envied for having met martyrdom in so good and great a cause as theirs." Such is the spirit that sus-tains and inspires many thousands of these humble workers. The world sees and hears little of them as they go quelty about on their missions of mercy. They have, however, the recompense They have, however, the recompense of an approving conscience and the gratitude here and hereafter of the myriads who are aided and cheered by their presence in the dark hours of suffering and death.

BIGOTED WOMEN.

Have you ever noticed the fearful ugliness of sectarian faces, which grows upon the class that always ask first of a new acquaintance: "Is she a Baptist or Methodist, Unitarian or Orthodox, Presbyterian or Episcopal?" and edge sus-pictously away from all who do not eat pickles out of the same jar? asks Shirley Dare, authoress of the Ugly Girl Papers, It is the ill disposition which prints itself in the features, and may be used these young man was slower and more languid, and that his cheek appeared more sunk It is the ill disposition which prints itself than ever, while his dark eyes glistened with a celestial fire.

"May I bring you to morrow a com mosition of my own—a hymn in honor of the prints itself in the features, and may be read there plainly as lunacy or disease, an imprint of low spites, jealousies and grudges; and promitted in the features, and may be read there plainly as lunacy or disease, an imprint of low spites, jealousies and grudges; and promitted in the features, and may be read there plainly as lunacy or disease, an imprint of low spites, jealousies and grudges; and may be read there plainly as lunacy or disease, an imprint of low spites, jealousies and grudges; and may be read there plainly as lunacy or disease, an imprint of low spites, jealousies and grudges; and may be read there plainly as lunacy or disease, an imprint of low spites, jealousies and grudges; and may be read there plainly as lunacy or disease, an imprint of low spites, jealousies and grudges; and may be read there plainly as lunacy or disease, an imprint of low spites, jealousies and grudges; and may be read there plainly as lunacy or disease, and may be read there plainly as lunacy or disease, and grudges is a spite of the plainly as lunacy or disease, and grudges is a spite of the plainly as lunacy or disease, and grudges is also as low spite. tion, from the lean, lank apprentice faces of old English prints to the sharp visaged colonists who whipped people for being Quakers or Baptists, and hung the case might be.

The Banefal Spirit of Inquiry.

Cardinal Newman, on his conversion more rigidly than before, set his face against that baneful spirit of inquiry into the mysteries of religion. He held, with truth, that it was fruitless and danger

ous.
"Avoid," he cries out, "this species of inquiry for it will but lead you hither, where there is no light, no peace, no where there is no light, no peace, no hope; it will lead you to the deep pit, where the sun, and the moon, and the stars, and the beauteous heavens are not, but chillness and bareness, and perpetual desolation. Oh, perverse chil-dren of men, who refuse truth when offered to you because it is not truer Oh, restless heart and fastidious intellecti who seek a Gospel more salutary than the Redeemer's and a creation more perfect than the Creator's."

Yellow as Egyptian mummy, Was his sallow face, And he seemed a very dummy of the human race. Now he's brimmed with sunshine of His clear and sparkling eye Tells us that he dives in clover; Ask you the reason why? What has wrought the transformation?

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I wish I were the little key That locks Love's Captive in,
And let Him out to go and free
A sinful heart from sin.

I wish I were the little bell That tinkles for the Host When God comes down each day to dwell With hearts He loves the most.

I wish I were the chalice fair, That holds the B'ood of Love When every flash lights holy prayer Upon its way above.

I wish I were the little flower So near the Host's sweet face, Or like the light that half an hour Burns on the shrine of grace.

I wish I were the altar where As on His Mother's breast, Christ nestles like a child, fore'er In Eucharistic rest.

But oh, my God, I wish the most That my poor heart may be A home all holy for each Heart That comes in love to me. Written for CATHOLIC RECOR

CATHOLICS OF SCOTLAND

BY THE REV. ENEAS M'DONELL DAWSON PART II. COLLEGE OF DOUAL

About this time Bishop Hay, in a lette to Principal Geddes, communicated to him the thanks of the Bishops for the pecuniary aid given and promised by himself and his companions to the fund of the mission. In the same letter the Bishop mentioned the mortality which had lately prevailed in some parts of the country and spoke of a pious missionar priest, Mr. Austin Macdonald, who, or the dreaded sickness appearing in hi locality, had exhorted his people to prayer and fasting, as a means of avert ing the threatened calamity, and had prescribed certain prayers to be said, and prescribed certain prayers to be shid, an set apart two days for fasting. After that none of his people died but one, whe had been very ill before. "He is a truly valuable missionsry" adds the bishop "and minds nothing in this world-neither brothers nor sisters, nor any earthly affair—but his duties to his people only. I wish was had numbers each."

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The goodness of Cardinal Castel made up in some measure for the failur of Bishop Hay's recent visit to Paris is order to obtain a benefice for the pomissions of Scotland. The Cardina procured a subsidy for the missions, an in remitting it informed the bishops that two places in the Urban College of Propaganda had been assigned to Scotc students, between the ages of twelv and eighteen years.

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good health as to be able to continue the visitation of the northern parts of his Vicariate. We learn on his authority that he was very much edified with th willingness and earnestness of the goo people in coming to be confirmed, some travelling six or seven, some ten, an one in particular, no less than sixtee miles. At one place it was full three o'clock in the afternoon before he was ready to commence the public duties of the day. Nevertheless, by a presume permission from the Holy See, he even

This year, 1772, the mission we poorly supplied with clergy, but no without hope for the future, there being colleges abroad. There was great distre throughout the country in consequent of the frequent bankruptcies that we occurring. Money was not to be had any rate; families of good standing we diminishing the number of their se stand, and trades people, consequently parting with their workmen. Such state of things greatly increased thumber of poor, and worse than a filled both countries, England as well such a such as the Scotland, with robbers. Bishop H complained, as Procurator, that the m suffered at the same time in i funds, and the building of a new ar better church at Aberdeen added to

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Strathbogie, Asuhendown and the Enzie, that many families resolved cemigrating to America, as long as an means remained to them.

About the end of February, 177 Bishop Grant and his coadjutor addresses memorial to the agent at Rome, Aba Grant, representing the great straits the mission, and requesting, provided could obtain the sanction of Cardine Castelli and Albani, that he wou endeavor to interest in its favor all w at Rome might be friendly or charital disposed towards the mission. The took care to urge that the field for m sicnary effort was improving, as shet by the building of a better church Aberdeen, whilst this undertaking,

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The Lowland Bishops were now deep affected on hearing of the death of venerable Bishop Hugh MacDonald Glengarry. The sad intelligence communicated to them in a letter fr

A Child Before the Altar.

BY FATHER RYAN.

- I wish I were the little key That locks Love's Captive in, And let Him out to go and free A sinful heart from sin.
- I wish I were the little bell That tinkles for the Host When God comes down each day to dwell With hearts He loves the most.
- I wish I were the chalice fair, That holds the B'ood of Love When every flash lights holy prayer Upon its way above.
- I wish I were the little flower So near the Host's sweet face, Or like the light that half an hour Burns on the shrine of grace.
- I wish I were the altar where As on His Mother's breast, Christ nestles like a child, fore'er In Eucharistic rest.
- But oh, my God. I wish the most That my poor heart may be A home all holy for each Heart That comes in love to me.

Written for CATHOLIC RECORD CATHOLICS OF SCOTLAND.

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

COLLEGE OF DOUAL About this time Bishop Hay, in a letter to Principal Geddes, communicated to him the thanks of the Bishops for the pecuniary aid given and promised by himself and his companions to the funds of the mission. In the same letter the Bishop mentioned the mortality which had lately prevailed in some parts of the country and spoke of a pious missionary priest, Mr. Austin Macdonald, who, on the dreaded sickness appearing in his locality, had exhorted his people to prayer and fasting, as a means of avert. ing the threatened calamity, and had prescribed certain prayers to be said, and prescribed certain prayers to be said, and set apart two days for fasting. After that none of his people died but one, who had been very ill before. "He is a truly valuable missionary" adds the bishop, "and minds nothing in this world—neither brothers nir sisters, nor any earthly affair—but his duties to his peo-

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colleges abroad. There was great distress throughout the country in consequence of the frequent bankruptcies that were occurring. Money was not to be had at occurring. any rate; families of good standing were diminishing the number of their serventer trade of every kind was at a vants: trade of every kind was at a stand, and trades people, consequently, parting with their workmen. Such a state of things greatly increased the number of poor, and worse than all, filled both countries, England as well as Scotland, with robbers. Bishop Hay complained, as Procurator, that the missuffered at the same time in its funds, and the building of a new and better church at Aberdeen added to its difficulties. Such was the distress in the best agricultural districts, such as Strathbogie, Asuhendown and the Enzie, that many families resolved on emigrating to America, as long as any

means remained to them. About the end of February, 1773 Bishop Grant and his coadjutor addressed a memorial to the sgent at Rome, Abate Grant, representing the great straits of the mission, and requesting, provided he could obtain the sanction of Cardinals Castelli and Albani, that he would endeavor to interest in its favor all who at Rome might be friendly or charitably disposed towards the mission. They took care to urge that the field for mis sionary effort was improving, as shewn by the building of a better church at Aberdeen, whilst this undertaking, to-gether with the hardship of the time,

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communicated to them in a letter from by a well informed Catholic, that the ! etc.

his nephew, Bishop John MacDonald, dated March 18th, at Bourblack, on the west coast of Inverness-shire. The deceased Bishop was able to converse with the friends around him till within a few minutes of his death,

JAMES GRANT, J. MCDONALD, GEO. HAY, ETC, AND THEIR TIME. Bishop Hay at this time was oppressed with labor and anxiety. He ardently desired the assistance of his able friend, Mr. Geddes, the Principal at Valladolid, and had some correspondence with him on the subject. His cares were increased by the impending suppression of the Society of Jesus. The members of the Society of Jesus. The memoers of the Order, although only ten in number, formed a considerable and important portion of the diminished clergy of Scotland. The mission could ill afford to lose their services, which, hitherto, had been so efficient. The Scotch College at been so efficient. The Scotch College at Rome was under their able direction. It could be so no longer. Abate Grant, so long agent for the mission at Rome, offered himself for the rectorship, and was accepted by the Bishops. The college, meanwhile, was otherwise provided for by the authorities at Rome.

A discussion on usury having arisen, Bishop Hay took up his pen, and in seven masterly letters successfully showed that usury must be condemned, whilst a reasonable rate of interest on loans is perfectly lawful. In trading nations, particularly, such as Great Britain, the practice of lending money at interest may be considered an almost essential element of commercial success. The seven letters were published in London by Mr. Coghlan, under the title: "Letters on usury and interest; showing the advantage of Loans for the support of Irade

and Commerce"

The Scotch College of Douai appears to have been, at this time, 1774, in a tolerably prosperous condition. There were within its walls, besides Mr. Robert Grant, the principal, and his assistant, twenty two individuals. Three ex Jesuits, still young men, one of whom was Mr. John Chisholm, afterwards Bishop of the Highland district, went this year from Dinant to Douai, in order to prepare for serving on the Scotch mission. Æneas Chisholm, John's brother, who also became a Bishop, was received a student at the Scotch College

The missions were now suffering from want of sufficient spiritual superintendence. Age and infirmity had incapacitated so many of the clergy that only five or six priests in the Lowland district were fit for duty. Bishop Grant bimself, now almost seventy years of age, was very infirm. In addition, notwithstanding, to his duties as Chief Bishop, he managed also to discharge those of a Parish Priest. Bishop Hay was younger, but of a weak constitution. He, never theless, did double duty, attending, as coadjutor Bishop, to the affairs of the whole mission and ministering to a

numerous congregation.

The Bishops for some time experienced many of the difficulties that arise from the want of money. This unpleasant state of things was so far modified by the liberal bequest of Bishop Hay's

wealthy and most pious friend, Mr. Craw, who passed, 1775, to the future life, at the advanced aged of 91.

In June, 1775, Bishop Hay's famous Treatise on Miracles was placed in the printer's hands. This work originated in a controversy which arose between the author and a non juring Episcopalian minister who was afterwards known as the celebrated Bishop Abernethy Drum-mond. At the end of the second volume, there is an appendix on the subject of Transubstantiation. This shorter essay was occasioned by the following circum stance. A master baker and a master shoemaker thought of enquiring into the truth of the Catholic religion. They were both Episcopalians and members of Mr. Aberuethy's congregation. For better information they sought the better information they sought the acquaintance of Bishop Hay, who gave This year, 1772, the mission was them all necessary explanations. The minister was now had recourse to; and poorly supplied with clergy, but not minister was now had recourse to; and without hope for the future, there being he promptly made out in writing answers to the Bishop's remarks. The point chiefly discussed was Transubstantiation, Mr. Abernethy wrote at great length on Mr. Abernethy wrote at great length on the Catholic Doctrine, urging the usual weak objections against it. The young man laid his writing before the bishop, who made a suitable reply. This was not all. The non juring minister called on Bishop Hay and challenged him to publish in print all he had to say on the Catholic Doctrine, promising to pre-pare, and publish a reply. This led to Bishop Hay's "Appendix," in which he explains the doctrine itself and exposes the weakness of Mr. Abernethy's arguments against it. This writing caused our enquirers to come to a decision. our enquirers to come to a decision. They left the non jurors, and became "sincere and promising converts to the Catholic Church." The Protestant pastor was enraged at this conclusion, and,

very little to the credit of a professed minister of the gospel, threatened the good man with ruin and misery before the end of the year. He then turned to his theology, such as it was, and got ready his reply. The non juring Bishop easily favored it with his approval. Another friend of the author, wao was more familiar with philosophical discussions, pronounced it indefensible, Accordingly it was remodeled; but failed to be made unanswerable. In January, 1776, Bishop Hay issued a suitable reply under the title "Explanatory Remarks etc." There is a copy of this able paper at St Mary's College Blairs, 12mo. pp 96. It was followed by an anonymous

reply, which was so weak and devoid of anything like argument, containing only the usual oft-refuted stories, that the Bishop took no notice of it and allowed the controversy to drop.

The work on Mirsoles had a successful

sale. B shop Challoner showed his appreoccurrence, expresses, at the same time, his wish that he would visit the North, spend a few weeks in Strathbogie and Cabrach, encourage the people by his presence and learn, at the same time, everything concerning their wants and condition. Complaints the chief Bishop had heard from Buchan rendered it desirable that his cradjutor should travel through that district.

The Lowland Bishops were now deeply affected on hearing of the death of the venerable Bishop Hugh MacDonald at Glengarry. The sad intelligence was communicated to them in a letter from ciation by ordering thirty copies. It was

be regarded as Bishop Hay's greatest work. It may justly be said to exhaust the subject, with a depth and a closeness of reasoning, and a familiar acquaintance with the written Word of God unsurpassed by any other Catholic writer in the English language. It may, perhaps, be permitted us to regret that the style is wanting in those attractive graces which recom-

'Scripture Doctrine of Miracles' must

mend even abstruse subjects to the attention of ordinary readers, a want which Dr. Hay with singular modesty acknowledges in his preface. In consequence of this deficiency his work on Miracles has never attained the popularity of the property of the statement of the popularity of the statement of th ity of some of his other writings; its cir-culation for the most part, having been confined to the use of students in theology. All this notwithstanding new editions of the able work are, in our day,

published from time to time.

Protestants, whilst acknowledging its consumate ability, pronounce it "a dangerous book in which (Scot's Mag.) truth is artfully mixed up with talse-hood, and sophistry with argument." The same writer admits, however, that "the plan is happily conducted, the topics judiciously and artfully disposed, and the reasoning throughout invincible, specious and dangerous." (Scot's Mag.,

It may be mentioned here, as a cir cumstance indicating the improving spirit of the time, that the magistrates of Edinburgh afforded Bishop Hay every facility in attending to Irish soldiers who were sentenced to be executed for a street robbery in the city. These unfortunate men were very penitent and

reigned to their fate.

The clergy of the mission were recruited occasionally from the colleges abroad. Thus we find the Rev. Mr. Gordon, who had been stationed at Aberdeen since his recent return from Rome, on being appointed to Rev. Allen McDonald's vacant Prefectorship at Valladolid, was replaced by Rev. Mr. Oliver, a young missionary priest, who had studied at Douai about the same time Rev. Robert Menzies returned from the college there, and entered on a course of unobtrusive usefulness at Edinburgh.

TO BE CONTINUED.

A SICK CALL IN QUEBEC.

The respect paid to the Blessed Sacrament in the country parishes of the Province of Quebec has often been the subject of eulogy by Catholics writers. I had heard it described, but never witnessed it until recently, during a visit to the Oure of Shawengan in a village lying at the foot of the Laurentides, and the parish of which it forms a part is at pres-

ent ambitiously climbing over the lowest range, and comfortably establishing itself in the green valleys which smile in the midst of these dark mountains.

Monsleur le Cure was reading in his office when two covered vehicles, of the description known as backboards, drove up to the door. It was a sick call. The servant boy, who had seen them coming, rang a warning stroke on the church bell, and immediately entered the house, whence he shortly after emerged, bearing a flaming lantern and a large hand-bell The man in the leading carriage took the hand bell, the one on the other received the lantern and at once resumed his seat so as to be ready when Monsieur le Cure should emerge from the church bearing his precious Burden. The boy, who had been joined by one or two others, then began to ring the great church bell. Loud and solemn its notes fell on the morn-ing air, telling the village Who would shortly enter its streets. Suddenly the ringer and those near him sank on their knees and bowed low as the Cure, wearing his surplice, passed them and quickly entered the second carriage. The vehicle then drove off, their occupants bare-headed, and the leader ringing the handbell incessantly, so that all might know of Whom he was the herald.

Quickly they drove along round the base of the mountain, and the people on the road side and those in the fields fell upon their knees to do reverence to the bon Dieu. Those whom they met in carriages or carts descended from their seats and knelt upon the road; or, if their horses were too restive to admit of that, they assumed a kneeling posture in their vehicles. This continued all along the the route for miles, until the Care desended at the door of a lowly cottage, which he entered, and placed the precious Guest upon the lips of a brave old colorist, who, having seen the storms of nearly eighty winters, was going home to enjoy the reward of his Christian life.

the reward of his Christian life.

Such is the manner of fetching the priest to the dying in this part of the Province. If a man has not two carriages, his neighbor is always willing to lend him one, and it is only in the poorest and most distant mission of a mountain parish that it ever happens that the bon Department of the parish that it ever happens that the bon Dieu goes unattended .- Ave Maria.

Consumption Surely Cured.

To the Editor;—
Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cure I shall be glad to send two bottles of my remedy free to any of our readers who have consumption if they will send me their Express and P. O. address,
Respectfully.

DR. T. A. SLOCUM, 37 Yonge St., Toronto, Ont.

Constination

is nearly always induced by neglecting to keep the bowels regular, and is also a frequent sequel to dyspepsia or indigestion. Regulate the stomach and bowels by using Burdock Blood Bitters, which is certain to promptly relieve and ultimately cure the worst cases of constipation.

JESUITS ON BOSTON COMMON.

In a recent article the Boston Herald discussed the advisableness of allowing preachers of all denominations to occupy positions on Beston Common on Sunday, and protesting against the ex-clusion of clergymen of any particular persuasion. From last Satuday's issue quote the following:

The request to procure an expression of opinion from some of the leading clergymen of the Catholic denomination met with a quiet refusal, but in conver-sation some of the most representative divines of that faith in Boston did not hesitate to endorse the opinions ex pressed by the *Herald* in an editorial published Aug. 26. Said one : "We always object to be quoted in the papers, and it is not considered clerical etiquette with us to allow our names to be printed as expressing any opinions, or criticizing other people's religions.
We think the pulpit the proper place
for that; but then, it you merely wish to
know how the Catholic people view the
late agitation about preaching on the
Common, it looks like this; Somebody

who wanted to do something sensational undertook to talk religion on the Common, and, as it was against the public laws to do so without a permit, some one was arrested, and as a Catholic happened to be mayor of Boston at the time, it appeared to be in order to make that man shoulder the blame, and heap abuse upon the Catholics for doing such a thing. A moment's sober reflection would show that the mayor, if he had anything at all to do-

with it, was only carrying out the laws of the city, which he had at his inaugura-tion pledged himself to carry. "The mayor of Boston is not, nor can any mayor be, an autocrat, to declare and carry cut a whim as a law. The Catholic looks on the whole thing as a farce, with the sensational preacher figuring as a clown. If one denomination has a right to preach on Boston Common so has another. This is a free country. If the people of Boston want to make their Common or any of their parks public places of worship, all right. Soon as they begin, if it is perfectly proper, we should meet them on that public ground with the men they hate so much, the Jesuit missionary, the Paulist father or the Franciscan. Of course if they can preach there so can we. This is a free country. What a howl it would call forth, this spectacle

A JESUIT MAKING CONVERSIONS ON BOS-

TON COMMON.
"Suppose some religious enthusiast should imagine himself the Messiah, and should go on Boston Common to declare his conceived identity! That would top the climax. We are satisfied to keep our services within bounds. Our churches are large enough and numerous enough and when we want any more we can build them as fast as we like; and, moreover, the door of the Catholic church is never closed. The communicant who wishes to make his silent appeal to God can enter here at any time. The Catholic church is broad, is wide and long, no common or park so roomy; it covers the earth."

THE POPE AND IRELAND.

The Rome correspondent of the Irish Catholic sends to that journal the following announcement:
I am in a position to inform you that

the Holy Father has addressed a strong remonstrance to the English Government on their present policy towards Ireland. This fact, of which I have knowledge through an absolutely unimpeachable source, is of enormous importance, and must mark a turning point in the present political struggle. Even Lord Salisbury cannot fail to see in it the folly of the course his nephew has been allowed to pursue in Ireland, but whether he does or not, the effect of the action taken by the Sovereign Pontiff in favor of your country cannot but be of enormous value to the Irish cause.

In its editorial columns the Irish Catholic characterizes the announcement as of the first importance, and adds, "We have every reason to believe that this intelli-gence will be found to be correct, and if so it is hardly necessary to say that its importance and effect upon European public opinion cannot be easily measured.

"For years I suffered from loss appetite and indigestion, but failed to find relief until I began taking Ayer's Sarsaparilla. This medicine entirely cured me. My appetite and digestion are now perfect."—Fred. G. Bower, 496 Seventh st , South Boston, Mass.

Mr. T C. Berchard, public school teacher, Norland, writes: "During the fall of 1881 I was much troubled with Biliousof 1881 I was much troubled with Biliousness and Dyspepsia, and part of the time was unable to attend to the duties of my profession. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was recommended to me, and I have much pleasure in stating that I was entirely cured by using one bottle. I have not had an attack of my old complaint since, and have gained fifteen pounds in weight." fifteen pounds in weight.'

A Good Neighbor.

"Late last fall I was laid up in bed three days with a very severe attack of diarrheea and vomiting. Nothing benefitted me until my neighbor, Mrs. Dunning, recommended Dr. Fowler's Extract of Wild Strawberry, and brought me a half bottle, which she had in her house. In three hours the vomiting was stopped, and I was able to sit up by night. I would not now think of using any other medicine." Columbus using any other medic Hopkins, Hamilton, Ont.

A Plain Statement. All poisonous waste, and worn out matter ought to escape from the system through

the secretions of the bowels, kieneys and B. B. B. clean ates these natural outlets for the remova of disease. MILBURN'S AROMATIC QUININE WINE for-

tifies the system against attacks of ague, chills, bilious fever, dumb ague and like troubles.

Worms Cause Much Sickness among children. Freeman's Worm Powders pre-vent this, and make the child bright and healthy. Ill-fitting boots and shoes cause corns.

Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.



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NOTHING IS KNOWN TO SCIENCE AT all comparable to the CUTICUMA REMEDY in their marveilous properties of cleansing, purifying and beautifying the skin, sealy and plingly diseases of the skin, sealy and plingly diseases of the skin, sealy and blood, with loss of hair.

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With the approva' of His Grace the Archbishop of Ottawa,

For the rebuilding of the Church of the Rev Fathers O M. I., of Hull, P. Q. destroy-ed by fire on June 5th, 188, together with the Convent the Reverend Fathers' residence and a largo part of the city of Hull. DRAWING

ON WEDNESDAY, OCT. 17, '88 At 2 o'clock p. m., at the Cabinet de Lec-ture Paroissiai, Montreal, Caugaa.

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Catholic Record.

London, Sat., Oct. 13th, 1888.

THE PARNELL INQUIRY.

Notwithstanding coercionist report that the Parnell indemnity fund is meeting with ill success, it reaches now in Ireland £5000, and as it is increasing at the rate of over £100 daily, it is expected before long to attain to £10 000. This, with the aid that is forthcoming from England and America, will certainly bring it up to very respectable dimen sions, even if it should not reach a figure which will totally indemnify Mr. Parnell for the great outlay which will be needed to enable him to conduct his case success. fully.

It was to be expected that in the critical moment which has arisen, Nationalists should feel themselves bound to hasten to Mr. Parnell's aid, conscious as they are that it is his devotion to the cause of Ireland that has made it necessary for him to vindicate his character from the malignant attacks which have been unsparingly made upon him, and it will be a great encouragement that the hierarchy and clergy have unhesitatingly come forward to assist in the movement by deeds as well as words. But the fact that many Protestants, some of whom are Mr. Parnell's political opponents, have signified their disgust at the dis honorable tactics of the Times and the Government together, by subscribing towards the National indemnity fund, is especially gratifying.

An instance of this is to be found in the Earl of Beesborough, a Whig nobleman who had formerly an intimate acquaintance with Mr. Parnell, and who from that acquaintance is convinced that the accusations which have been brought egainst him are malicious and unjust. Hence, in order to testify the strength of his convictions in this regard, he has contributed £10 towards the fund. The Times' calumnies are thus doing a good work for the cause of Ireland; for while no impartial person has ever believed that Mr. Parnell was in any way implicated in the crimes to which some extremists had recourse in revenge for the cruelties inflicted by Government upon their country, those calumnies have brought together Irishmen of every political opinion, and they are serving to unite them in the common cause.

The enquiry instituted before the Commission has not as yet gone very far, but notwithstanding that the Government had the selection of the judges, and that the selection was made undoubt edly in a partisan spirit, the pro edings so far have been remark. ably favorable to Mr. Parnell, and there is a fair prospect that notwithstanding the efforts of the subservient Parlia. mentary majority, the self-respect of the judges and their respect for the good name of the English bench will not permit them to do a gross injustice even to a political opponent. If these hopes are not delusive there is little fear that any stigma will be attached by the Commiss'on to the honorable name of Mr. Parnell.

It will be remembered that the special Commission which was appointed by the United States Congress to adjudicate in the celebrated election cause between Mesers. Hayes and Tilden divided on not calculated to give confidence in a special Commission appointed by a partifairly represented on the Commission, as Parnell Commission the Government took care to appoint only judges who were known to be of their political party. It and especially the Nationalists, should doubt the honesty of their intentions. It was not likely to produce confidence when the Government announced that the Commission should be composed of ree judges who were known to be friendly to the Government, one of them b ing besides offensively hostile to Mr. Parnell and the Nationalist party.

It is too early that we should be sure t at the Commission will act fairly. However, as far as they gave gone their action nas been favorable to Mr. Parnell. It was er deally the intention of the Governm ut to make the issue so general as to in se the ma subject of controversy a ham, the Counsel for the Times, endeav. ored to carry out this design by maintain-ing that the Times should not be placed "in the position of a party to an action in which power would exist in the Superior Courts to order me to make a discovery of documents." He added further : "Your Lordships have no jurisdiction to compel us to make an affidavit stating what documents are in our possession, as you would if I were a party in an action in the Superior Courts."

When asked by Sir James Hannen, "Can you prove substantially any charge?" Mr. Graham endeavored to shuffle out of giving a direct answer by saying :

"I understand your Lordships are appointed to inquire into and report upon the charges put forward in a certain publication and in the speech of the Attorney.

Being further pressed for a reply, he

"I propose to give the Commission all the information I can give."

He then stated in a general way that "he believed that the evidence would establish that there was communication between members of the Irish party and those persons implicated in the Phonix Park murders." He added, a little afterwards :

"We don't make any charges or allewe don't make any charges or ane-gations against any particular persons. We say an organization acted in this par ticular way. Charges have been made against certain persons in 'Parnellism and Orime.' I apprehend it is the object of the Commission to find out who are imthe Commission to find out who are im plicated."

Thus it appears that the Times wishes to back out of the personal charges against Mr. Parnell. It is no longer Mr. Parnell who was an accomplice of the Pt ce ilx Park murderers, but "the Land League;" and it is for the Commission to make a general inquiry whether any of the hundreds of thousands of members of that organization had anything to do with the murders or any other criminal acts. This is further evident from the follow ing. It is still Mr. Graham who speaks :

"We say here is the Land League carry-ing out its edicts, carrying out a system of coercion and terrorism in Ireland by tacttly adopting the acts of criminals, by not dencuring them, and by protecting them when they were charged, from being brought to justice, and defending them in other ways. . . Of course I can say who are the people who were mentioned Mr. Parnell's name is mentioned over and over again. There are several other prominent members of the Irish party mentioned. I say all these are allegations agains

Str James Hannen-Did the Attorney General make no charges against individ

Mr Graham.—He made charges against an organization. Sir James Hannen .- Not against indi viduals?
Mr. Graham —Of course, against the

members of the organization.
Sir James Hannen —Would you be kind enough to specify them?

Mr. Graham.—I do not know

Sir James Hannen -- I do not ask you to do it now, but at your leisure.

Mr. Graham —I have not means of ascer. taining. Your Lordship will see what I mean. What we charge is the whole organization which has been the Land

League in Ireland.

Sir James Hannen —I do not doubt that. But that is not what we are directed to inquire into. It is charges

and allegations against persons.

Mr Graham — There are no persons so specified. If no persons are specified I understand your Lordship will inquire as understand your Lordship will inquire as to all the people who are implicated, and not put me in the position of defining who they are. At some future stage of the inquiry I may be able to do so. I submit, as I submitted before, that I submit has the placed in the position of who is a litigant. Any informe tion in my power I will furnish, but if you ask me to give particulars of who are he persons charged, I cannot do it because

The Court then ordered that documents bearing upon the charges should be produced, and that the individuals against whom charges are to be substantiated be specified within a reasonable time. The next sitting of the Court will be on 22nd

The Times has thus virtually acknowl edged the collapse of the charges so meanly brought against Mr. Parnell, and it endeavored for this reason to make the inquiry general. The judges, however, have compelled it to be specific and to strictly party lines. A fact like this is bring forward the documents on which it relies to substantiate its allegations. Mr. Graham has admirably fulfilled the duties san majority, even when both parties are of a prisoner's counsel. He has endeavored to confuse the issue, and to keep was the case on that occasion. But on the back the evidence, but the judges did not

fall in with his little plan. Another remarkable feature of the case is that whereas the great "Thunderer' is no wonder, then, that the Liberals, has been in the past loudly proclaiming its ardent desire to prove its allegations, this boldness disappears with Mr. Graham's opening speech. The Commission. constituted and packed by the Government, after consultation between Attorney General Webster and Mr. Walter, does not suit the Times at all! The inquiry in this form "was not in any way sought by them." Mr. Graham opened his case by saying:

"On behalf of my clients I respectfully submit to your Lordships that we are not to be placed in the position of litigants in this case. This Commission is sitting under the powers of an Act of Parli sment, which was not promoted by my clients, nor was this inquiry, in this form, in any m there of eccountary importance. At the first sitting of the Commission Mr. Gramy clients again were unwilling parties." From the"Thunderer" all this lugubrious complaint sounds very tame. We may very safely predict for Mr. Parnell a glorious victory, not only in his Scotch suit, but even in the case before the Commission.

A PRETTY SCHEME FOILED.

An amusing episode has arisen out of the Boston school trouble, or rather out of the attempt of the parsons to ostracize Catholics by rej cting them from seats on the School Board, at the next election, and with them all Protestants who are liberal and fair enough to agree that Catholics shall not be insulted by the teachers, and that the text-books to be used in the schools shall be free from misrepresentation of Catholic doctrine.

It will be remembered that a text-book yclept a history, by Swinton, was excluded from the schools, mainly because it gave a false account of Catholic teach ing on the subject of Indulgences, defiaing an Indulgence "a license to commit sin." On this the parsons, chiefly the Baptists, and the virages of the Mrs. Samivel Veller stamp, held two meetings, one in Tremont Temple, the other in Fancuil Hell, whereat it was resolved that in future no Catholic should be elected to the Boston School Board, nor any Protestant who would be disposed to grant to Catholics a voice in the management of schools. It was also resolved that no Catholic teacher should be appointed to any school. The resolutions did not state that Catholics were to be exempted from paying rates for the support of the schools, from the management of which they were to be so rigorously excluded. This did not suit the views of these friends of civil and religious liberty and equality.

But just here a difficulty arose. The members of the School Board are elected by the people, and the laws of Massachusetts give votes to Catholics as well as to the parsons; and it was not to be expected that Catholic voters would stay quietly at home on election day, while the Downes and the Fultons were carrying out matters according to their own views: and as Catholics are almost as numerous as Protestants in Boston, something must be done to make the plan work serenely. One of the parsons had a happy thought, and on it the rest of the fraternity se'z d with alacrity, as pointing out the way to certain victory. The Massachusetts law allows women to register and vote for school inspectors, so all or nearly all the Protestant congregations of Boston were told that the women should register, and on election day vote in accordance with the wishes of their pastors.

They must vote for men or women who would bring back Swinton's Outlines into the schools. The women acted on the suggestion, and were registered by thousands. Victory seemed now to be assured: but alas!

The best laid schemes of mice and men Gang aft agley.

And so did the scheme of the pareons. Ten thousand women have already registered as voters, but the great majority are Catholic women; and the parsons are now in consternation lest the control of the schools shall be altogether in the hands of the Catholics! A Protestant journal remarks :

"It would certainly be a remarkable who they are. At some future stage of the inquiry I may be able to do so. I sabmit, as I submitted before, that I ought not to be placed in the position of a native who to little and the control of the catholic Church, directing the education of the youth of that city in behalf of n institution so abhorred of the England fathers as the Church of Rome.'

The parsons, it seems, instead of appre. clating the joke, feel sore that their pretty little plan has been over-reached.

They have, however, one forlorn hope. Catholic women are unnaturalized, and comments, that on this ground they can be prevented from voting. This hope is probably a delusion, as they are, most likely, for the most part, of American birth, or the children of naturalized parents, or they have been residents long enough to become at all events, is clear; that even if the bigots should, by an almost impossible hypothesis, succeed in their purpose this year, their success will be short lived, as it must certainly be turned into defeat the

year following. We may add that the Protestants of Boston have no reason to feel marmed at the prospect of a large Catholic voice in the management of the schools after next elections. The Catholics will have no desire to trample upon the rights of their Protestant fellow citizens, and the schools for the rights of taxpayers of all creeds. The only danger that such rights will be violated lies in the fear that the schemes of the extreme and aggressive parsons who have raised the anti Catholic cry, may possibly prove temporarily successful, in which case the rights of Catholics would certainly be violated, and this might lead to reprisals in the future. However, it does not appear to be very probable that this will be the case.

The conduct of these parsons from the beginning of the unfortunate embroilment which has occurred in Boston on the school question gives us a fair idea of their inherent character.

on their lips professions of zeal in the they should be humbugged by Mr. Balcause of religious liberty, and they never tire of falsely accusing Catholics of aggressiveness sgainst the liberties of Protestants. Their own aggressiveness, and their desire to force Protestantism down the throats of the Catholic population, by tampering with the faith of the children, prove that while they have all the persecu ing spirit of Knox and Calvin, they are also adepts in the sanctimonious hypocrisy of the

BELFAST BOYS IN GLASGOW.

The people of Glasgow have had glorious opportunity of judging the truth of Lord Hartington's boast about the superiority of the upholders of Coercion in Ireland in intelligence and the other concomitants of a high state of culture and civilization. About the middle of September a large number of laborers from Belfast took up their quarters near the shipyards, to replace the ship laborers who have gone on strike. As soon as they had established themselves they proceeded to viadicate the character given to them by beginning a bideous row which was so ferocious that the police suppressed it with very great difficulty. Twenty batons were broken in the melee, and the noise of the row could be plainly heard across the Clyde, and the whole city was in commotion while it was going on. Fifty one of the rioters were placed at the bar of the court together, many of them having sticking plaster on their heads and faces. Captain Boyd said that "a more disgraceful row had not taken place in Glasgow for a long time past than what had been caused by this body of men imported from Belfast. They not only created a great row amongst themselves, but had nflicted great injury on the police, five of whom were rendered unfit for duty. It was a most serious disturbance, and the damage done to property was consider. able, while the whole neighborhood was disturbed for hours."

About two hundred men were engaged in the disturbance. The fifty one prison ers above mentioned were sentenced to forty days imprisonment each, as conclusive evidence was brought against them all. Five other prisoners were remanded. All are said to be Orangemen, and while they were fighting the police many cried out "We are all Belfast boys, and will give the Glasgow police a proper flogg.

The local quay laborers have issued a placard asking the co-operation of all laborers employed at the harbor to "root out this bud of discord and disunion, and they further state that "they will not rest until this fraction of the worst section of humanity is sent bag and baggage back to where they have come from."

BALFOUR AS A WIT.

Mr. Balfour was presented with an address at Glasgow on the 1st inst. In reply he said "he regretted that Messrs. Forster and Fawcett were gone at a time when their services would be so valuable to the country. Regarding the demand for Home Rule he said that if Ireland obtained a Local Parliament she would have to be re-conquered. Agitation is the Irish Commoners' bread."

In a speech delivered on the same day Mr. Balfour repudlated all responsibility on the part of the Government for John Mandeville's death, and stated that he has good reasons for believing that Dr. Ridley's suicide was due to the Nationalists and to Mr. Gladstone. He accused Mr. Gladstone of unwittingly hastening the They flatter themselves that many of the end of Dr. Ridley by his unjustifiable

Surely if there were no Nationalists it would have been impossible for Mr. Balfour to order Dr. Ridley to torture them, and there would not have been any reason for him to commit suicide. We presume Mr. Balfour by some such reasoning as naturalized without difficulty. One thing, this infers the guilt of the Nationalists, for certainly such a conclusion could not be arrived at in any ordinary way. He added that "the Gladstonians are great manufacturers of Irish horrors. Wm. O'Brien manages the manufacturing department and Gladstone the advertising department."

Is it possible, then, that the murders of the unfortunate and innocent men at Mitchellstown, by the police, are merely imaginary ? That Mr. Mandeville was not killed by prison treatment, for an imaginary crime? That the thousands who were will be managed with due consideration thrown by Vandaleur and Clanricarde by the wayside to die, while their houses were torn down before their eyes, have their existence only in fancy? Were little Maggie Lawlor and other children immured in merely imaginary prisons for tooting tin horns to "intimidate" the police, or for lighting bonfires, or for selling United Ireland? Such are a few of the Irish horrors of which the Chief Secretary speaks.

Mr. Balfour certainly relies very much on the credulity of his audiences when he imagines that he can pass upon them horrors like these as having been "manufactured" by Mr. Wm. O'Brien. The gins, county coroner and chairman of the

four's heartless jokes. The public place the responsibility for Mr. Mandeville's death on the right shoulders, and these brutal attempts at wit will not rid Mr. Balfour and his colleagues of it. As to Dr. Ridley's suicide, of course every one is perfectly aware that Mr. Balfour did not forsee or expect it any more than Mr. Gladstone did; nevertheless the Chief Secretary cannot be ignorant of what every one else is quite conscious, that the wicked and unjustifiable pressure which he brought to bear upon the unfortunate doctor to perpetrate cruelty against his will, was the direct cause which so up et the doctor's mind that he committed the rash act to shield Mr. Balfour from the infamy which his disclosures at the inquest would be sure to bring upon the latter. Probably, also, the doctor was ashamed that any pressure, however strong, should isduce himself to become so miserable a tool in the hands of his unscrupulous superiors and task-masters.

A COERCIONIST OUTRAGE.

One of the most outrageous prosecutions and convictions under the Coercion Act was that of Mr. W. K. Redmond, M P. While the relatives and friends of Thomas Somers were defending his house against the crowbar brigade, Mr. Redmond arrived at the scene of action. He had nothing whatsoever to do with inciting the defenders of their home to resist eviction, inasmuch as the contest had already lasted an hour and a half when Mr. Redmond made his appearance. Here he noticed the brave defence which was made against the evicting party, and in his enthusiasm cried out "Bravo, boys! Bravo, Wexfordmen." and McLood, who, occupying the positions of both judge and jury, and being amenable directly to the Castle fauthorities for their zeal in finding victims, convicted Mr. Redmond and sentenced him to three months' imprisonment without hard labor.

Mr. Redmond did not think it worth while to appeal against the iniquitous sentence, as the county judges seem to be of no other use than to confirm the sentences issued under the Coercion Act by the Resident Magistrates, and he was accordingly taken to jail.

If it be a crime to sympathize with the evicted tenantry, almost the whole population of Ireland, and we may add millions of honorable persons in England, Scotland and America, are equally guilty with Mr. Redmond, who was not found guilty of any crime but this.

THE LEAGUE ALIVE.

While the British Government are assuring the public that their policy of Coercion has been an eminent success, and that their efforts to suppress Nationalism in Ireland have effectually crushed the patriots, and driven the Land League into obscurity, if not quite into a state of nonexistence, it will be of interest to our readers to learn that the League is as vigorous as ever, holding its meetings openly all over Ireland, in defiance of the law which declares it to be "suppressed." The full report of branch meetings is published every week in all the Nationalist papers, though the editors and proprietors subject themselves to sentence of mprisonment for every such offence. The openness with which the law is trampled on may be judged by the following report of Kingscourt Branch in "loyal Cavan." This is but a sample of what is occurring all over the country:

"There was a special meeting of this 'suppressed' branch on Sept. 2ad to acknowledge the compliment conferred upon it by Balfour. Father Flood presided and Fathers Duffy, Clarke, and McNames was also were proposed. sided and Fathers Dully, Garke, and McNamee were also present. A new feature of this energetic branch is a music class, the songs being exclusively those of modern Irish National poets. The band played 'God Save Ireland' loud enough to be heard all over town, but was not interested by the nolicemen who watched terrupted by the policemen who watched the proceedings."

As a further specimen of the nature of the proceedings which take place at these gatherings, we append the following resolutions which were passed at a special meeting of Ballymote branch, County Sligo, on the 16th of September:

"Resolved: that we renew our confidence in Mr. Parnell and the Irish Par Hamentary Party, and now call on the Nationalists of this district to come for ward with their subscriptions as a protest ward with the salvation that have been hurled against the organization which has proved to be the salvation of the Irish people; and that a committee be now appointed, and a subscription list opened, the names of the subscribers to appear in the public press."

It was also resolved to call the attention of the Nationalists of Kilkreevan to assist this branch in the Parnell indemnity fund, subscriptions to be acknowledged by the secretary in the papers.

Where there exists so firm and unconquerable a determination to resist the oppressive and arbitrary measures of a brutal Government, we cannot despair of the ultimate success of the cause in which the people are engaged. Dr. T. F. Hig.

and to the spirit which animates the mem bers of the Lesgue, that we cannot resist the temptation of quoting it. He said :

the temptation of quoting it. He said:

"Nothing was more fatal to the success of their cause than lukewarmness or any falling back in the strides which they were making for the last final settlement of their inalienable right to self government, which they and their forefathers had been so long struggling for. (Hear, hear.) They were very near the end of the struggle. It was the policy of their enemies—the Tory Government and their allies—to delay that settlement, to put it off for a very or Government and their allies—to delay that settlement, to put it off for a year or two, or so long as they can, in order that they might the longer stick on to power and place and uphold Dablin Castle. Their enemies were striving by every means in their power, therefore, to stiffe the agitation, to tire out the people, and to put down in every possible way the free expression of honest public opinion, because Balfour, the chief of the representatives of Irish misrule, is playing the game of the Dublin Castle gang, and of the faction in Ireland in whose interest this tyranny and misrule have been so the faction in Ireland in whose Interest this tyranny and misrule have been so long carried on to the oppression and ruin —so far as they could effect both—of the great majority of the people of Ireland, Under these circumstances it was incumbent on every Nationalist, every Irishman worthy of the name, to keep up by every means in his power the organization of the National League." (Hear, hear.)

ULSTER SENTIMENT.

That the Ulster Protestants are growing sick of the wretched policy of the Salisbury Hartington Balfour Combination is evident from many signs of the times. Religious animosity may keep many of them out of the Nationalist ranks for a while, but the starvation and oppression from which they as well as their Catholic neighbors suffer must prove strong enough in the end to bring them to make common cause with their Catho. lic fellow-countrymen. As in this crisis The charge was brought against him of of Ireland's fight for liberty, anything inciting to resistance, and a special Crimes which throws light upon the sentiments Act Court was held by Magistrates Bodkin of Ulster Protestants must prove interesting, we deem it well to give the opinion of Mr. Charles Wilson, ex M. P. for Antrim, on the subject. Mr. Wilson thus writes to a Belfast paper:

"We find that Coercion brought the "We find that Coercion brought the Stuarts' rule as well as that of the Bourbons and Bonapartes to an end. Tory Government, as conducted by Lord Salisbury, cannot be of long continuance. It depends on the support of a section of politicians, who lack stability of character and may soon be superseded. The Tories we know, and also the Liberals, but the Liberal-Coercionists—whence come they? The Tories seem to expect victory through religious snimosites in Ireland, but these are not so strong as the necessity for the are not so strong as the necessity for the means of subsistence. A Tory policy drove many Ulster tenants to America more many Ulster tenants to America more than a century ago, and these fought most bitterly for the independence of America. Myriads are still driven from Ireland by rack-rents, and, though they generally become prosperous in the United States, they and their descendants have a feeling of having been once subject to misgovernment in the past under British rule. It is the Irish-Americans who are at the bottom of our treaty difficulties with the United States. Their fathers have eaten sour grapes, and the children's teeth are set on edge."

THE IRISH ATHLETES.

Seldom or never have we devoted even one line to the subject of athletic sports. Our columns are too precious for the discussion of mere physical gymnastics, where so many and such grave questions of a religious character have to be treated. But in view of the noble, manly character of the exercises and sports indulged in by the fifty young Irishmen who landed last in New York, we think we will be allowed a temporary departure from our usual line of procedure. Running, jumping, and weight throwing are the principal feature of the exhibitions they intend giving wherever they may be invited. Among the fifty are thirty of the best hurlers picked out from every county in The Atheletic Association was founded

Nov. 1st, 1884, and is under the patronage

of Archbishop Croke, C.S. Parnell, Michael Davitt, Wm. O'Brien and other notable Irishmen. It has branches in every county and almost every town in Ireland, and matches are played and excitement created all over the country similiar to our base ball craze, without many, or any, however, of the latter's objectionable features, Michael Davitt some time ago, in a letter to the Boston Pilot, touched on the national effort to re-establish the old Tailtean games, or some thing approaching to the festival which under this name was a national institution in Ireland centuries anterior to the Olympic games and touranments of Greece, The members of the Gaelic Association are drawn from almost every profession and from several trades, and some farmers' sons are among the best jumpers and the most egile hurlers. Among the fifty athletes who landed in New York are doctors, lawyers, engineers, merchants and farmers, all young men, with the exception of Maurice Davin, the President, who is fifty years old, and Dr. Daly, who is turning thirty-six. Both Davin and Daly had the best records for several years in all round athletic exercises. And though surpassed now slightly by younger men, are yet a match for all or any that may appear against them on this continent. Their arrival in New York is called by the Pilot the Irish invasion: real "manufacturers of Irish horrors" are Maryborough I. N. L., gave expression in They come to give an exhibition of Ire-These are the men who have constantly too well known by the Glasgow people that so forcible a manner to this determination, and's muscular agility and power and to

game, all that is be United States. It would be diffic

challenge, in manly

looker, to bring toget more splendid assemb humanity than the complexioned and cle bright-eyed, muscular looking fellows who deck of the steamshi yesterday. The group an artist in quest of picture of health."

RUMORS (

The crisis which Our belligerent Toronto Mail has ultimatum to the Fren may therefore suppos Boabdil is on the poin to the knife." A lat that journal conclude

"Our own view of worth anything, is the of the two races. If agree to this they must be they what they me be they what they ma be aware that his dre French Canadian me balance of power in t ture, whilst a French rules at Ottawa, cou without risk and dan celly weaker tree?

It does not appear any such dream as th but if he had, it we cient cause why Onta upon to make war up Quebec. The Mail other casus belii than What, then, are the wrath poured forth? will tell us. They are

1st. The English faccounties of Ontario, n sufficiently remuners away, and French-Car not stealing, their fare 2adly. The French are loaning money to at a low rate of interes purchase the farms afo Mail acknowledges th but the colonization s

thus, but the clergy mi of such villainy.

3rdly. The French fecund race" and they fast that they are in a number the English in

Ontario.
4.hly. The counties were formerly English considerable majority

The Mail acknowled things bave occurred violence, or wrong dea the French, but "solel their own expansion." remedy? The Mail do in its ultimatum. We somet enter into bonds babies. It may be, how of adopting this mode o culty, they will "take

so direfully threatened War Editor. Apropos of this s Globe has the following

"Is there, then, no the Frenchification of there is. In fact there that Ontario will be "F is only danger that the French Canadians in Or by a small percentage as assimilated for an unde The question is, not Ontario's 'Frenchificat of her French speaking right plan is the decer Treat Jean Baptiste as treat you as one. Recog ities fairly. Stop firin Cease from those sensel tions of race hatred for is, by mere pride, com up' with his own people on such terms that he ways and be graduelly such of them as will co terest or comfort. Tre citizen and not as an en only way to 'assimilate so intelligent, sensitive, and forcible. These wh fire upon French-Can creed are the best all!

A NOBLE BEN

Catholic clergy and o keep Jean Baptiste firm

We congratulate the ford on having in the noble type of generosi Coakly. This gentlen membered, a few year to St. Basil's Church, magnificent bell weig pounds. Not content gift, he adds a still g and holier one in the altar, designed by Mr. of Toronto, which blessed and dedicated God on next Sunday, th

Such act of genero selfish nineteenth cent us of the ages of faith. and chapel were the earth, and men and each other in erecting the House of God.

It is to be hoped th Mr. Coakly will be f stes the mem e cannot resist t. He said : to the success mness or any hich they were settlement o f government, there had been r, hear.) They the struggle. nies—the Tory lies-to delay on to power ablin Castle.

1868.

e people, and e way the free ablic opinion, of the repreis playing the gang, and of whose interest have been so ssion and ruin both—of the le of Ireland. it was incum very Irishman up by every ar, hear.) ENT.

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challenge, in manly sports and friendly game, all that is best in Canada or the United States.

It would be difficult, writes an onlooker, to bring together at short notice a more splendid assemblage of specimens of the Brantford Courier : humanity than the half hundred clearcomplexioned and clean limbed, stalwart, bright-eyed, muscular, strapping and fine. looking fellows who were grouped on the deck of the steamship Wisconsin, at noon yesterday. The group would have inspired an artist in quest of a model for "the picture of health."

RUMORS OF WAR.

The crisis which was about to have arriven, has aroven."—Old stump speech

Our belligerent contemporary the Toronto Mail has at last given its ultimatum to the French Canadians. We may therefore suppose that this Captain Boabdil is on the point of declaring "war to the knife." A late leading article of that journal concludes thus :

"Our own view of the matter, if it be worth anything, is that the time is at hand for a re-adjustment of the position of the two races. If the French will not agree to this they must take the consequences, be they what they may. Mr. Sulte must be they what they may. Mr. Sulte must be aware that his dream of ten or twelve French Canadian members holding the balance of power in the Ontario Legislature, whilst a French-Canadian column rules at Ottawa, could not be realized without risk and danger to the numeri-

It does not appear that Mr. Sulte had any such dream as the Mail has evoked, but if he had, it were scarcely a sufficient cause why Ontario should be called upon to make war upon the Province of Quebec. The Mail must have some other casus belii than Mr. Sulte's dreams.

also put up two new side alters, and in the meantime the people of St. Basil's can What, then, are the causes of so much wrath poured forth? The Mail's leader will tell us. They are the following :

1st. The English farmers of the border counties of Ontario, not finding farming sufficiently remunerative, are moving away, and French-Canadians are buying, not stealing, their farms.

2 adly. The French Canadian clergy are loaning money to their compatriots at a low rate of interest to enable them to purchase the farms aforesaid; though the Mail acknowledges that not the clergy, but the colonization societies, are doi thus, but the clergy must be at the bottom of such villainy.

3rdly. The French Canadians are "a

fecund race" and they are increasing so fast that they are in a fair way to out number the Euglish in some counties of riots. Ontario.

4:hly. The counties of Quebec, which were formerly Eaglieh, have now by a considerable majority a French popula-

The Mail acknowledges that all these things have occurred, not through any violence, or wrong dealing on the part of the French, but "solely by the force of their own expansion." And what is the remedy? The Mail does not tell us this in its ultimatum. We suppose the French must enter into bonds to kill off their babies. It may be, however, that instead administer the same holy sacrament. of adopting this mode of solving the diffi culty, they will "take the consequences" so direfully threatened on them by the War Editor.

Apropos of this subject, Monday's Globe has the following sensible remarks:

"Is there, then, no way of preventing the Frenchification of Ontario? Yes, there is. In fact there is really no danger that Ontario will be "Frenchified." There The question is, not how to prevent Ontario's 'Frenchification,' but how to haster Ontario's inevitable assimilation of her French speaking citizens. And the right plan is the decent, Christian plan. Treat Jean Baptiste as a man, and he will treat you as one. Recognize his good qualittes fairly. Stop firing curses at him. Cease from those senseless, wicked exhibitions of race hatred for him, by which he is, by mere pride, compelled to 'bunch up' with his own people. Live with him on such terms that he may see English ways and be gradually inclined to adopt such of them as will conduce to his interest or comfort. Treat him as a fellowcitizen and not as an enemy. That is the only way to 'assimilate' quickly a people so intelligent, sensitive, proud, industrious and forcible. Those who keep up a steady fire upon French Canadians and their creed are the best allies of the Roman Catholic clergy and of all who desire to keep Jean Baptiste firm in his old ways.

A NOBLE BENEFACTOR

We congratulate the people of Brantford on having in their midst such a noble type of generosity as Mr. Timothy Coakly. This gentleman, it will be remembered, a few years ago presented to St. Basil's Church, of Brantford, a magnificent bell weighing over 3,000 pounds. Not contented with this great gift, he adds a still greater and nobler and holier one in the erection of a high altar, designed by Mr. Joseph Connolly, of Toronto, which will be solemnly blessed and dedicated to the service of

God on next Sunday, the 14th inst. Such act of generosity in this cold. selfish nineteenth century of ours reminds us of the ages of faith, when the church and chapel were the dearest spots on earth, and men and women vied with each other in erecting and beautifying the House of God.

It is to be hoped that the example of Mr. Coakly will be followed by many

others throughout the province, that our preached at the dedication of the great | ment of those is one placed at the north-

excellence. Another vast improvement, too, is now being inaugurated in the erection of a new altar, which it is expected will be in complete readiness by to mor-row week, when the Bishop will be present and special services are to be held. The structure is of solidosk, and the carving and the ornamentations are exceedingly handsome. There are three towers, the main one, 88 feet high, to be surmounted by a gold cross of 2 feet 6 inches and those at the side 24 feet 6 inches. In addition to these there are inches. In addition to these there are in all eight turrets, which will be graced by cherubims. In the centre of the main tower there will be a statue of the Sacred Heart, eight feet in height, and there are to be four others six feet in height of the Blessed Virgin Mary, St. Patrick, St. Basil and St. Peter. Between the side towers the space is occupied by two handsome ten feet bas reliefs of the Ascension and Annunciation, and at the base there are retiefs of the Ascension and Annuncia-tion, and at the base there are three others representing the Lord's Supper, the Lymb and the Pelican. The tabernacle, which also contains an inner tabernacle, is an exceedingly notable piece of work. The colorings will be of blue, red and gold, and the design and workmanship are throughout of such a workmanship are throughout of such a nature as to call for unstinted admira-tion. Bennet & Co., of London, filled the contract, and the total cost will reach somewhere in the neighborhood of \$1,700 Its solidity can very well be estimated from the fact that the weight reaches about seven tons. It is hoped ere long to congratulate themselves upon the possession of one of the handsomest pieces of work of the kind in the Province.

EDITORIAL NOTES.

THE people of Wales are becoming more and more resolute in their opposition to the State Church. It is feared that there will be bloodshed in many places if the rectors persist in distraining for tithes.

SAVAGE attacks were made on the Salvation Army at Neuchatel, Switzerland, on the 28th ult. Petroleum was

IT IS stated that the Times intends to

HIS LORDSHIP the Bishop of London will administer the sacrament of conformation in St. Joseph's Church, Stratford, on Friday, 12th instant, and in St. Marys, on Sunday, 14th instant, he will

Fulton the obscene has written a letter to the Protestant Standard stating that he

FROM the Liverpool Catholic Times we learn that a monument to Mary Queen of Scots has been erected on the field of Langside, where the rebels defeated the Queen. It would seem that the Scotch are beginning to regard Mary's memory with some affection and veneration. Mary was in one sense a martyr to her religion, as she would undoubtedly have retained her throne, and would not have been banished to fall into the hands of Elizabeth. had she renounced her Catholic faith.

THE visit of the Emperor William II. to Rome has been announced for the 11th inst. His Majesty will be the guest of King Humbert, but every precaution has been taken that the visit shall not be interpreted as an approval of the spollation of the Pope. He will pay special visits to the Pope, but on these occasions he will not be accompanied by any Italian guard. It is considered probable that the Emperor will initiate some steps whereby the anomalous position of His Holiness may be ended.

THE Hon, Elward Blake has contributed one hundred dollars towards the Parnell Indemnity Fund. Coming fresh from the scenes of the great conflict being waged by the Irish people for freedom, this noble-hearted Irish Canadian, true to his name and to the land of his fathers, steps forward manfully and contributes his share to aid the men who are flying the standard of Home Rule. As already announced, Mr. J. C. Patterson, M. P., has likewise come to the front in the hour of need and donated a like amount. Both are deserving the thanks of every Irish. man in Canada for thus placing on record evidence of their warm attachment to the cause of Ireland.

others throughout the province, that our churches, in design and finish, may be in keeping with the progress and prosperity of our country. The following description of St. Basil's high altar is taken from the Brantford Courier:

Any one who remembers St. Basil's Church in the old days, with the bare brick walls and rush bottom chairs, would scarcely be able to recognize the structure in its present shape, with its handsomely decorated interior and general appearance of almost Cathedral like excellence. Another vast improvement, too, and helps the area.

Inent of those is one placed at the north-east corner on the gospel side by His Lindship also ship Bishop Walsh. It represents the Sacred Heart and St. John the Evangel-tist, with the following inscription traced at the laying of the corner-stone of the same church in July, 1877, and there comes to mind a sad but most to labor for souls in his diocese; he erected this window in grateful recognition of Right Rev. John Walsh, Bishop of London, retained the Sacred Heart Order to labor for souls in his diocese; he erected this window in grateful recognition of this favor, June 8th, 1888". There is also a beautiful stained glass window erected by the Coildren of Mary with figures of the Biessed Virgin and St. John Walsh, Bishop of London, retained the Sacred Heart Order to labor for souls in his diocese; he erected this window in grateful recognition of the great corner on the gospel side by His Lindship also prosched at the laying of the corner-stone of Right Rev. John Walsh, Bishop of London, retained the Sacred Heart Order to labor for souls in his diocese; he erected this window in grateful recognition of Right Rev. John Walsh, Bishop of London, retained the Sacred Heart Order to labor for souls in his diocese; he erected this window in grateful recognition of Right Rev. John Walsh, Bishop of London, retained the Sacred Heart Order to labor for souls in his diocese; he erected this window in grateful recognition of the great dithe foot: "The Holy See, at the pet Grace Most Rev. Archbishop Lynch of
Toronto, the Right Rev. Bishop Crinnon

Joseph. Private individuals have also contributed windows in memoriam, each bearing suitable inscriptions. The light of Hamilton, and the Right Rev. Bishop Crinnon of Hamilton, and the Right Rev. Bishop Jamot. With the exception of our own Bishop, all these great churchmen have since died and gone to their reward. Truly, as the scripture hath it, "All flesh is gress, and all the glory thereof as the flower of the situated directly above the entrance and will in course of time be provided with a pipe instrument.

gregation : John Doyle, Frank Dolan, Walter Cabill, Archibald McDonnel, Mrs. James Mackie, William McCarty, Dr. Murphy, James Grant, Mrs. Butler, M. J Granger, Miss McGurn and Miss M. J Granger, Miss McGurn and Miss Nellie O'Herne. The cost will reach about \$80,000. The Church is a magnificent gothic structure, and Mgr. Farrelly has labored with great zeal to have it completed, and has been well seconded by the building committee and other members of the congregation.

was formed and the exterior and interior walls formally blessed, while the Palms and Litanies were being chanted by the attendant clergymen. High Mass Coram Pontifice was sung by Rev. Father Tiernan, Rev. Father Brady subdeacon, while Rev. Father Brady subdeacon, while Rev. Father Molphy acted as master of ceremonies. The deacons of bronz wave Rev. Father Released and interior walls formally blessed, while the Palms and Litanies were being chanted by the attendant clergymen. High Mass Coram Pontifice was sung by Rev. Father Tiernan, Rev. Father Brady subdeacon, while Rev. Father Brady subdeacon, while Rev. Father Rev.

members of the congregation. opened at the autumn session of Parlia. able prelate depicted the beauty of God's ment. Mr. Chamberlain's erratic course
of one day beslavering the Government
House and its sacredness—sacred by the
mysterious dispensation of Christ's love of one day beslavering the Government with praise, and declaring his unalterable mannested in the Holy Sacrine of the sall-precious Victim offered each morning adhesion to their course, while another on that altar-and dear to every Chrisday he issues manifestos on the policy to tian heart by its cherished associations, which Liberal Unionsts are expected to Here the child, tainted by the sin of our poured on the buildings, pistols were fired, which Liberal Unionsts are expected to

state of trepidation. CARDINAL LAVIGERIE'S anti-slavery mission is meeting with great success in Belgium. An Anti-Slavery Society has been established which, though National, will co-operate with similar societies and with missionaries in Africa. At Brussels is discouaged and disgusted with the ill a General Council has been established success which has attended his crusade with special committees at Brussels, Liege Church from the rising of the sun to its against Popery. "The Protestant churches and Antwerp. A hundred volunteers are setting. How true, then, are the words and the secret societies have not stood by prepared to start for Taganika, and funds him as he hoped they would, and his only to carry out his plans are being raised, hope now is from the Orange lodges." It King Leopold having contributed 75,000 land have given half a million of francs for the anti-slavery campaign. Three thousand volunteers of various nationalities have offered themselves to assist in the crusade. These comprise Irish, French. large sum of money to assist the object.

Reported specially for the CATHOMIC RECORD.

SACRED HEART ACADEMY, LONDON

DEDICATION OF THE NEW CHAPEL. Very important additions have been lately erected in connection with the Convent of the Sacred Heart in this city, chief among which, and the crowning of all, is the beautiful chapel which was all, is the beautiful chapel which was dedicated October 2nd, by his Lordship Bishop Walsh and several attendant clergymen from the neighboring parishes. The sacred edifice is erected after the Romanesque style of architecture, with dimensions seventy-five by thirty-two feet. The ceiling is grained and covered with a preparation giving a soft becoming tinge of water color. The walls are also shaded with a corresponding hue. From foundation to floor the building is constructed of stone, the remainder of the walls being built of clear colored brick. The chapel is especially designed for the accommodation of students and of the ladies who have charge of the Academy, and will be to a certain extent regarded as a private place of worship. It will comfortably seat 300 persons; while special provision is made for the nuns in cloisters running along the sides the whole extent of the chapel. The furnishings have an elaborate appearance, made of regularly grained oak, and the floor is inlaid with cherry and maple in various

designs. Students or nuns, who, from sickness or otherwise, are unable to enter the chapel, can hear mass and participate at vespers and benediction from a tribune erected at the south west corner, a storey higher, which communicates with the

and all the glory thereof as the flower of grass. The grass is withered and the flower is fallen."

The new church of St. Michael the Archangel was dedicated in Belleville on Sunday last by His Lordship the Rt. Rev. Dr. Cleary, Bishop of Kingston, assisted by Mgr. Farrelly. The church was crowded, and, as usual on such occasions, the service was very impressive. Pontifical High Mass was celebrated by His Lord. cal High Mass was celebrated by His Lordship. The building is 140 x 72 feet, and is of cut-stone, with twelve granite pillars supporting the roof. The pillars are furnished and generously paid for by the following members of the control of the co one country, or nationality, but of the universe. The Caurch, not being national, but universal or Catholic, must employ a tongue that is studied and understood in all parts of the world. A procession then was formed and the exterior and interior

members of the congregation.

It is suspected by members of the British Cabinet that Lord Randolph Churchill is preparing a formidable attack upon the Government, which is to be upon the Government, which is to be place—this is no other than the house of God and the gate of Heaven." In the property of God's and the gate of Heaven." In the property of God's and the gate of Heaven.

odhere, ignoring at the same time and even condemning the Coercionist policy, gives occasion to the suspicion that he is in collusion with Sir Randolph. Gangs of thieves commonly live in dread that produce 130 witnesses in order to prove its statements in the article "Parnellism and Crime." Mrs. Csrey, widow of James Carey the informer, is said to be one of them.

Carey the informer, is said to be one of them.

Creator. The food of angels was administrated that they may be betrayed by a traitor in their ranks, and Lord Salisbury's Government, held together by the hope of spotl enterthed to go forth and do battle in God's service by the sacrament of confirmation; tained by the leaders of the faction which compose it, is in a similar constant and when the mourning relatives brought into the church the cherished remains of their departed relatives, the Church chanted her dirges and accompanied the flitting soul to its heavenly home with prayer and holy saurifice. The Catholic Church is more venerable and sacred in the eyes of faith than the most gorgeous temples of satisfying the searches of temples of antiquity. All the sacrifices of the cld law borrowed their value from the merits of the One Great Sacrifice offered on Calvary, and continued and perpetuated in every true Caristian of the patriarch, in connection with every temple erected in God's honor for the preaching of His word, and the ad Is only danger that the small percentage of French Canadians in Ontario may increase by a small percentage and may remain unassimilated for an undesirably long time.

King Leopold having contributed 75,000 francs, and undertaken to pay half the cost of an armed cruiser to be placed on and other Orangemen in Toronto. These large longest. It is seems he bears in mind the kind reception is seems he bears in mind the kind rece not forget that it is in the heart of men that God loves most to dwell. That is the true temple. "Know you not that you are the temples of the Holy Ghost?" Honor those temples by practice of Christian virtue nothing defiled sully those hearts and Bavarian, and Austrian Catholics. The Emperor of Brazil has also contributed a one love Me, he will keep My word; and My Father will love him, and We

to him, and will make Our abode with him," At the conclusion of His Lordship's learned and eloquent discourse, of which the above is but a feeble outline, High Mass was concluded and all repaired to rercherche dejeuner where the Bishop and clergy, with several of the most prominent citizens, among whom the city mayor, were most hospitably entertained.

The music was of a very high order, Rossi's Mass in three parts being excellently well rendered by the choir. The sololsts were Miss Ella Murray, of Wilton Grove; the Misses McNulty, of St. Thomas, and Miss Kearns of Strathroy. Some of the mesdames of the Sacred Heart also took part, and accompanied the young ladies' sweet, clear voices on the harp and organ. Beethoven's "Sanctus" was grandly sung, and also a beautiful hymn in Eaglish by one of the nuns, entitled, "All for Thee, O Heart of Jesus." In the spacious play room, immediately under the chapel, a sumptuous repast was also furnished to the working men, car-penters, masons and aids who had been employed in the erection of the new buildings. His Lordship paid them a short visit, and addressed them in thank-ful expressions and words of cheer which they seemed very much to erjoy.

KIND WORDS.

JOURNALISTIC .- Rev. Father Flannery has been engaged as associate editor of the CATHOLIC RECORD. Father Flannery possesses many of the qualifications of a successful newspaper writer—an extensive general knowledge, a fine sense of humor and a ready and kindly pen. With Father Northgraves of Ingersoll as edite Father Flannery as associate the RECORD chapel by means of large opening windows. With the exception of those lated cellent reputation as a well conducted His Lordship the Bishop of London most elegantly designed. The most prom- | Sentinel Review.

Special to the CATHOLIC RECORD.

DIOCESE OF PEMBROKE.

DEPARTURE OF HIS LORDSHIP BISHOP LOR-RAIN, FOR ROME

A short time ago, His Lordship Rt. Rev. N. Z. Lorrain announced to his clergy and people his intention of making his first visit ad limina to the Eternal City, on the occasion of the inauguration of the Canadian College in Rome.

On Friday, September 28th, the children of the Separate School presented the Bishop with an address of farewell, and a sum of money, embodied in a fragrant bouquet of choicest flowers. The address, which was read by Miss Agnes Mangan, was as follows :

My Lord :- Our childish hearts are clouded with grief, and full of tears, as we find ourselves assembled to breathe that sad word, farewell. You have taught us, My Lord, by your kind, paternal care, to regard you not only as our venerated Bishop but also as a tender and dearly loved Father. It should be most ungrateful, then, if the thought of your long absence. but, above all, the danger to which Your Lordship shall be exposed on the stormy deep, did not fill our young hearts with deep grief.

Our hearts cry out: "Do not leave us, loved Father, venerated Pastor; foreake not, for so long a time, the little lambs of your flock." But we well know that the echo of our pleading voices must be attiged.

echo of our pleading voices must be stifled in Your Lordship's heart, by the higher, hat the Library sheart, by the higher, holier call of duty. Obey, then, that still voice, My Lord; but, Oh! we pray you, hasten your return, enriched with the plessing of our Holy Father, to your waiting, longing, loving little children. To aid that happy return, we beg Your Lordship to accept this tiny mite of our

contribution. Naught remains now but to say : Farewell, Farewell, Adieu! Yes; a Dieu; for to God we commit you, venerated Bishop, and dearly loved Father, during the long weary days of your absence, when our most fervent prayers shall be poured forth to the Beight Star of the Ses, imploring your Lordship's speedy and safe return.

The reverend Bishop's departure was

fixed for the 2nd of Ostober; on the eve of that day His Lordship met the assem bled pupils of the Convent in the spacious recreation hall of the institution, where the following address was read on behalf of the pupils, by Miss Carrie O'Meara: MY LORD:—To day we have assembled to greet our kind Pastor, and to breathe the saddest of earthly words-Farewell How thoroughly we understand its signification; how fully we realize the painful duty before us; truly, our young hearts are overflowing with griefat your sudden departure. It is true, My Lord, you leave our midst to wander with strangers, in foreign yet fairer climes; though where'er

it be, whatever distant soil your footsteps tread, to us the memory of our dear Bishop shall recall golden reminiscences of the past.

How fleeting the precious moments that must elapse before our parting!
Would that our lips could re-echo all eur
hearts would fain express; but, no—hidden in their profound recesses are treasured sentiments which the tongue can never portray; sentiments of respect towards a Bishop ever fond and devoted; of grati-tude for the numerous favours so frequently bestowed upon us. How often have your friendly advice and consoling words renewed within us strength and perseverance, to continue in the neverending search for knowledge. For your kind efforts, the sweet smile, imprinted on such constraints, will plain tall its one each countenance, will plainly tell its own tale of appreciation. We, your devoted children, will never forget to wend our way towards that holy sanctuary, ever perfumed with the soothing incense of peace, and, kneeling at the foot of the altar of the Most High, waft our prayers heavenwards for the safety of our dear

Bishop in his perilous journey.

Accept this small gift as a token of our gratitude, and with it the good wishes of a speedy return.
This address was also accompanied by a

magnificent bouquet of flowers, which also bore precious fruit in the shape of a sum

of money in gold glistening from beneath their variegated corollio His Lordship made brief replies to both of the above addresses, thanking the chil-dren for their expressions of respect and filial love, and also for their kind gifts, assuring them that when at the feet of the great Shepherd of the fold of the Universal Church, he would not forget the little lambs of his flock.

On the evening of the same day a large deputation of the parishioners of Pembroke waited upon His Lordship, and in the name of the whole congregation presented him with a purse of \$225, and the follow

ing address:—
My Lord,—The Catholics of Pembroke MY LORD.—The Catholics of Pembroke on this, the eve of your departure for Rome, to visit the Sovereign Pontiff, beg leave to approach Your Lordship and wish you a safe and prosperous voyago.

We humbly request that your Lordship would, when in the Eternal City, represent to the Sovereign Pontiff the love and

to the Sovereign Pontiff the love and veneration that the Catholics of Pembroke have, in common with the whole Christian world, for his august person, as Christ's Vicar on earth, and the successor of the Prince of the Apostles, and that we hope that the prayers of the faithful, offered during the celebration of his Golden Jubilee for his welfare, may be heard.

The occasion of Your Lordship's visit to Rome is an auspicious one, namely, the Rome is an auspictous one, namely, the opening of a seminary for ecclesiastics, in which young men from Canada can finish their theological studies. We hope that the movement shall be crowned with success, and that this college, founded by the Company of St. Sulpice, may be instrumental in giving many worthy priests to Holy Church.

When Your Lordship shall be in the

When Your Lordship shall be in the presence of the Holy Father we ask of you not to forget your Pembroke children and to obtain for us his Apostolic benedic

We again wish you a safe j urney, and sincerely hope and trust you will return to us, ere long, benefitted both spiritually and physically, from your sojourn in the City of Sr. Peter. We request that you would accept the

accompanying, as a small token of the

ove and respect that we entertain for you

On behalf of the Catholics of Pembroke John Doran, Thomas Murray, James White, Richard White, Wm. O'Meara, Henry White, Wm. Murray, M. Howe, M. O'Driscoll, A J. Fortier, W. J. Kennedy,

A Gareau, ohn Cunningham, Eug. Bedard, M. D. Meehan, P. Duggan.

John Cunninghum, Eug. Bedard, M. D. A. Meehan, P. Daggan.
Pembroke, Ostober 1st, 1888
His Lordship in replying said that the event of the evening, though unexpected, was not at all a surprise to him, as it was but another instance of what he had seen exemplified so often since his residence here, namely, the generosity of the Catholics of Pembroke. He thanked them for their gift and their assurances of love and respect. Gladly would be be the hearer respect. Gladly would be be the bearer of their good wishes to the feet of the Holy Father. Gladly, too, would be tell the Sovereign Ponjiff of the faith and generosity of the people of Pembroke and of the whole Vicariate, to which is due the great progress of the Vicariate since its erection and his consecration as bishop. Catholic worship and Catholic education Catholic worship and Catholic education were flourishing more and more every day in this portion of the Lord's vineyard. Witness the churches, convents, schools hospitals, that had sprung into existence since His Lordship's own arrival here, and which were still continuing to multiply.

Bishop Lorrain left Pembroke, on his way to Rame, by the 22 to a very left.

way to Rome, by the 8 24 a. m. train, October 2 ad.



wholesomeness. More sconomical than the ordinary brids and cannot be sold in competition with the multitude of locat short weight, slum or phosphate powders. Sold only tales, ROYAL BAKING POWDER OO. 108 Wall Street New York.

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Fair is My Native Isle.

Air-"Erin the Tear and the Smile in Thin

Eyes."
Fair is my native isle,
Proud is she, too;
Sweet is her kindly smile,
Loving and true,
Exited once sigh for her,
Brave men would die for her,
Such love have I jor her
Bo would I do.

Dark has her story been
Down through long years;
Oft her sweet face was seen
Wet with sad tears;
Now all looks bright for her,
Now comes delight for her,
Freedom and right for her,
Placed midst her peers.

Far in the olden time High was her fame; High was her fame;
Nations in every clime
Blessed her dear name,
Peace comes once more to her,
Fame as of yore to her,
Each breeze wafts over to her,
Praise and acclaim.

-T. D. Sullivan in Dublin Nation THE PRIEST AND THE PUBLIC.

AN INTERESTING COMPARISON BY REV M'SWEENY IN THE "CATHOLIC

I went with a priest once to call on the former Archbishop of an American See. As we approached his house, I saw a group of poor men and women, evidently of the needy class, standing about on the sidewalk, and apparently awaiting their turn to enter the hall door, which stood wide open. "There they are!" said my guide. "Every Mondoor, which stood wide open. "There they are!" said my guide. "Every Monday morning he gives audience to any poor people that want it, and the door is left open and ro porter in sight, so that they won't be timid about entering." We went in, and for my part, to use the strong simile of a French writer, "I telt as if were about to call on Jesus Christ." What the priest thought and felt I will What the priest thought and felt I will say later on, but I never before realized the character of the successor of the the character of the successor of the apostles so much as on that occasion. He is the same Prelate who was found mending his cassock while stopping in Baltimore in attendance on the Plenary Council, just as the apostle of Alaska, Archbishop Seghers, lately deceased, had to do and did, as we read in his letters, far up on the banks of the Youkon.

I might recall other instances in the lives of laymen and clergymen which have left an indelible and a most edify ing impression on myself, precisely on count of their plain, unaffected ways What an appalling thought it is, indeed, the—that our every slightest act may be noted and treasured up, and produce an everlasting effect on those who observe it! My object, however, is to inquir whether and how far the democratic simplicity of Sts. Peter and Paul, of Archbishop N — and Father D — and Pishop Baley are expedient for the propagation of the taith of Christ amongst the general public, and its pre-servation in the children of the fold. I leave Dr. Brownson and Horace Greeley and Peter Cooper, as well as Socrates and Plato, out of the question. It shocks one to have a person that hears of their wisdom, patriotism and philan thropy ask how much their income was or how they dressed, as if suspending his verdict on their characters till he weighed their wealth. So much for philsophers of whom, indeed, it may be said that, unless their sungularity gives us reason to suspect their sanity, their titles, abodes and apparel make no difference in their acceptability as

teachers of wisdom.

But teachers of the faith: Does it mske a difference whether they are entitled eminence, grace, lordship, right reverend, and such? whether they ride in a carriage or in a street car, or go afoot carrying their own carpet bags? whether they wear a dress hat or a Kossuth, a cossock or a pair of trousers? It appears that it does to a greater or less extent, and among peoples of different character and condition.

For instance, I am assured, and experience has taught me, that in Ireland priest is no prophet unless he wears which so many contemptuous epithets are applied, but which I believe is now technically known as a silk hat. I know many an excellent priest in this country whose mission would be barren in the Isle of Saints because he prefers the easy, graceful, sensible slouch of the Western plains. What does this show on the part of the Hibernians? We shall illustrious theologian, Archbishop Kenrick, of Baltimore, used to say—"lord me no lords; you left your lords in Ire-

A graduate of the college already mentioned complained in my hearing that Ca dinal McCloskey came to a certain church in his metropolitan city to give Confirmation, and actually came in a street car! "O tempora! O mores!" I was expected to express a respectful amount of virtuous surprise at the forgetfulness of his dignity on the part of the first American Cardinal. 1 didn't. But I only a surprise at the cooled was the more than the cooled was the coole want to show how the people, even the educated, even in the chief city of the

republic, look at these things.

There was a layman's opinion. I told about my call on Archbishop N———. Would you believe me when I say that the priest who accompanied me actually found fault with the Bishop for receiving those poor wretches? I could not help remembering how "He receiveth publicans I sinners," and I was astonished at the "Couldn't he let one of the young priests give the pledge to those fellows, and also listen to the stories of those poor women, who only want a dollar?" So, what ed fied me beyond anything I had experienced, even in my five years' residence in Rome, actually the ecclesiastic to find fault with one of the pioneer Bishops of our country.

like the same Prelate either, because he to this in the course of time, for history accepted a splendid carriage and horses only to send them at once to be sold for and gridirons, along the canals and rail.

because he is their chief social and politibecause he is their chief social and politi-cal representative, and they feel that they will be respected according as he is, and they know the deference paid to dress and appearance generally, but also they feel that the mass of themselves are so poor and suffer so much from the ignorance which results from poverty, that they will fail to recognize the priest as their superior unless he assumes a head gear similar to that of the same and as their superior unless he assumes a head gear similar to that of the easy and better informed classes. So much, too, is the imagination bound up with the reactoning faculty, that the height of the hat by which he excels his brethren helps them to rewerence him accordingly. Thus you see there is deep philosophy and profound knowledge of human nature even in the choice of a covering for the head. If we were all perfect, and sin had not brought shame on us doubless we would get on the same on us doubless we would get on the same on us doubless we would get on the same on us doubless we would get on the same on us doubless we would get on the same on us doubless we would get on the same on us doubless we head. So me the same of the rude Gothic tribes for whom the same on us doubless we would get on the same of the rude Gothic tribes for whom were all perfect, and sin had not brought shame on us, doubtless we would get on very well in the majestic nakedness of Adam, who was clothed only with the royal mantle of "original justice," and in the "beauty unadorned" of the mother and queen of humanity. But I fear me that there would be sad disorders if we attempted as ander reversion to that attempted a sudden reversion to that beautiful fashion of the body. We are a

fallen race, and are not strong enough to do without the otherwise absurd, ugly and distoring encumbrance of clothing. Now as to the dwelling of the pries'. There is no doubt that the Irish like to have their priests live in a "decent" house, and for the same reasons which make them insist on the tall hat. In deed, I was respectfully but firmly inter-pellated once, because I did not buy a dwelling for myself that far outshone in appearance and actually exceeded in value the adjoining church edifice, in which the pioneers of a certain parish modestly affered worsh p to the Hidden God. And this while I was punching and soraping to form the nucleus of a fund for the election of a new and larger church, which the common voice demanded. Yet verily those same Irish have a remarkable predilection for the ministrations of priests who "profess poverty." The whole business looks very much as if they would force secular clergy, cardinals, bishops, prelates and all, to represent them and protect them before the world and in temporal matters, but when it comes to settling their private affairs with God, ah! then,

send for Friar Thomas." In Ireland and in Canada they call the bishop's house a palace, and truly it is amusing sometimes to see the unpre-tending building to which this appellative is applied, and it is sad, too, at least to some, to notice the appalling wretchedness of the dwellings of those whose con tributions went to erect the sometimes magnificent mansion that bears the regal title. Is there philosophy in this, too?
There is. It is found here also in the
weakness of human nature.
Alzeg, the German ecclesiastical historian, tells us how St. Boniface, the Apos

tle of Germany, "exerted himself to have the bishops created spiritual peers or the empire, in order that they should enjoy a certain political consideration and pre-rogative which all would recognize and respect, and possess some sort of protection against the violence of kings and the insolence of nobles." He says, moreover, that "the possession of allodial estates on the part of bishops and abbots, although frequently entered into from sordid motives, was necessary in that rude peo-ple, because the clergy had to establish themselves permanently in the country, and this could only be effected by en-tering into close alliance and maintaining intimate relations with the great and powerful, who commanded the respect and the obedience of the lower orders. Now in order that the bishops and the abbots might be regarded with familiar feelings, it was necessary that they should become in some sort the equals of the nobility, and, like them, be qualified to take their places in the diet of the em pire, and the only available way of rising to such a distinction and consideration among a coarse and semi-civilized people was to follow the example of the lay that strange capital integument which is lords, and acquire large landed posses-the object of so much bantering and to sions, held either in freehold or in fief. But "peers of the the empire" had to dwell in castles and "palaces;" this is how the bishop's house came to be so called. There are some of those prince bishops still among the nations of Cen tral and Eastern Europe, and the prin ciple on which their existence is based one of those whereon is founded also the

temporal sovereignity of the Pops.
Was St. Boniface wise in this course?
There seems to be no doubt at all about it, even though the people were not coarse and semi civilized, for even the most highly cultured pations have always felt that the chief representatives of the spiritual power should have a position, a maintenance, and a State equal to that of the lords temporal. But what about a state of society in which lords temporal do not exist? Of course as Alzog says, there was "danger of avarice," and God knows what frightful abuses fol-lowed this policy, but yet, as human nature is, it was the only enduring way to keep up the necessary influence of religion. For Republicanism, in all its majestic and beautiful simplicity, is main-tained in this fallen world only with difficulty; pride, luxury and lust, on the part of the stronger members of society, trampling on poverty, gentleness and chastity, has too often been the normal condition, and the week must have their protectors, the bishops and priests, recogn zed in public life in a secure position. Have thing come to this pass in the United States, that our priests must have their noble dwellings and "palaces," must attire themselves like the rich and wear titles of nobility? Is the republic fallen so low that its citizens cannot fallen so low that its citizens cannot recognize the truth unless its herald is called "Your Eminence," "My Lord" or "Your Grace," and lives in a palatial I heard from other parties that the mansion and preaches in an expensive wealthy Catholics of his diocese didn't edifice? We may, we shall, also! come repeats itself : but are we there already

It is a hard question to answer. There were those who thought and said that Cardinal McCloskey's red the orphans. And these critics were men and women who were wielding pickaxes and hammers, and bending over washtubs stockings would, like the "single hair" of Judith's neck, draw the plutocrats of New York and their wives (the latter good reason why we should be represented was already deep in the wisdom of Aquinas and Dominto, and was reading in the footsteps of Bertraud and Las Casas.

Why do the Irish want their priests to wear a high hat? I suppose it is not only

Mirst) irresistibly to the conviction of and in the councils of the Pope, and what suffered all the tortu for ten years. Four emember two of the most wealthy privileges Catholics of other nations of the same do we also desire continuous and the blahops and the inferior failed to retirely cured her, may be a suffered all the tortu for ten years. Four emembers two of New York turning their to enjoy. The question is: Shall these woman again, after failed to relieve her.

cathedral and going off to be married in one of the neighboring Protestant con-venticles by man in a black broadcloth coat. And this just about the time of

St. Boniface legislated, surely to the far worse attenuated refinement and semi satanic polish of the people of Imperial Rome. Men, like the decaying swamp wood, often glisten more briliantly as their combustion and decay advances. But, thanks be to God! we will strive to maintain respect for the office and person of our Chief Magistrate, although addressing him merely as "Mr. President," and up hold the law even with the gallows, all the time that we entitle simply "Governor" that fellow-citizen who holds his individual hand the awful power of life and death.

This is still a missionary country. We Catholics are scarce more than one in eight, and our losess, in all probability, still outbalance our natural increase and gain by conversions. Now what is the most effective manner for the mission ary? Look at them when they come to give a mission even to the faithful. They discard all titles, come in all simplicity of speech and manner, do not even don the surplice, and erect a simple, Democratic platform down almost to the level of the people, instead of speaking from the formal, aristocratic pulpit.

A canon of the diocese of Osma, in

Spain (they are wealthy and dress grandly, those canons), once accompanied his bishop into France. On their way they passed through the country of the Albigensian heretics, and met certain Cistercian monks, whom Innocent III, had despatched to convert these sectaries. Observing their pomp and magnificence, which contrasted strangely with the abstemious life and poverty of the heretical leaders, the bishop, invited to the council at Montpelier, suggested that is those monks would successfully accomplish their mission they must put a triumphant Church, and set about con verting the heretics in the simplicity and poverty of the Apostles. The holy bishop himself took part in the work, and, putting off his purple robes and gaiters, went about barefoot preaching the word of God. The canon accom-panied him, and after the bishop's death continued the work, and founded that order which, with the one instituted at the same time by Francis of Assisi, saved the tottering Lateran Basilica from ruin. The canon was known ever after as plain Brother Dominic, but the Church after his hrppy death placed the letter S. before his venerable name.

Is there no lesson here for us ? Are we prudent in putting on already the blazonry of a triumphant Church? The saints have again and again been sent by God to recall the clergy to simplicity. They never objected to the divine nor to the ecclesiastical hierarchy; on the contrary, they did all in their power to austain it and yielded it entire and perfect obedience. What they opposed and attacked with all their might, and the force of their own exemple, was the orce of their own example, was the human adornment, the trappings and the show, the unnecessary possessions, all those things, in fact, which impede the priest in his struggle against the devil, the world, and the flesh. "On! yes; that's all very well in theory, but practically"—Far be it from me to conyes; that's all very weil in theory, but practically"—Far be it from me to condemn what seems to be the practice of the rulers of the Church. But this I know, that when those princes and lords and their American counterparts want and ally call in one of the disciples of Dominic, or Francis, or Ignatius, consione; when they themselves want to settle their accounts with God, they go to the same shop; and even His Holiness, and their Emmences, and the Prelates generally, when on their death beds, deal with one of the same firm.

Well we're off again. Isn't there some way of explaining these apparent and malies and reconciling these inconsisten cies? One was suggested to me recently which may serve to unite things seemingly so widely disjoined.

find satisfaction for their minds and peace for their hearts in her communion. On the other hand, social classification is inevitable. Therefore the Church must have representatives competent to introduce themselves and be made welcome ir every rank whatsoever of society, and to fit in and even to grace and bless every social festivity. She has her Cardinals for the halls of princes and rulers generfor the halls of princes and ally; her "Prelates" for diplomacy, politi-ally; her "Prelates" for diplomacy, politi-and for family cal arrangements, and for family gatherings of the rich; her Jesuits public worship; her Dominicans for preaching; her Passionists for the death-bed of the heavily burdened consciences of the powerful and wealthy; her Franciscans for the wealthy; her Franciscans for the gentle, the simple, and the poor of Christ; her bishops and the parish clergy for everything in general. So does she make herself all things to all men, that she may gain all for Christ: she has raised up saints n every one of those ecclesiastical grades and families. Herein, very probably, lies the true explanation of the great variety

in the hierarchy and the regular bodies.

As to the question proposed in the beginning of this paper, I wish to remark that it is not : Shall we have Cardinals and other ecclesiastical officials, in addi-tion to the divinely established hierarchy

clergy assume externals here that are cathedral and going off to be married in one of the neighboring Protestant conventicles by man in a black broadcloth coat. And this just about the time of those historic events, the creation of the first American Cardinal and the opening of his new cathedral.

Do we need monsignors—that is merely titular dignitaries—to soon in the American Church? I presume some will say we do. But there are those who think that the American people will still listen more willingly to the one that is addressed himself and addresses them like St. Paul, as "Men, brethren" (Acts it. 29). "Talk to us like a man, brother!" seems to ex ever varying circumstances of times and

MORE SOMETHING ELSE THAN CHRISTIAN.

"Knoxonian," in Canada Presbyterian "Knoxonian," in Canada Presbyterian.

Here is a man who hates Popery much
more than he hates sir. He hates a
Roman Catholic far more than he hates
the devil. Holy water is far more distasteful to him than bad whiskey. His
highest and most spiritual aspiration is
expressed by the phrase, "To hell with
the Pope." He sings "Croppies, Lie
Down" with greater gusto than he would
sing "Jesus. Lover of My Soul" or sing "Jesus, Lover of My Soul," or "Nearer, My God, to Thee." In fact he never does sing these hymns at all They don't remind him of the good, old when Catholic and Protestant days neighbours butchered each other. The greatest sacrifice this man ever made for Protestentism was to curse Popery; his highest work for this fallen world cite his neighbours to vote against Mowat, and burn the Ross Selections This man is more Protestant than Caristian. Pity that Protestantism should

tian. Pity that Protestantism should have to carry such men.
Here is a pompous looking man who puts on insufferable airs. He is not anybody in particular, but he always poses as if he were a distinguished person. He talks in very sff-eted tones about "the Cnurch." He turns up his nose at what he calls "the sects." He sniffs the air and says he won't "mix" with these sects. He speaks patronizingly of Spurgeon, John Hall and other men of distinction. Poor Spurgeon. He always hates Methodists and Methodism with a peculiarly bitter hatred. Tais with a peculiarly bitter hatred. This man is more Episcopalian than Christian. Look at this brawny, pugilistic fellow who is always anxious to do battle for his Church. If a Scotchman, he is ready for argument. He can quote from the good Book with considerable readiness and skill, and he has at his finger ends the stock arguments sgainst Methodism. Drunk or sober he can argue. If an Irishman, he is ready to "lick" at moment's notice any man in the town ship who dares to say one word against the Confession of Faith, the Catechism, or against any person or thing distinc-tively Presbyterian. This man is more

yterian than Christian. sneaking sort of a way, with a smirk on his countenace, and pious phrases on his lips? He is very civil in a quiet time. When there is no "boom" on he is soft and sweet. But let a special effort get well under way, and begin to draw, or a camp meeting raise a commotion in the neighborhood, and that sweet little brother in one hour turns bitter and His brotherly love he used to speak about at Union meetings vanishes into thin air, and he denounces all the other denominations, especially the Presbyterians. He says Calvinism sends thousands of men to the bad place. That little brother is more Methodist than Christian

See this grim, ill natured looking man who goes around the other demonina who goes around the other demonia-tions and coaxes the people to leave. If he hears that snybody in some other Church has a difficulty of any kind, he immediately goes to him, and gives him angry man goes into shops and offices, and rings the changes on "into and out of." He sneaks into changes kitchens and back-yards, and tells the servant girl something about bap-tidzo and the lexicons. If foreman in a shop, or any position that gives him power, the power is certain to be used in favor of the tank. It is not necessary to say that this man is more Baptist than Christian. Rowland Hill said that he would not cross the street to make a man a Baptist, though he would travel a long distance to make him a Christian, This grim proselytizer would not cross the street to make a man a Christian but he would travel around the globe

It is this: The Church is Catholic—that is, universal. Hence all men must but he would travel around the globe to make him a Baptist. Watch this man with the furtive glance, the slouched bat, and the limp Bible. He begins his meetings by solemnly declaring a great many times that he has no object in view but to save souls. Were he an honest man, and had no other object in view, he would not make the statement so often. A man who knows he is telling the truth man who knows he is telling the truth generally says a thing but once. After getting the ear of the people this man with the furtive glance begins to make attacks on the Churches and ministers in the neighborhood. The next step is moral cases; her Benedictines for bublic worship; her Dominicans for bad no such intention. Then follows a had no such intention. Then follows a system of proselytizing that would make the cheek of the toughest ward politician crimson with shame. Whatever mis-representations, trickery and deceit of the vilest kind can do to break down the Churches is done-and done under a thin veneering of hypocrisy. Lying i never so odious as when done in the name of the Lord, Misrepresentation is never so vile as when uttered with a pious snival. Hypocrisy is never so loathsome as when the hypocrite lays one hand on the horns of the altar, and tries to stab his neighbor with the other This man with the furtive glance is more Plymouth than Christian. In fact he is all Plymouth.

A Terrible Ten Years. Mrs. Thomas Acres, of Huntley, Ont., suffered all the tortures of liver complaint for ten years. Four bottles of B. B. B. for ten years. Four bottles of B. B. entirely cured her, making her like a n woman again, after other medicines had

A PERUVIAN MARTYR.

DEVOTED PRIEST WHO DIED RATHER THAN BETRAY THE SECRETS OF THE CONFESSIONAL.

About a year ago, measures were taken at Rome tending toward the canoniza-tion of Fray Martin de Andres Rerez, a tion of Fray Martin de Andres Rerez, a Spanish friar of the order of St. Camilo, better known as that of the Beuna Muerte, or Good Death. At the same time a like honor was proposed for a Peruvian priest, Pedro Maruliz, who was a member of the same confraternity. Of the latter but little was known, except the mere fact of his martyrdom on account of his refusal to disclose the secrets of the confessional. However, the discovery at Rome, of an old oil painting representing a priest dressed in the habit of the order of the Buena Muerte, lying on a cottin, and four in the habit of the order of the Buena Muerte, lying on a coffin, and four musketeers drawn up before it in the position of firing, has caused a more strenuous search for authentic data in regard to the death of Fray Pedro, Don Ricardo Palms, director of the National Library at Lima, has searched the archives of that institution, and from his investications is gleaned the following investigations is gleaned the following history of the Peruvian martyr: Fray Pedro Maruliz was born of noble

parents at Farma, in the year 1780, and was admitted to holy orders in 1807. Peru, at that time, was torn asunder by political dissensions and everything was tending towards a separation from Spain. It was the fashion to be a patriot, but Father Maruliz was too conservative to join the ranks. In his opinion, the patriots were promoters of heresy, and, for that reason, under the ban of excom-munication. The good father was, it possible, a greater royalist than the King nimself. When Viceroy La Serna aban-doned Lima, in 1821, leaving General San Martin, the patriot leader, at liberty to enter the city, Fray Pedro refused to submit to the new order of things and cast his lot with the armies of Spain. La Serna appointed him chaplain of one of his divisions, and he took part in all the separate combats of the campaign. When the Spanish General, Don Ramon Rodil, seized the Castle of Callao, Father Maruliz accompanied him. The battle of Ayancho broke the military power of Spain in Peru, but Rodil and Maruliz, beseiged in the Castle Callao, held out for nine months, till September, against bombardment, scurvy and hun-

At last the soldiers began to revolt, and on the 23rd of September, on the eve of the festival of our Lady of Mercy, it was announced to the brigadier that at 9 o'clock a formidable revolt led by Cap tain Montero de las Rosas, the ablest o his officers, and others in whom Rodil had placed the greatest confidence, was to be made. Without a moment's hesi tation he ordered all of the conspirators Who is this smooth-tongued, oily-looking little man who moves about in a submitted them to the greatest tortures, revolutionary plot. To relieve himself from of any further worry, the brigadier determined to shoot all the prisoners, whether guilty or innocent, at precisely the same hour fixed by them for their

uprising.
"Chaplain," he said to Father Maruliz, "it is now 6 o'clock, and in three hour your reverence will have confessed these rebels," and left the dungeon. At 9 the thirteen prisoners were in the presence of God.

But in spite of this wholesale sacrifice, the mind of the general was still dis-turbed. "Who knows," he soliloquized, "if there be not others here yet alive harboring the same plans as those dis patched? No, this thing shall be sifted to the bottom. The confessor must know all the details, and all who are concerned," and calling his orderly he

bade him summon the chaplain. When Father Maruliz entered, the me all, omitting no name or particular."
"But, general, you ask an impossibil-

ity. I would not sacrifice the salvation of my soul by revealing the secrets of a penitent, if the King, whom God may have in holy keeping, should demand it of me." The general was furious in his rage,

and seizing the priest by the shoulders he shouted: "Friar! either you shall tell me or you

Fray Pedro, unmoved, replied with

calmness:
"If Almighty God has ordained my
martyrdom, let His holy will be done.
The minister of the altar can tell nothing"
"Speak, friar, traitor to your King,

or banner and your general!"
"I am as loyal as you to the flag of Castile, but never can I be a traitor to my God."

Rodil rushed to the door, and calling Captain Yoturralde, ordered him to bring a file of soldiers with their pieces charged.
The soldiers silently entered.

In the room where the tragedy was enacted were several empty boxes, one of which was about six feet in length.
"On your knees, friar!" ordered Rodil. Father Maruliz knowing that the hor

as destined to be his coffin, fell on his knees beside it,
"Make ready, aim!" ordered the Spanish general, and, turning to the kneeling
priest, he said: "For the last time, and n the name of the King, I command you

"In the name of God, I refuse," replied the friar in resolute tones. "Fire !"

o confess."

And Father Pedro Maruliz fell a martyr to sacred duty, his breast pierced by the fatal bullets.

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References: Rev. Father Bayard, Sarnia, Lennon, Brantford; Molphy, lugersoil; Corcoran, Parthill, Twohy, Kingston; and Rev. Bro. Annold. Moutweal

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Want of Sleep

Where are the passions they essayed.
And where the tesrs they made to flow?
Where the wild humors they portrayed
For laughing worlds to see and know?
Othello's wrath and Juliet's wee?
Sir Peter's whims and Timon's gall?
And Millamont and Romeo?
Into the night go one and all.

Where are the braveries fresh or frayed?
The plumes, the armor—friend or foe?
The clot ho gold, the rare brocade
The mantles glistening to and fro?
The pump, the pride, the royal show;
The cries of war and festival?
The youth, the grace; the charm, the glow
Into the night go one and all.

The curtain falls, the play is played;
The beggar packs beside the beau;
The monarch troops, and troops the maid;
The thunder huddles with the snow,
Where are the revelers, high and low
The clashing aword? The lover's call?
The dancers, glesming row on row?
Into the night go one and all.

ENVOY. Prince, in one common overthrow
The hero tumbles with the thrall;
As dust that drives, as straws that blow,
Into the night go on one and all.

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Dono hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

> XL. HOLY ORDERS.

DEAR PECPLE: I am going to speal to you to-day on the Christian Priest hood. I am fully persuaded that consequences of the highest kind depend upor the people having a just appreciation or what that priesthood is. The day when there will be no priest, humanity will be a synchym with crime; the world will be a prin. The day when you come to a ruin. The day when you come to judge the priest from a narrow, worldly standpoint, you destroy the salutary action of his ministry upon your life. I you lived in the time of Christ, talked with Him, saw Him perform miracles and listened to His discourses, and stil judged Him to be a mere man, His blood would be shed in vain for you. I you judge the sacerdotal power and dignity by merely human standards, you do an injustice to Christ by failing to recognize the boundless love that moved Him to institute the Priesthood. You do an irreparable injury to yourself by failing to partly appreciate the means o satisfaction and salvation He has given you. A fatal mistake may also be made by confounding the sacerdotal dignit-with the personal merit of the depositor of that dignity. In Christ alone the dignity and the merit are absolutely identical. In His representatives these two things are separable. Thanks be to God, they are generally in harmony, bu if ever they are not it is spiritual self destruction to despise the dignity or account of the person. Considered in itself, the secondard dignity can neither be augmented by the excellence of Him who is clothed with it, nor diminished by the unworthiness of him who exercises it. A true conception of the sublimity of the Christian Priesthood, a the same time that it is very advantage. the same time that it is very advan tageous to the people, is for the pries

himself most salutary. It is in the rature of things that a man will try to be what it is well known he cught to be. But how can I raise your minds to just appreciation of the sublime dignit; and wondrous powers of the priest All the potentates on earth, all the power, learning and skill that have ever appeared in this world, could not make priest. His vocation, his state, his dignity, his functions, his charge are in dissolutely united to his person. The power which could make a man the ruler of all the nations of the world could not make him a priest, and there is no power on earth that could take

away his priesthood.

"To be a priest," says St. Thomas Aquinas, "is to be a mediator between God and man."

The Council of Trent says : "If an

one shall say that there is not in the New Testament a visible and externs priesthood, or that there is no power of consecrating and offering up the bod and blood of Christ, and of forgiving an retraining sins, but an effice only and bare ministry of preaching the Gospe let him be anathema." There is then priesthood, and the priest is the media tor between God and man. If he is mediator he is placed between two par mediator he is placed between two parties who are apart for the purpose of bringing about a reconciliation. The priest is the mediator between God and the people. He transmits to the people God's gifts and presents to God the needs of the people; offers for them the Most High, prayers, thanks ansacrifice; as St. Paul says in his epistle to the Hebrews: "Every Pontie taken from among men was established for men, regarding the worship of God, to offer gitts and sacrifices for sin." To be a priest is to be a mediator between heaven and earth mediator between heaven and earth mission of ending the separation between God and men, of establishing the relation of love which should unite the creature to the Creator. Man in separ ating from God commits a crime. crime must be expiated before a union is re-established. Hence the necessity of sacrifice. Hence in all ages the of sacrince. Hence in all ages the essential function of the priest has been the offering of sacrifice. His very name Sacerdos, means offering the sacrifice Jesus Christ is the only one who offered sacrifice sufficient to expiate man's sin St. Paul puts this very clearly when he says: "There is but one God, there is but one mediator between God and man Lesus Christ, who delivered Himself for Jesus Christ, who delivered Himself for the redemption of all." In a hundred places of sacred Scripture the doctrin of our mediator is clearly put forward Christ is called the Lamb of God wh takes away the sins of the world. B the obedience of one we are all mad-just. Jesus Christ entered into heaves that He might always appear before the

that He might always appear before the face of God in our behalf, that He migh remain perpetually our mediator.

Now, if Jesus Christ is the only medi Now, if Jesus Christ is the only mediator, He is also the only Priest. The sacerdotal power and dignity belong to Him alone. The priesthood is in some way enclosed in Him. It has in Him it origin, its fullness, its root, and its expansion. But there is a visible priesthood in the world, and it is

Dead Actors.

W. E. HENLEY.

Where are the passions they essayed.
And where the tests they made to flow?
Where the wild humors they portrayed
For laughing worlds to see and know?
Othello's wrath and Juliet's wee?
Sir Peter's whims and Timon's gall?
And Millamont and Romeo?
Into the night go one and all.

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XL.

HOLV ORDERS

DEAR PROPLE: I am going to speak to you to-day on the Christian Priest-bood. I am fully persuaded that consemediator in the New Law, to offer the sacrifice of reconciliation for the living and the dead, and to distribute to the quences of the highest kind depend upon the people having a just appreciation of faithful the fruits of the sacrifice of Cal the people having a just appreciation of what that priesthood is. The day when there will be no priest, humanity will be a synchym with crime; the world will be a ruin. The day when you come to judge the priest from a narrow, worldly standpoint, you destroy the salutary action of his ministry upon your life. If you lived in the time of Christ, talked with Him, saw Him perform miracles, and slistened to His discourses, and still judged Him to be a mere man, His blood would be shed in vain for you. If you judge the sacerdotal power and dignity by merely human standards, you do an injustice to Carist by failing to recognize the boundless love that moved Him to institute the Priesthood. You him the mediator between God and the wary.

Well has the Angelic Doctor styled him the mediator between God and man. To him God says: "I have seen the siffliction of My people, come and I will send you and you shall lead them forth." At the word of the priest God comes down from beaven and is present on the altar. Holy Scripture says the angels, who are highest in heaven, that "they always stand before the altar, the throne of God, and holds in his bands Him Who rules the universe. Whilst angels adore Him in silence in the sanctuary, the priest gives Him to the faithful. He is wary.
Well has the Angelic Doctor styled Him to institute the Priesthood. You do an irrepsrable injury to yourself by failing to partly appreciate the means of satisfaction and salvation He has given you. A fatal mistake may also be made the mediator between God and the people. Like Moses, while the people are in fear and trembling, he pleads for them before God. When sin abounds by confounding the sacerdotal dignity and God is angry, he approached the with the personal merit of the depository of that dignity. In Christ alone the dignity and the merit are absolutely "Spare, O Lord, Thy people, and be identical. In His representatives these two things are separable. Thanks be to is who prays much for the people." One God, they are generally in harmony, but if ever they are not it is spiritual self—merged by a storm at sea. The admiral destruction to despise the dignity on account of the person. Considered in arms, and raising him up towards heateself, the sacerdotal dignity can neither ven besought God to save his fleet, and account of the person. Considered in itself, the secretotal dignity can neither be augmented by the excellence of Him who is clothed with it, nor diminished by the unworthiness of him who exercises it. A true conception of the sublimity of the Christian Priesthood, at the same time that it is very advantageous to the people, is for the priest himself most salutary. It is in the rature of things that a man will try to be what it is well known he cught to be. But how can I raise your minds to a just appreciation of the sublime dignity and wondrous powers of the priest?

All the potentates on earth, all the "This is My body, this is My blood." In

and wondrous powers of the priest?
All the potentates on earth, all the All the potentates on earth, all the power, learning and skill that have ever appeared in this world, could not make the words of Tertullian he is another Christ. a priest. His vocation, his state, his dignity, his functions, his charge are indissolutely united to his person. The power which could make a man the ruler of all the nations of the world could not make him a priest, and there time when our Saviour was on earth, to is no power on earth that could take put money into boxes which were placed

away his priesthood,
"To be a priest," says St. Thomas
Aquinas, "is to be a mediator between God
and man."

of the priests who efficient the support of the collected in the common shall say that there is not in the New Testament a visible and external visethcod or that there is no common that there is not in the New Testament a visible and external visethcod or that there is no common that the common that there is no common that the common that there is no common that there is no common that the common that there is no common that the common that there is no common that the common that there is no common that the common that t one shall say that there is not in the New Testament a visible and external priesthood, or that there is no power of priesthood, or that there is no power of who were less wealthy, see how charitable consecrating and offering up the body and generous they were in their almsand blood of Christ, and of forgiving and retraining sins, but an office only and a bare ministry of preaching the Gospel, let him be anathema." There is then a priesthood, and the priest is the media mediator he is placed between two parties who are spart for the purpose of bringing about a reconciliation. The priest is the mediator between God and the people. He transmits to the people God's gifts and presents to God the God's gitts and presents to God the needs of the people; offers for them to the Most High, prayers, thanks and sacrifice; as St. Paul says in his epistle to the Hebrews: "Every Pontiff taken from among men was established for men, regarding the worship of God, to offer gitts and sacrifices for sin." To be a priest is to be a mediator between heaven and earth mediator between heaven and earth To be a priest is to be charged with the mission of ending the separation between God and men, of establishing the rela-tion of love which should unite the creature to the Creator. Man in separ ating from God commits a crime. crime must be expiated before a union is re-established. Hence the necessity of sacrifice. Hence in all ages the essential function of the priest has been the offering of sacrifice. His very name, the offering of sacrifice. His very name, Sacerdos, means offering the sacrifice. Jesus Christ is the only one who offered sacrifice sufficient to expiate man's sin. St Paul puts this very clearly when he says: "There is but one God, there is but one mediator between God and man, Jesus Christ, who delivered Himself for the redemption of all." In a hundred places of sacred Scripture the doctrine of our mediator is clearly put forward. Christ is called the Lamb of God who takes away the sins of the world. By the obedience of one we are all made just. Jesus Christ entered into heaven that He might always appear before the face of God in our behalf, that He might

that He might always appear before the face of God in our behalf, that He might remain perpetually our mediator.

Now, if Jesus Christ is the only mediator, He is also the only Priest. The sacerdotal power and dignity belong to Him alone. The priesthood is in some way enclosed in Him. It has in Him to rigin, its fullness, its root, and its expansion. But there is a visible priesthood in the world, and it is a catarrh, no matter how bad, or how long standing, which they cannot cure. They are thoroughly responsible financially, are thoroughly responsible financi

priesthood only by its relation to Him, the One the only Priest. The power, the authority, the efficacy of the minis-try of the twisthead comes from Him Translated for the CATHOLIC RECORD.
THE OBLATE MISSIONS.

try of that priesthood comes from Him.
The priest is His representative. But
there always has been a priesthood in the world, amongst the most barbarous as well as the most civilized peoples Even pagan peoples saw in the priest the image of God, His representative, His embassador, the depository of His law and oracles. Before the coming of He was prefigured by the patriarchal and levitical priesthood.

Under the law of nature the religious suthority was united to the patriarchal and levitical priesthood.

authority was united to the natural authority. The patriarchs were clothed

priesthood was connded to the tribe of Levi. Both these priesthoods were merely figures of the Christian priest hood. To the Levitical priesthood there succeeded in the series of divine and positive institutions the Christain priest

hood, created not for one people, but for the church which embraces all peoples; not for a period, but forever. As the

not for a period, but forever. As the Levitical priesthood prefigured Christ to come, the Caristian priesthood recalls Christ having come, and represents the incarnate saviour. The Caristian priest

represents the one, the only High priest. The Christian priest alone is called and authorized to continue the function of

The Widow's Mite.

It was the custom of the Jews, at the

One day as our Lord sat near the

vanity of their hearts,
Presently a poor woman—a widow-

came to the treasury, leading a little child by the hand. She was very poorly clad, and her garments formed quite a contrast with the fine clothing of others

about her. She timidly approached the box, and after looking around her to see

if she was unobserved, she quietly dropped into it two mites, which were about equal in value to half a cent. It

was a small sum, but it was all she

possessed.

Perhaps she thought that no one noticed her, but Jesus saw her, and calling His disciples together, He said to them: "Amen, I say to you, this poor widow bath cast in more than all they, who have cast into the treasury."

widow hath east in more than all they, who have east into the treasury."

Meaning, thereby, that all that the rich and proud had east in had been given out of their abundance, and they had plenty left besides; but the poor widow had offered to the service of God all that the model and toward the service of the service o

had offered to the service of God all that she possessed in the world, and trusted to His Divine Providence for more. It is not always the amount we give which is pleasing to Almighty God, but the spirit

The World Moves!

Don't disgust everybody with the offensive odor from your catarrh just be

cause some old fogy doctor, who has not discovered and will not believe that the

world moves, tells you it cannot be cured.

The manufacturers of Dr. Sage's Catarrh Remedy have for many years offered, in

good faith \$500 reward for a case of nasal catarrh, no matter how bad, or how long

and motive with which it is given.

with a specie of sacerdotal dignity, which they transmitted to their first-born. To the patriarchal priesthood there suc-ceeded the people's priesthood under the positive direction of God, and that priesthood was confided to the tribe of

out in the mission, and our new building, which was nearly completed, and of which I was perhaps too proud, was entirely consumed. I still ask myself how this sad accident occurred. In less than two hours the work that had caused such labors and fetigraph. such labor and fatigue was entirely

God's hand is heavy at times, is it not? For a while I teared that our little chapel would share the same fate, but God had pity on us, and St. Raphael was there watching over the dwelling of which he is the blessed patron. This all took place in the absence of Rev. Father de Rerangue.

A little orphan whom we are educating was with myself in sole charge of the mission. Besides our new house we lost all our tools. These I regret all the more that in this northern district it is

so difficult to procure others.

Happily on his return from the mis Happily on his return from the mis sion at Fort Simpson, Father de Rerangue brought a lay brother with him. Never had we more need of help. As our old dwelling threatened to fall, we thought best to pullit down, and with the same material construct a habitation that would also construct a habitation that would shel-ter us for the winter. It is very small, but one day we hope to extend its di

mensions.
I left St. Raphael on the 16th of September to bury myself for nine long we may purchase in greater quantity months in the solitude at St. Paul's. The journey lasted ten days.

reigning in the camp. The women and children could not come. My mission

main with them. Since the days when I strayed from the road and wandered for nineteen days in the woods and was on the point of starving, I have not much inclination to undertake the jour ney from Nelson to Liards on snowshoes. So remained.

Three months passed tolerably enough Foreseeing a forced fast, I deprived my-self of much, and imitated the ant of the fable. 1888 dawned, and as a New Year greeting, the trading chief of the Hud-son Bay Company told us that we had provisions for only about fifteen days, and that if the Indians delayed much longer in sending us food, we would starve to death. We faced the battle like heroes. The farmer, his employees and your humble servant, all of us determined to make war upon the rabbits and partridges. Like Lot and Abraham we chose our land, one going to the right, the other to the left. Each day, and that at a time when the cold of winter was most intense, we went in quest of our game. The best hunters ate little and care of their same a character of their same as the cold of winter was gave of their game a share to the less tortunate. We lived thus for two months. Rabbits became rare and we found scarcely enough to keep life in us. The Indians came into the Fort, emaciated and looking like walking skeletons. and looking like walking skeletons. Instead of helping us they stole the little at the entrance of the temple. This was called the treasury, and the money deposited there was used for the support we had. My little stock soon gave out, I could not resign myself to see these poor savages starve when I had come so poor savages starve when I had come so far to help them. Each day they came in procession to extend their hand which I filled with pulverized meat. This is meat cut in strips, then dried in the sun or by smoke, it is then powdered by means of vigorous pounding on a stone. At the Fort not a mouthful could be had. To those who begged, the agent gave bear and beaver skins, and this, let me tell you, is what the English would call "poor stuff" in the way of food. Our dogs, which are also our horses, succumbed and I feared much for our selves. treasury, He watched the rich men come to the box, and place in it their contributions with much pride; and He was greatly displeased; for He could see the

selves.
Finding rabbits scarce, we made large snowshoes and tried to shoot elks. Each one thought himself able for this, but I one thought himself able for this, but I had little hope in the matter. These animals are so keen of hearing that the cracking of a twig suffices to frighten them off. Yet we tried and after many useless endeavors gave it up. Reduced to the utmost extremity some tried to appease their hunger by eating pieces of bear skin. Others boiled the paws of rabbits, and I, unable to stomach this food, waited until the good God should take pity on us. I prayed and made the little children pray, and God was touched, He so loves the innocent heart.

One of our servants killed an elk near the Fort. Joy beamed on every face. Each one took a bag and repaired to the spot where the animal fell. You would have laughed to see us slash up this meat that we could hardly wait to have cooked. If I never before eat raw meat, I did then and gladly. From this time out, the Indians began to kill game and supplied us with food,

The above, my dear Father, will suffice to give you an idea of what we have suffered this winter. I would have been glad to escape to Fort de Liards, but on the other hand I could not abandon my post. My Catholics here could not bear to hear of my departure. If God had not taken pity on us we would all had not taken pity on us we would all have died together. This would have been fine, would it not? The country is daily becoming more impoverished and soon the Indians will not be able to feed the white men who inhabit the coun-

Having recruited my strength somewhat I set about manual labor. In my free time I made about 6,500 shingles to cover our chapel of St. Raphael, Besides this I have finished the wainscotting of our house. You see, Reverend Father, that I am something of a "Jack of all trades."

Our Indians arrived on the 24th of May with a quantity of dried meat, but very few skins. They had eaten the greater

Letter from Rev. Father H. I ecomte, O. M.

1., to Rev Father P. Boissame O M. I,
Superior and Novice Master of the Oblates
of Mary Immaculate at Lachine Locks,
Canada:

Mission of St. Psul, Fort Nelson,
June 11th, 1888.

Reverend and Dear Father—I do
not remember whether I wrote to you
last autumn. I was very busy and all summer was in such a state of suffering that I
fear to have neglected this duty. To
tell you at once the cause of my trouble,
we were burnt out.

On the 11th of July, 1887, fire broke
out in the mission, and our new building,
which was nearly completed, and of

soliciting your prayers and a memento in the holy sacrifice, and begging you to offer my respectful greeting to all our fathers and brothers at "Our Lady of Angels." Tell your good novices to be sure and not forget me.

I remain, Reverend Father, you son and brother in Christ and Mary Immaculate, H. LECOMTE, O. M. I, Priest.

NOTE FROM MGR I CLUT, O. M. I.
Rev. Father Boisraine, my class mate in
theology and my sincere friend, in communicating to me the letter of Father H.
Lecomte, adds these few lines:
MY LORD AND DEAR FATHER.—This

famine to which our Oblates of McKenzie prevented by having provisions in reserve? You Lordship knows better than I how matters stand.

I answer these reflections thus : I. Yes the famine to which our poor

Oblates are exposed is truly terrible.
Those who have read the letters of Fathers Le Doussal and Pascal which I had published lately in the papers, and who read the above will have tangible

proofs of this.

II. There are means of preventing this famine. I will briefly indicate some of these means.

Let alms be multiplied if possible that

procure more of these than our limited Our Indians arrived very late in the fall, and in small numbers. Famine reigning in the camp. The women and reigning in the camp. The women and children could not come. My mission orphans would be assured. Besides therefore was of small extent and consisted of only a few confessions.

The Indians having but a small stock of provisions, it seemed impredent to winter at St. Pau's, but I elected to remain with them. Since the days when us to procure flour, bacon and other provisions. Our allowance is too restricted, and the poor missionaries, whether they will or not, are obliged to great economy. I trust then that the kind readers of this will hear the cries of distress from the poor missionaries of McKenzie, and that they will promptly come to their aid.

All contributions given to Mgr. I.

Clut, coadjutor bishop of McKenzie, or sent to Mgr. H. Faraud, Vicar Apostolic of McKenzie, may be sent to Rev. Father J. Lefebvre, O. M. I., Procurator St. Peter's Caurch, 107 Visitation street, Montreal, Canada, and will be faithfully forwarded to Mgr. Faraud, who might thus increase the very meagre allowa f each central mission of the McKenzie Vicariate.

+ ISIDORE CLUP, O. M. I., Bishop of Avindele. St. Roch de l'Achigan, 28th Sep., 1888

Rheumatic Pains

Require no description, since, with rare exceptions, all at some time have experienced their twinges Rheumatism is not easily dislodged, only the most powerfully-penetrating remedies reach to its very foundations, The most successful treatment known, and it is now frequently resorted to by medical men, is the application of that now fragment known is the application of that now fragment was the facility of the tow for the same areas to be foundations. tion of that now famous remedy for pain— Polson's Nervilue. It is safe to say that nothing yet discovered has aforded equal satisfaction to the suffering. A trial can be made at a small cost, as sample bottles of Nerviline can be had at the drug stcre for 10 cents, large bottle 25 cents.

Mr. T. J. Humes, Columbus, Ohio, writes; "I have been afflicted for some time with Kidney and Liver Complaint, and ind Parmelee's Pills the best medicine for these diseases. These Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste.

Tried and Proved.

"I have used Dr. Fowler's Extract of "I have used Dr. Fower's Extract of Wild Strawberry for summer complaint, and have proved it, after a fair trial, a sure cure, both in my own case and others of the family." Lauratta Wing, New Dundee, Waterloo Co., Ont.

A Severe Attack.

Miss Bella Elliot, of Pontypool, Ont., writes—"My brother and I were both taken ill with a severe attack of diarrhoa, having tried other remedies, we tried Dr. Fow-ler's Extract of Wild Strawberry, which gave immediate relief."

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M. Murray & Co. 124 Dundas street and 125 Carling street.

I have been a great sufferer from catarth for over ten years; had it very bad, could hardly breathe. Some nights I could not sleep—had to walk the floor. I purchased Elys Oream Balm and am using it treely, it is working a cure surely. I have advised several friends to use it, and with happy results in every case. It is the one medicine above all others made to cure catarth, and it is worth its weightin gold. I thank God I have found a remedy I can use with safety and that does all that is claimed for it. It is curing my deafness.—B. W. Sperry, Hartford, Conn.

Conn.

For the best photos made in the city go to EDY BROS., 230 Dundas street. Call and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use, Marvel-ouscures. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline, \$61 Arch bs. Phila, Phila.

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A Famous Doctor

consisted in keeping the head cool, th feet warm, and the bowels open. Had this eminent physician lived and known the merits of Ayer's Pills recommended them, as so many of his distinguished successors are doing.

The celebrated Dr. Farnsworth, of

Norwich, Conn., recommends Ayer's Pills as the best of all remedies for

Dr. I. E. Fowler, of Bridgeport, Conn., says: "Ayer's Pills are highly and universally spoken of by the people about here. I make daily use of them in my practice."

Dr. Mayhew, of New Bedford, Mass., says: "Having prescribed many thousands of Ayer's Pills, in my practice, I can unhesitatingly pronounce them the best cathartic in use."

best cathartic in use."

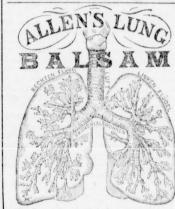
The Massachusetts State Assayer, Dr. A. A. Hayes, certifies: "I have made a careful analysis of Ayer's Pills. They contain the active principles of well-known drugs, isolated from inert matter, which plan is, chemically speaking, of great importance to their usefulness. It insures activity, certainty, and uniformity of effect. Ayer's Pills contain no metallic or mineral substance, but the virtues of vegetable remedies in skillful combination."

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HAY-FEVER Try the Cure.



THE REMEDY FOR CURING

CONSUMPTION, COUGHS, COLDS. ASTHMA, CROUP.

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AS AN EXPECTORANT IT HAS NO EQUAL.

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Assessments 12 and 13 were issue from the Supreme Recorder's office on October 2nd. They call for the payment of 17 beneficiaries: 10 in New York; 1

or 17 cenemiates; 2 in Michigan; 1 in Massachusetts and 3 in Ontario.

Accounts for the quarter ending Sep. 30th have been sent to all the C. M. B. A. Branches; and efficers are requested to have the same paid as early as possible.

Bro. C. C. Collins of Branch 31, Guelph Bro. C. C. Collins of Branch 31, Outply, is prepared to execute, in the most attistic manner, emblems, resolutions, addresses, etc, and efficers of Branches requiring such would do well to write Bro. Collins before ordering elsewhere, as he has had many years' experience as

Branches requiring seals, ballot boxes gavels, C. M. B. A. pins, etc., can be supplied at the chespest rates by Bro. Tansey, 255 St. Martin street, Montreal. As some of our Branches will no doubt hold entertsinments during the winter,

should they require an accomplished elocutionist, we can highly recommend Mr. Thomas O'Hagan, 180 Carlton street, Toronto. He possesses a splendid voice, and his interpretation of literature is natural and refined.

Address to Bro. E. J. O'Brien.

The members of Branch 31, C. M. B. A. at their meeting on September 24 showed in a pleasing manner their appreciation of Mr. E. J. O'Brien's services in their behalf. The following address, which was ordered to be engrossed and framed, was

read to him : To Mr. E. J. O'Brien, District Deputy C. M. B A.

DEAR SIR,—The members of Branch 31
of the C. M. B. A. desire to tender to you of the C. M. B. A. desire to tender to you some expression of their appreciation of your untiring efforts to promote the good of the association. Since the inauguration of our Branch you have taken a never falling interest in its advancement and that of the association everywhere. As our delegate upon several occasions to the Grand Council we had the pleasure of knowing that our Branch would be worthily represented, and in this we were not disappointed. It gave us much plea-sure to know that at the meeeting of the Grand Council lately held in Toronto, you were elected as one of the three delegates chosen to represent the eighty-three Branches in Canada at the Supreme Council meeting recently held at Cleve land, Ohio, and we know that the fuifil ment of that honorable mission could not have been confided to any one more efficient than yourself. We feel that in

selecting you as one of the three Canadian representatives to advocate the interests of the Association in Canada at the delibera tions of the Supreme Council, a big honor has been conferred upon this Branch. Be therefore pleased to accept the warm thanks and grateful acknowledgments of the efficers and members of Branch 31 for the faithful and exemplary performance of the various important duties which you have been called upon to undertake in the several honorable ositions in the Association which you positions in the Association which have been elected to fill. Signed by efficers and members of the Branch.

Mr. O'Brien made a feeling reply, thanking the officers and members for their kind appreciation of his humble efforts in endeavoring to advance the interests of the C. M. B. A.

One of the most attractive exhibits at the Southern County fair at St. Thomas was that of Fred. Doggett, of the Eigh Marble works. This was a beautiful Southerland Falls marble monument, surmounted by a cross, and with fine tracing work of shamrocks and the emblem of the C. M. B. A. skillfully cut. It attracted a good deal of attention and was justly awarded first prize. It is to be erected in the Catholic cemetery to the memory the late Bro. Stephen Corbett.

A Pleasing Event.

Orillia, Oct. 8th, 1888. At the last regular meeting of Branch 57, held in their ball on the evening of the 3rd inst., it was moved by Bro. Mc Donnell, seconded by Bro. Donnelly, and

That the members of this branch tender our heartfelt congratulations to our worthy Finance Secretary, Bro. W. J. Gallagher, and his amiable bride; that health, peace and prosperity, may attend them through life, and that a copy of this resolution be sent for publication to the CATHOLIC RECORD,
P. FITZGERALD,

Corresponding Secretary.

Tilbury Centre, Sept. 29, 1888

DEAR SIR AND BRO —At a regular meeting of Branch No. 80, C. M. B. A., held at Tilbury Centre, September 26th, lon motion of Brother W. Welch, seconded by Brother S. Mathers, the following resolu-tion was unanimously adopted:

Whereas, Mrs Desjardin, the mother of our estermed First Vice President, has

departed this life at the advanced age of eighty eight years, be it therefore Resolved, That the members of Branch No. 80, C. M. B. A, tender to our esteemed

brother our most respectful sympathy in this the sad bereavement which our worthy brother has sustained in the death of his honored and aged mother. Be it further

further
Resolved, That a copy of this resolution
be transmitted to Brother Desjardin.
Whereas, it has pleased Almighty God
in His infinite wisdom to remove from
life to happy eternity the soul of the
young daughter of our esteemed Brother
Rephael Merrion, September 19th, by
drowning, therefore be it
Resolved, That we, the members of
Branch Ne. 80, C. M. B. A., while bowing
to the divine will of God, extend to
Brother Merrion and family our heartfelt

CATHOLIC RECORD and C. M. B. A. Yours fraternally, J.O'NEIL Rec. Sec.

John Frawley by the icy had of death, his certification to Mandeville's ability to

Be it therefore
Resolved, That the members of this
Branch sincerely condole with our respected Brothers in their sad bereavement;
that the giver of all good and Father of all
mercies may sustain and enable them to
bear the cross with fortitude and resignation becoming true Christians and
members of the One Holy Catholic and
Apostolic Church, and enable them to Apostolic Church, and enable them to exclaim in fulness of heart, "O Merciful

Father, Thy will be done."
Resolved, also, That these resolutions be placed on record in the minute book of this Branch, and copies sent for pub-lication to the Catholic Record.

P. FITZGERALD, Corresponding Sec.

CATHOLIC PRESS.

Colorado Catholic.

The South of England has room for the nonks of the Grande Chartrense. France shut them out. This is not the first occasion on which intolerance has resulted occasion on which intolerance has resulted in the commercial benefit of England. Even so will the high protective tariff still keep the people of the United States paying tribute to the proud community which boasts itself the commercial mistress of the world. Mr. Gladstone well appreciates this fact.

Beautiful saints and saints' days fill the the whole calendar of the Christian year. Just now, and as we speak to our friends, we are celebrating the Feast of St. Michael we are celebrating the Feast of St. Michael the Archargel. Very spec'ally and lovingly does Holy Church put us under his mighty protection, and fully and constantly should we, by prayer and holy works, celebrate the devotion of St. Michael, in our lives. And in a day or two, the 4th of October, we have the day chosen by Holy Church for celebrating the sweet, peaceful record of piety which Francis of Alverno's transfiguration presented to an age honeycombed with corruption. In this saint's life this age finds a lesson which is of highest wisdom finds a lesson which is of highest wisdom and which unlearned will but leave the world deeper in the mire of materialism. Under Michael and Francis as standard bearers we shall walk well.

We often rail at trouble, but very often it is the hands of God leading us back out of the sidepaths of forgetfulness back out of the sidepaths of forgetfulness and neglect to a realizing sense of His omnipotence and our own duty. In such hours our characters are broadened and deepened, our capability for good increased and our whole being exalted with the clear conception of a higher power and of the fleetingness of earthly things. Chastened and purified, we find sorrow and trouble are but the hardmaids of Providence, directing us in better and holler dence, directing us in better and holler ways to the fulfilment of a diviner pur pose of life, than if we never experienced anything but joy. Let us, therefore, not rail at but accept effliction, well knowing that in it is the strengthening of our own mental and spiritual energies,

Roston Pilot. The London Daily Telegraph has received 27,000 answers to the question broached by an Englishwoman, "Is marriage a failure?" and the tenor of most of them is n the effirmative. This is a sad showing for English domestic life, but it is only fair to assume in this as in other matters of making private affairs public, that only the abnormal comes to the surface, as it is the crimes of men and not their virtues that are usually brought into pubvirtues that are usually brought into publicity. By far the ablest contribution to this question, which has become almost an international one, is that of Pa. de Grandlieu, in the Paris Figaro. The French writer argues eloquently for the sanctity of the home and shows, with a generous recognition of an enemy's virtues, that a nation's alwaring depends on the home nation's calvation depends on the honor of its rulers, by pointing to Germany, of which he says: "Three chaste men have made her: Moltke, Bismarckand William. On the other hand he mentions two great men who have perished through lack of

that saving virtue, Skobeleff of Russia, and Gambetta of France, both victims of wretched intrigues, cut off in the prime "I lived on the Hawailan Islands from 1854 to 1870," writes Mr M. M. Gower, a prominent Congregationalist of New Haven, Conp., to the editor of our es teemed contemporary, the New York Tablet, "and when I read that Father Con-Tablet, "and when I read that Father Con-rardy was about to go there in May I took the liberty to write to him and bid him 'Godspead' in his noble work of self sacri-fice and devotion to the care of those poor lepers. He wrote me a wonderfully sweet Christian letter and I read it to the Con-gregational Courch of which I and my gregational Courch of which I and my family are members. Every heart was touched at hearing the story of his life and devotion, and at the end of the reading every one raised the right band to ask me to write to him and assure him of their earnest prayers and hearty sympathy in his work and labor of love for those poor souls, some of whom I knew and em-ployed as laborers years ago. No Christian heart can fail to be touched at hearing or reading Father Conrardy's letters" The heroic examples of Fathers Damien and Conrardy have thrilled generous hearts the world over, and set many a logical mind outside the Church to tracing the connection between the fruit and the tree The Sisters of St. Francis, from Syracuse. N. Y, who assist the brave priests above named in caring for the lepers are not less worthy of everlasting remembrance. When application was first made to the convent in Syracuse for a few religious who would be willing to go to Molokai, every member of the community volun-teered on the spot, and lots had to be drawn for the privilege of forsaking home and friends and native land to servants of the lepers for Christ's sake.

Boston Republic. By the manner in which he ordered the Brother Merrion and family our heartfelt sympathy in their sad sfillction.

Resolved, That a copy of these resolutions be transmitted to Brothers Desjudin and Merrion, and published in the judin and Merrion, and published in the latter of the state of the second sta ville and the subsequent suicide of Dr. Ridley. The only reason given for the release from prison of Messrs Dillon and Ortilla, 6th Oct., 1888.
At a regular meeting of Branch No. 57, certified that their lives would be endanheld Sept 5th, the following resolutions were adopted:

Whereas, it has pleased Almighty God in his infinite wisdom to afflict the family of Bro. John Regan and also of Bro. that their twes would be endant that their twes would imprisonment. But Ridley, the suicide, would have given similar testimony in regard to John Mandeville had it not been that he was given to understand that upon

hear further punishment, depended his own retention in office. As a matter of fact, he did once give notice to the priso ract, he did note give notice to the prison authorities that Mandeville's health was seriously impaired by the treatment to which he was being subjected, but a pompt warning came to him from Dublin Castle and informed him that that was not the and informed him that that was not the sort of a report Balfour wanted. Con-sequently Ridley afterwards maintained silence, and the unfortunate prisoner of Tullamore was done to death by the orders of the chief secretary.

Catholic Columbian.

Sam. Jones, Georgia's eccentric preacher, has cleared, it is said, \$100,000 by his peculiar atyle of sermons. In the livery of God, he has raked in the wages of mammon; and this he has done, whilst some really cultivated brother preachers of his ilk have to live on \$400 to \$600 a year! Eccentricity and oddity seem to nav.

General Booth, the leader of the Salva General Booth, the leader of the Salvation Army, who has had ample opportunities of noting that the Protestant churches have come to be only for the well clothed owners of high priced pews,—excluding the common class of people,—has declared that the Catholic Church alone contains any number of the real poor.

The New York Times is candid enough to acknowledge, speaking of the Cardinal's recent powerful article in the North American Review that, "admitting that the Roman Church is the legitimate and continuous successor of the Apostolic Church, Cardinal Manning's statement as a refutation of infidelity is so complete that Ingersoll has nothing to say."

The New York Independent said recently: "Athanasius alone with his faith was mightler than the world. Luther was stronger than the Pope, and his de-spised theses shook to its foundations the mighty empire of Charles of Spain. "It was not Luther that was so very strong, but the passions of the people of his age, from whose minds the curb of wholesome restraint was withdrawn. Soon the re-action came—"the sober after-thought"— and the world new beholds the sects created by Luther's teachings all in a decline, and the Mother Church as strong, as vigorous, and as effectual in converting and teaching the children of men as ever she was.

The New York Independent, in noticing the death of Professor Proctor, the great scientist, remarks that France and Italy have more infidels than Germany, Eng land or America. This class comes from the ranks of highly educated men. They become it flated with pride, and are foolish enough to imagine that they—the great progressive philosophers of their time are too elevated to trouble themselves about the things of God or His religion. The remark of the Independent goes only to show the superiority of Catholic countries in the number of highly scientific men. But, as Thomas A'Kempis said: "Science often puffeth up." The rankest weeds grow in the richest soil.

London Universe. Civil war is being waged in Wales—a tithe war. We have passed through that in Ireland—witness the slaughter of Carselzed stock is advertised, no bids are made, the balliff; are pelted with rotten eggs, and the rector stoned—but, luckily for humanity, only in effigy. The imposition of tithes for the maintenance of a

Catholic edifice in the diocese.

that city. Bishop Gilmour's order, that no priest

shall officiate at funerals where flowers are used, is based on the ground that the modern usage leads to excessive worldli-Mr. Luke Rivington, lately received

into the Caurch, and the author of a book which almost deserves to stand beside Cardinal Newman's "Apologia," is at present in England. He contemplates joining the Society of Jesus.

Preparations are being made in Detroit Preparations are being made in Detroit for a magnificent reception of the Right Rev. Bishop-elect foley, who is to be consecrated for that Diocese by his Emin ence Cardinal Gibbons on Sunday, 4th November, in Baltimore Cathedral.

The New York Sun said of Cardinal Gibbons' sermon at the funeral of Gen Sheridan, that it was one of the grandes tributes ever paid to an American soldier, and exhibited the liberal ideas of the Caurch of which his Eminence is so worthy a representative.

The practice of receiving Holy Com munion on the first Friday of every month in honor of the Sacred Heart of Jesus is becoming universal among Catholics. In some cities the churches are as well crowded on the first Friday of the month of Clonakity, county Cork, in the year 1850. At the age of sixteen he entered to Callage of Maynooth and was ordained

Archbishop Ireland, of St. Paul, Minn., took place at his Cathedral of St. Paul, on

tution with which he had a most success-

In 1882 there were 5,180 children attending the Milwaukee Catbolic schools. This year there are 9,096 The amount saved to the public by the Catholic schools is stated by the Catholic Citizen to be \$150,000 annually.

An unusual accident recently happened in England. Father John Hawksworth in England. Father John Hawksworth died suddenly, after a vielt to the Blessed Sacrament. He was sixty nine years of age, and much beloved by people of all classes in the town of Chorley. After numbers of his friends and admirers had approached the catafalque on which his remains rested, the church was closed, candles being left burning near the bier. During the night the body and the oak coffin were consumed—a candle having fallen over. A Requiem Mass was cele brated the next day. The streets through which the funeral passed were crowded with spectators. with spectators.

The Rome correspondent of the Liverpool Catholic Times writes: I understand
that his Eminence Cardinal Moran applied
for an Auxiliary Bishop before leaving
Rome; and an appointment has just been
made, the new Bishop-elect being the
Very Rev. Dr. Higgins, of the Diocese of
Meath. I understand that the Very Rev.
gentleman was for many years president

Dr. Macmahon and Mr. W. A. Lee stepped forward before the large congre-gation assembled in St. Mary's Church, Townston, Edwards and Mr. W. A. Lee Toronto, on Friday evening last, and pre-sented Rev. Father Gavin with a handsomely engraved address. The rev. gentle-man is about to leave for California for the benefit of his health. The addres testifies to the love and esteem which the parishioners of St. Mary's and the whole Catholic people of Toronto feel for the departing clergyman. Among the many services he has rendered to the parish, the address mentions especially the establish-ment of the Society of the Sacred Heart. ment of the Society of the Sacred Heat His congregation also presented him with a well filled purse, and said they hoped he would have as much pleasure in spending it as they had in presenting it. Father Gavin made a reply which showed that he was deeply touched by these proofs of the Nationalists had served over 300 new effection of his people.

Sister Mary Bonaventure, a Franciscan nun, bas travelled from Honolulu to Hoboken for the purpose of getting volunteers to go back with her to nurse lepers in the Sandwich Island. She has been five years with the lepers at Walluku on the Island of Maul. She is a cousin of Rev. Patrick Hennessey, of St. Patrick's Church, Jersey City, and she is stopping at the house of her order in Monroe street, Hoboken. her order in Monroe street, Hoboken. She says that she and twelve other Sisters are contented and happy in the Wailuku leper hospital. The lepers suffer no pain and are about as happy as anybody else. They are mild and good-natured. Almost all of them are well-educated, for education is compulsory in the Sandwich Islands. There are twenty-three Catholic persecute the people of the city, and priests under the direction of Risands.

are about as happy as anybody else. They are mild and good-natured. Almost all of them are pretty well educated, for education is compulsory in the Sandwich Islands. There are twenty-three Catholic priests under the direction of Bishop Blackman at Wailuku. A good many of the doctors that attend the lepers are Portuguese. There is, however, one Irish

"That is not surprising," said the Sister, laughing, "for you find the race from which I sprang everywhere."

She was asked if she were not afraid to

go among the lepers.
"Not in the least," she replied. "A good many people do not believe that leprosy is contagious. Even if one does catch the disease it will not shorten one's

life so very much."

Wailuku, the seat of the hospital, has a population of 4,000. The inhabitants of the island of Maut are principally engaged in the manufacture of sugar.

A VICTIM OF THE SCOURGE.

REV. FATHER O'SULLIVAN CARRIED OFF BY

Rev. Father O'Sullivan, who left New York, for Tampa, Fla., on September 12,

the College of Maynooth and was ordained when twenty three years of age.

After a brief stay in the Diocese of Ross Father O'Sullivan was ordered to the Libral of St. Heigen for April 1997.

Rev. Father Teefy, formerly president of the Toronto University Scientific and Literary Society, a prominent member of the Basilian Order, and lately a professor in the College of Mary Immaculate, Plymouth, England, has been given a chair in St. Michael's College in Toronto, an insti-

last person who saw the ill-fated general alive.

alive.

In consequence of his valor the authorities at the English War Office promised him an appointment at home, but after waiting until patience ceased to be a virtue, Father O'Sullivan salled for this country tray wear acc. He was attached country two years sgo. He was attached for a short time to the Newark Dlocese, from which he was transferred to New York, and did duty at St. Stephen's

Caurch.
Bishop Moore, of Florids, wrote Father Bishop Moore, of Florida, wrote Father O'Sullivan a few weeks ago, saying, "If you are brave enough come along." At the same time the bishop reminded the young priest that three clergymen had already succumbed to the plague. Without hesitation Father O'Sullivan proceeded to Tamps and was installed as rector of the Church of St. Augustine, which office be filled but a few days.

LATEST PHASES OF THE IRISH QUESTION.

that his Eminence, Cardinal Moran applied for an Auxiliary Blashop before leaving Rome; and an appointment has just been made, the new Bishop elect being the Very Rev. Dr. Higgins, of the Diocese of Meath. I understand that the Very Rev. gentleman was for many years president of the diocesan seminary of Navan, and is known amongst his brother priests as a man of high culture, extensive knowledge and great administrative tact. I may mention his Eminence takes away to Sydney, one of the most valuable gits of the Vatican Exhibition. It is an altar composed of various kinds of marble, the gift of a society of Tarbes.

Dr. Macmahon and Mr. W. A. Lee stepped forward before the large congregation exceeding the World in Scholars of the only couch supplied him. which is the only couch supplied him. This is a true but terrible picture of the prison life of two political prisoners under Balfour's coercion regime. This picture of "horror," to use Mr. Balfour's expression, was not "manufactured" by Mr. O'Brien, but is the manipulation of Mr. Balfour's

own clean hands.

Rev. A. McNelis, in a letter to Father McFadden, at present in Derry jail, says the peasantry at Gweedore are threatened with famine. The potato crop, which was their main reliance, is a total failure. Evictions are impending and the prospect

s very gloomy.

The Unionists seem to have lost heart in the County Down. The first session of the Revision Court was held on 1st Octoclaims and 150 objections. The Tories, a far as heard from, had taken no steps towards a revision. Loyal Uister must be in rapid process of conversion to the Nationalist cause.

The Corporation of Cork have again

refused to pay a bill presented by the constabulary for expenses connected with prosecutions, cuitfly under the Crimes Act, during the last twelve months. The smount demanded is £36

pay a bill for £12 presented by the police inspector for expenses incurred for extra pay to policemen for services rendered in the prosecution of Alderman Hooper and Mr. Patrick Corcoran. The Corporation consider it an outrage to persecute the people of the city, and then to ask the citizens to pay the bill,

Mr. Hamilton, one of Mr. Balfour's Coercion magistrates. fined Hugh

evicted tenants, who were sent to jail for one month for defending their homes on the Vandaleur estate. The people gave ringing cheers for the released men. Tar barrels were set biszing on the bridge leading to the town, around which some people had collected, but the police pitched the tar barrels off the battlement into the tide amid groans. Subsequently the prisoners were entertained by their friends. They all look well, and expressed themselves as again willing to resist the destroyers of their homes.

The Irish leaders propose to carry on a The Irish leaders propose to carry on a vigorous campaign this winter, holding meetings in all parts of the country. If the publicly announced meetings are proclaimed, steps will be taken to hold them without letting the police know that they are to be held. They are determined to the policy and the policy are to be held. mined to advocate the rights of the nation even if they be sent to prison by scores.

During the month of September nearly one hundred families were evicted under peculiarly atrocious circumstances. thousand families are under notice to Cable despatches inform us that Impar-

tial persons express the belief that the Times' case will break down in view of the decision of the commission to admit cer-tain testimony and compel the production of certain papers not looked for in the preparation of the paper's line of action. John Dillon has written a letter on the

Archbishop Ireisan, took place at his Cathedral of St. Faun.

Thursday of last week. The day was fine, and the Cathedral was thronged. A large number of the clergy from other points assisted. Archbishop Fache, Bishop Spaulding, Bishop Kyau, Bishop Krautbauer, beine Flasch and Bishop Seidenbush, were all present.

Britch army in South Africa.

Father Teefy, formerly president from the Cathedral was not an ornamental chaptain. Endowed with a magnificent physique, he fought throughout the Zulu campaign, and at the close of hos and a monument erected in the Xulu campaign, and at the close of hos arvice in the Xu

"foully slain while in defence of home

OBITUARY.

Death of Mr. Patrick Murtagh. On the 8th inst. Mr. Patrick Murtagh, an old and highly esteemed resident of London, died at his residence in this city London, died at his residence in this city in the 63rd year of his sge. He was a native of Ledwithstown, County Longford, Ireland. He has been in Canada forty years, thirty-three of which he had been in the service of Bishop Hellmuth, He was attended in his iliness by Rev. Father Tiernan, and died a most edifying death. During his life time he was ever a staunch and plous Catholic. The funeral took place on the 10th. Requiem Mass was celebrated for the repose of his soul in St. Peter's Cathedral by Rev. Father Tiernan, after which the funeral cortege proceeded to St. Peter's cemetery. May he rest in peace.

NEW BOOKS.

PHILLIP'S RESTITUTION. By Christian Reid. Reprinted from the Ave Maria. This is a beautiful story, and none other, indeed, would be looked for from the the pen of the distinguished author. Even those who have read it in the columns of the Ave Maria will, we are sure, be delighted to have an opportunity of purchasing it in a neat volume. LIFE OF St. FRANCIS SOLANUS, Apostle of Peru, by a Priest of the Order of St. Francis, Province of the Sacred Heart, New York, Cincinnati, Chicago: Ben-z'ger Bros. Price, 60 cents.

No Salvation cut of the Church, by Michael Muller, C. SS. R. New York, Cincinnati, Chicago: Benziger Bros. THE PRACTICE OF HUMILITY, by His Holiness Pope Leo XIII. Translated from the Italian by Rev. J. F. A., O'Conor, S. J. New York, Cincinnati, Chicago: Benziger Bros.

vites, By Rev. Francis Goldie, S. J., Rev. Father Scole, S. J., etc. New York, Cincinnati, Chicago: Benziger

FATHER VAHEY'S CONTROVERSIAL LET-TERS, by Rev. J. W. Vahey, Ridgeway, Wiscon-in. Milwaukee, Wis.: Hoff-man Bros.

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London Universe.

Civil war is being waged in Wales—a litthe war. We have passed through that in Ireland—withese the shapkter of Carlidehock—but by persistency we contleted and happy in the Wallukh and good-natured. Almost all of them are well-educated, for education of the person of the civil was a similar story to the same and enjoy the triumph. Wales intends to have a similar story to tell. In Cardiganshite where sale of the contends of the civil on a compulsory in the Sandwich was the civil on the compulsory in the Sandwich and the lepter are legislated to the civil on the compulsory in the Sandwich of the dottors that attend the lepter are for the maintenance of a church one does not attend, is most fliggrant of it justices.

CATHOLIC NEWS.

St. Francis Kayler's College in New York as nearly 400 pupils.

In Virginia a large number of colored people have been admitted to the Catholic office. A man Church one does not attend, is most fliggrant of it justices.

NURSING LEPERS ON THE SANDWICH is Cardinary to the Cardinary of the Cardinary to t

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DIOCESE OF KINGSTON.

DEDICATION OF THE GRAND NE CHURCH AT BELLEVILLE. On Sunday, October 7th, the Festival

On Sunday, October 7th, the Festival
the Most Holy Rosary, the magnifice
new Church of St Michael's, Bellevil
was blessed; with all the solemn rites an
ceremonies of the Roman Pontifical. I
His Lordship, the Most Rev. James Vi
cent Cleary, S. T. D., Bishop of Kingsto
About half past ten and even earlier th
good citizens of the City on the Bay begi to assemble about their newly erecte Church, which, for ages to come, will to a monument of the zeal of the Catholi

a monument of the zeal of the Catholi of Belleville, and of the devotion of the venerable pastor, Right Rev. Monsign Farrelly, V. G., as it is to day the prio of our illustrious Bishop, who, but litt more than a year ago, solemnly laid to corner-stone, and has now devicated the almost completed structure to the sublin marking of the application. worship of the only true God, under the patronage of the glorious Archangel, S Michael The new church is situated a little

the south of the old one. The style pure Gothic, 140 feet long and 65 fe wide. The centre of the nave rises feet above the floor. The spire, which feet above the floor. The spire, which placed at the south-east corner, will me finished at present. It is to be ornamental stone work to the very crowhich, 200 feet above the street, she point to heaven. High over the majentance is a large rose window, with carved stone mullions of most beautif design, which, receiving the light of the majoring and sheds a glory throughout. morning sun, sheds a glory throughouthe whole interior. Above the altar ar on either side are placed similar window equally beautiful, though much smalle The clere story is one of solid masonr and supported on massive granite pillars

gifts of individual members of the congregation. The bases and capitals are gregation. The bases and capitals are freestone, as yet undressed, but which a to be richly sculptured. The ceiling to be finished in wood. The arches a graceful; the moulding chaste; the coloing of the walls tasteful; the whole interingenting in its simple neatness ar grandeur of conception, all that is to desired. It is the fulfilment of our ide of what the House of God should be. The truly a House of Prayer and we are is truly a House of Prayer and we alled to cry out: "It is good for us to l

Old St. Michael's, which is at once to l removed, was built in the early days the settlement of Canada, when church were few and Catholics scattered, who the pioneer priest of Belleville district, w the pioneer priest of Belleville district, we the only priest in four counties, when it diocese of Kingston included all Ontari It was long looked upon as one of it finest churches in the country. Many of residents felt and, indeed, when they be held the dismantling of its graceful spir so long the pride of Belleville. The memory of what the old Church had been them. fathers and grandfathers; there they had been baptized; there they had receive their First Communion and were Conof woe and sin and obtained consolation and pardon; there, too, the Libera he been sung over their dear departed friend. The memory of the past had cast a veil

sadness over their souls, as now for the first time in their lives the good of Catholic people of Belleville passed by independent of the way to Mass.

When they had entered the new S. Michael's, and while waiting for the contractions of the footened their footened that footened the footened their footened that footened the footened the footened that footened the nencement of the ceremonies, they feast their eyes on the many beauties that su rounded them, the sorrowful memories the past became hushed. They felt the Belleville had, at last, a becoming Hou for the Incarnate God, whose delight it to dwell with the children of men, and Church worthy of themselves and the Holy Faith. How lovely are Thy tabe nacles, O Lord!

nacles, O Lord!

A little before twelve o'clock the prosession of altar boys and visiting clera approached the main entrance. His Lord ship the Bishop of Kingston, robed in further Pontificals, assisted by Rev. Father Kell Secretary, and the Rev. Father O'Gorma of Belleville, proceeded to bless the net Church. After reciting the prayer according to the ritual he eprinkled with how water the outer walls, making the circu of the building. Returning, the procession water the outer walls, making the circu of the building. Returning, the processic entered and proceeded up the nave to tl Sanctuary, while the Litanies were beir chanted. Afterwards the Bishop sang ti special prayers appointed for the Blessir of Churches. He sprinkled the inn walls, and on his return to the alter coulded the ceremony with the heaptife. cluded the ceremony with the beautif closing prayer, of which the following is translation: anglation:
"O God, who dost sanctify places to h

dedicated to Thy name, pour out upo this house of prayer Thy grace, that it assistance of Thy mercy may be felt by a who here invoke Thy name. Throug Our Lord. &c "

Our Lord, &c."

The Very Rev. Dean Gauthier, of Brockville, assisted by Rev. W. Walsh, of Frankford, as deacon, and Rev. E. Walsof Trenton, as sub-deacon, celebrated High

HIS LORDSHIP'S SERMON.
His Lordship delivered the sermo