e Catholic Record.

"CHRISTIANUS MINI NOMBE 252, CATHOLIGUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIG MY SURNAME."-St. Pacian, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY, AUG. 6, 1887.

NO. 460.

NICHOLAS WILSON & CO HAVE REMOVED

119 DUNDAS St.

NEAR TALBOT. HIS BOLDEST OF ALL.

MICHAEL DAVITT ROUSES UP THE WICKLOW

EN WITH A SPEECH OF FIRE. At Coolgreany, on the 15th inst. a meeting of the Nationalists was held under the presidency of Rev. Dr. Diflon. Michael Davitt was the principal speaker. Mr. Davitt, who was received with cheers again and again renewed, said: Father Dillon, fellow countrymen, I regret I have not been able to be present at these evictions before to-day, but that has been owing to my absence in England and Scotland, where I have been addressing a series of meetings upon coercion and eviction in Ireland. I could not, if I spoke to you for two hours, exaggerate the depth of the sympathy which is felt throughout the length and breadth of England, Wales and Scotland for those of our people who are being evicted under present circumstances in Ireland by the legalized burglars of the landlord system. But I wish to tell you this fact in connection with this kindly feeling towards you on the other side of the water, that the sympathy of the British working classes for you will be in proportion to the manly resistance which you offer to those who, in the name of an infamous law, violate the sacred right of the domestic hearthstone. And I may say that I don't think the people who have been evicted to day are deserving of one particle of sympathy from England or any other part of the civilized world. I confess I feel—I won't say disgusted—but certainly very much disappointed, at THE LITTLE EXHIBITION OF COURAGE that has been shown by Wexford men to day. I don't care how you like those sentiments, my friends. I observe that you are very good cheerers, you can shout a good deal, you can groan at Captain Hamilton, and call names at the emergency men; but when two of these came down among a thousand or two thousand of you all you did was to cheer and call them names. You will never win from Englishmen or from your own countrymen in America one particle of sympathy so long as you show no more courage than that, I must, in justice to you, say that jou have been advised by people in whose judgment you rely probably more than in mine. You have bee

a good many of the young men of Coolgreany are sent to prison under the
coercion act, for, from my point of view,
they have deserved it from the splendid
passive resistance they have shown to
THE EMERGENCY BURGLAR BRIGADE.
I say that when a people, be they of
Wexlord or Mayo, allow their houses to
be broken into without showing any
resistance—when they permit the right
of the domestic beartatone to be violabe broken into without showing any resistance—when they permit the right of the domestic heartstone to be violated, then I will make up my mind that these are a people that will never fight for the honor or independence of their countrymen. (A voice—We will never fail.) Mr. Davitt—No, you will never fail.) Mr. Davitt—No, you will never fail. Mr. Davitt—No, you will never fail. In talking. It talking and making speeches and cheering could prevent the evictions to day you would have gained a very easy victory over your enemies. I am proud to have to acknowledge that there has been something like what I will call Bodyke courage shown by a few boys and gris since these evictions commenced. Now, I do not want to be misunderstood. I have not saked the people of Bodyke, nor did I ask you to day, to do anything that will be rash or suicidal; but I called on them down there to show something like rational resistance in the defence of their homesteads. I put it to you in this way as I put it in England to Englishmen, in defence of the people of Bodyke. Assuming for argument sake that Brooke, the landord, can claim this land as his property. I don't assume that he has that right, but if he has, what claim has he to those cottages, built by the present cocupier or his predecessors in title? He has no more claim to them than I have to this land that he calls his own. And when, in addition to gaining possession, he orders his myrmidons to break in, he when, in addition to gaining possession, he orders his myrmidons to break in, he is acting the part of

and the people are justified in resisting that legalised intrusion. In England and Scotland there would be a resist ance more determined than the barricades of Woodford and Bodyke if such acts were perpetrated. There is no other country in the civilized world where these crimes would be tolerated except here. If any class in France or in America tried to perpetrate these deeds we would read in modern times of something that might even equal in effect what took place in Sicily when the people in one night destroyed the presuige and the power of their French oppressors. The better the fight you make now in defence of your natural rights as human beings and of your legal rights, the better terms you will get by and by when the day of the final settlement of the land question comes. That day is not far off, and you will be tools if you don't follow the manly example of the people of Bodyke in order that you may learn the good feelings of your own countrymen and the sympathy of the A LEGALIZED BURGLAR,

British democracy, and win terms for yourself which will enable you in the ruture to live in security under your own rooftrees. I have not been very flattering to you, but nevertheless I have said out what was in my mind, and I don't care one-jot whether you are pleased at it or otherwise. Had I been inside any of those houses, and were I called upon to see my father or my mother, my sister or my brother turned out in that brutal manner by these ruffishs who are obeying the orders of Brooke, they would perpetrate those outrages

OVER MY DEAD BODY.

I am speaking for myself. I don't want to speak tor you, for I believe until the end of the campaign you'll do what you have done before, cheering Father Dillon, groaning Hamilton and calling the emergencymen names, and be evicted, and get very little sympathy, and the "devil's cure" to you. Mr. Davitt, in closing, said. I would be yery sorry if we separated with any very sorry if we separated with any unkind feeling existing amongst us. I don't think that Wicklow men would don't think that Wicklow men would think worse of me for speaking out what I honestly feel. I have not made it a practice to fistter the Irish people; while I have tried to do a man's part in the National struggle, and while I have never shirked my share of danger or obloquy, I have never heaitated for a moment to tell my people my mind about them, whether it disparages their actions or praises their conduct. I admit that the people of Coolgreany have about them, whether it disparages their actions or praises their conduct. I admit that the people of Coolgreany have stood together loyally, and to that extent, anyhow, they have embarrassed the evictors. Unlike in former years when scarcely a member of the press would be present to witness an eviction, and when the people would scarcely think it their business to look in, these evictions had attracted a good deal of attention. I candidly confess I am disappointed. I read about Wexford when I was a boy, and, like many of you, wished I lived IN THOSE DAYS OF '98,

IN THOSE DAYS OF '98, when Father Murphy dealt with the invaders of our country in the only way legalized scoundrelism can well understand. But what I am anxious to see stand. But what I am anxious to see the tenant farmers doing now is to give every possible natural resistance to the invasion of the rights of the homestead. You know in America they have a homestead law which prevents any man taking from a household what is necessary to earn an honest livelihood with. No matter how much a man in America owes a creditor that creditor dare not come and turn him and his family from beneath his rooftree. Well, this is a Christian and a moral law, and we require such a law in Ireland when we will have the right to make laws ourselves. The sooner we lay down that principle have the right to make laws ourselves. The sooner we lay down that principle and stand by it, the sooner will we have the protection for the roofs that shelter our children. You are fighting the battle of those who toil and spin, the millions of workers in England, Wales and Scotland and themore coursecously you stand of workers in England, water and Scot-land, and themore courageously you stand for this glorious principle the stronger will grow the principle of sympathy from the other side of the channel. Well, I want the tenant farmers to stand up like men. If this work of extermination goes on for the next five years, as it went goes on for the next five years, as it went on for the last thirty years, where will be the population of this country? What will be the use of having home rule if there are no people in the country? We are facing one of the most terrible crisis that ever met the path of the Irish National movement. We have to contest every inch of the ground with our enemies. Therefore, every tenant farmer in this district or in any part of Ireland. test every lice of the glothar what core
enemies. Therefore, every tenant farmer
in this district or in any part of Ireland,
is not only called upon to fight for his
inalienable rights, but to fight for the
national cause, by showing a resistance
which will encourage the remainder of
his class throughout the length and
breadth of Ireland to emulate his conduct. After saying these few additional
words to you, I will not detain you any
longer, but repeat the advice of Father
Dunphy to come in your numbers to
morrow. If you can do nothing else it is
better to come and look on than to
remain away and refuse to give any sympathy to those to be evicted.

A STORMY DEBATE.

MR. TIMOTHY HEALY OFFERS TO BREAK MR DE LISLES NECK AND IS SUS-

London, July 29 —On the resumption of the debate on the Land Bill in the House of Commons last evening Mr. Smith, the Government leader, appealed to the House to expedite the passage of the bill, which, he said, would prevent harsh evictions. He would not use any threat, but he would remind the House that unless the bill were through the committee stage early next week it would be difficult to pass the measure at all

Mr. O'Kelly, Nationalist, moved to give the tenant six months for redemp-tion after receiving written notice of

peated his appeal, remarking that such amendments, if persisted in, would endanger the passage of the bill.

Parnell retorted that if there was no

time for a reasonable discussion of this amendment there was no time for the discussion of any other amendment.

The amendment was rejected—164 to

Mr. Morley suggested that the Gov ernment allow the tenants one month of undisturbed possession between the service of notice and the execution of

expressing the hope that the Opposition would attempt to press the Government

would attempt to press the Government no further.
After further discussion a passage at arms occurred between Timothy Healy and the chairman, the former complaining of Conservative interruptions. The incident was ended by Mr. Healy apol-

ogising. The excitement continuing, the chairman reproved Mr. de Lisle, Conservative, for being disorderly, and refusing him an explanation suspended the sitting in committee and summoned the speaker to the chair. The chairman then reported that during the last division following the Healy incident, Mr. de Lisle came to him and remonstrated for not being allowed to explain, whereupon Mr. Healy approached and said, "Come out, DeaListe, if you are a man. If you interrupt me again I will break your neck."

The Speaker demanded an explanation, Mr Healy said he felt no regret for the course he had taken, and he was willing to abide the consequences. The Speaker named Mr. Healy and Mr. Smith moved that he be suspended. Mr. Healy

moved that he be suspended. Mr. Healy immediately took his hat and, standing in the centre of the House before retiring, said:—"I beg that none of my friends vote against this motion." The motion to suspend him was carried without a division.

the attention of the chairman to the jeers from the Government side, (Crict of "DeLisle.")Sir William Vernon Harcourt implored the chairman to use his authority to prevent systematic insult and provocation from below the gangway opposite. (Cries of "Order.") The members opposite, he said, might move to suspend him if they liked. (Opposition cheers.)

The chairman noting that there was no question before the House, the discussion of smendments was continued. Mr. De Lisle again called for a cessation of the debate, but it was refused. Mr. Chance moved an amendment providing that while a tenant is in actual occupation he shall not lose the privilege of

tion he shall not lose the privilege of voting at elections. Mr. Smith promised that the Government would arrange the matter and the amendment was with-

M. Smith called the Speaker's atten-M. Smith called the Speaker's attention to the accusation of Sir Wm. Vernon Harcourt that the Opposition had been subjected to studied insult. Such language, he said, was absolutely irregular. The speaker agreed with Mr. Smith and said that he had not noticed any particular section of the House was guilty of provocation. Mr. Smith then declared that he was satisfied. At this point Sir Wm. Vernon Harcourt, who in the mean-Wm. Verson Harcourt, who in the mean-time had been absent, returned to the House. He invited Mr. Smith to make any charges in his presence, but the Speaker having repeated his remarks and the chairman having confirmed them the incident clears.

Mr. Healy's suspension is for two

BIRD'S EYE VIEW OF THE PAST OF ST. JOSEPH'S PARISH IN THE DIOCESE OF LONDON.

Our readers will doubtless enjoy tracing back with us the history of this Parish, from the day of its present prosperity to the bygone years of its weak beginning, when the humble and soat tered worshippers, meeting in some hap-hasard room, little dreamed of the splen-did church which the future was to bring

lay be noted that so long ago as 1835, the bank of the creek, where the grist mill now stands on Sixth street. The mill now stands on Sixth street. The Right Rev. Bishop Power was the celebrant and among the few survivors of that early congregation, Alexis Robert, (from Pain Court, but now in Great Bend, Kansas), is one and well remembers singing during that service. A few more church items, referring to a period to be more fully described, may be here given in honor of this zealous layman. When Father Jaffre came to Chatham mass was attended in a wagon shop, belonging to Mr. Reordan, then in the old school house on the site of the present Central school. High mass was celebrated in that school house on Trinity Sunday, when Mr. Robert sung for the laying of the corner stone of the late St. Joseph's chuch in 1847. The wall of the church was built that same summer, and work was suspended till the spring of 1848. Robert and his father volunteered to raise the ceiling and rafters for the roof and worked for six weeks, as nobody else translating and rafters for the roof and worked for six weeks, as nobody else translating and rafters for the roof and worked for six weeks, as nobody else translating and rafters for the roof and worked for six weeks, as nobody else translating and rafters for the roof and worked for six weeks, as nobody else translating and rafters for the roof and worked for six weeks, as nobody else translating and rafters for the roof and worked for six weeks, as nobody else translating and rafters for the roof and worked for six weeks, as nobody else translating and rafters for the roof and worked for six weeks, as nobody else translating and rafters for the roof and worked for six weeks, as nobody else translating and rafters for the roof and worked for six weeks, as nobody else translating and rafters for the roof and worked for six weeks, as nobody else translating and rafters for the roof and worked for six weeks, as nobody else translating and rafters for the roof and states of the roof and proposition and earnest solicitations of the ki and worked for six weeks, as nobody else would undertake the work, at the sacrifice rate of 25 cents a day, without board. Retracing the narrative a little we find that the present parish was

ORGANIZED
about the year 1847, by Rev. Father
Jaffie, who resided then at the Jesuic
college, in Sandwich. He drew together
all the Catholics of the town and from the country around, and used to occupy for Divine service a very small house yet standing on King street, at the corner of William street bridge. Some members of the congregation yet living made their First Communion in that unpretending

the congregation yet living made their First Communion in that unpretending building.

With the growing prosperity of the town and congregation, it was felt that a regular church building was an absolute necessity for the epjoyment of the rites and sacraments of religion. A subscription list was vigorously initiated and the complete record now lies before us, in an admirably cencise form and in beautiful penmanship, up to March 15, 1846, signed Eberts Bros., Detroit, and pressuted by W. Eberts, Eeq., sr. This ancient document is ruled in four columns. The first shows the number of the district, the second the name of the subscriber, the third the amount in pounds, shillings and pence, and the fourth gives remarks. Timothy Neal's seems to be the largest single subscription, £15, but the Eberts and other families gave conjointly large sums. Two shillings and sixpence was the smallest contribution. Some gave in work or materials. The total amount subscribed was in round numbers, \$13,000,

a very handsome start for a fund in those days.

The late lamented Right Rev. Bishop The late lamented Right Rev. Bishop Lafevre of Detroit, laid the corner stone of the late church in the year 1847. The See of London was not then established and Bishop Lefevre was the nearest resident Bishop. The whole of Ontario west of Kugston was then governed by the Bishop of Kingston, and as there were them no railways in Canada, travelling was difficult, and consequently the Bishop of Detroit was invited to lay the corner-stone of the church. All the inhabitants of the town attended the ceremony and all denominations were much pleased with denominations were much pleased with the edifying discourse of the good bishop. The nave of the church was the only part then constructed. The wings were added in 1867. About that time the

FIRST PRESBYTERY was erected, and Rev. Father Jaffre then came to reside in Chatham. Previous to the building of the priest's house, the good Father boarded with the family of Mr. P. O'Flynn. He used to stay in Chatham two Sandays in the month. The rest of the time, he was in the country tarms founding fresh pristing. Walless here counterbalanced by grave here counterbalanced by grave here country tarms from the country tarms towns, founding fresh missions—Wallace burg, Howard, Blenheim, Tilbury, Thames-ville, Bothwell and some others were all

the fruits of his zeal Mr. Patrick Kelly, late of Harwich, was Mr. Patrick Kelly, late of Harwich, was the oldest of the pioneers, and spent much time in going round the country with Rev. Father Jaffre, to collect money for the Chatham church and bring together the Catholic brethren. All the numerous family of Mr. Kelly were very zealous and rendered much service to the church. Aftr. J. B. Williams was also one who did all is his power to further the views of the all is his power to further the views of the good Jesuit Father. During the administration

OF THE JESUITS, the Separate school was built and the new cemetery was consecrated, and the removal of the remains of the parishioners from the old graveyard took place. After the passing of the Separate School Act in Canada in 1851, Father Jaffre was very anxious to establish a school. A few children were collected in a same dilapidated house, which stood on the site of the present handsome school house. Finding this building too wretched for habitation, the Rev. Father had the lower part of the bell tower converted into a comfortable room. tower converted into a comfortable room, and there the boys and girls of the parish were taught for some years. The tower then stood at the east end of the church and was afterwards removed. Rev. Father Jeffre left Chatham finally in the year 1860. He was succeeded by REV. FATHER FERARD.

who purchased the first musical instru-ment for the church and organized the ment for the church and organized the choir. An organ harmonium was procured and the late Mrs. McCosker presided. She gave her valuable services gratuitously. Father Ferard was succeeded by FATHER COUNELLEAU, who purchased the beautiful glass chandelier and also bought the organ used in the late church. Father Counselleau was succeeded by

elleau was succeeded by
FATHER BAUDIN,
who erected the new school house and

arranged the new cemetery. Father Baudin was the last of the Jesuit Fathers and was followed by Rev. Father Hours BASILIANS.

Father Hours opened the new school house and worked earnestly for the good of the school, doing all in his power to encourage both teachers and children.

THE FRANCISCAN FATHERS.

The present Rector, the Rev. Fr. William, O. S. F., came to Chatham, on the

and cathedral-like in its dimensions, is being built. The Rev. Fr. Michael and Rev. Fr. Pacific, who were sent here from Cincinnati by their superiors in the month of August of last year to assist in St. Joseph's parish and to attend to the filial mission in Blenheim, are working hand in hand with the Rector for the spiritual and temporal advancement of the parish. The building of the new St. Joseph's parish is an undertaking of financial concern, as the cost will be about \$75,000 The people here are poor but full of energy and zeal for the glory of God; we do not hesitate to say that they will succeed. St. Joseph's parish desires to thank each and every one who has by subscription or donation added materially to its fund.

Powderly on Strong Drink.

Now, a few words about the great curs of the laboring man—strong drink. Had in the persecution."

PROOF OF THIS AVERMENT is submitted in the fact that those who exercise the franchise constitute a much smaller proportion of the Italian population drags her down from her pinnacle of purity into that house from which no decent woman ever goes alive. It induess the father to take the furniture from his house, exchange it for money at the pawn shop, and spend the proceeds in rum. It damns everything it touches. I have seen it in every city east of the Mississippi, and I know that the most damning curse to the laborer is that which girgles from the neck of the Now, a few words about the great curse of the laboring man—strong drink. Had I 10000,000 tongues, and a throat for each tongue, I would say to each man, woman and child here to night: "Throw strong drink aside as you would an ounce of liquid hell." It sears the conscience, it destroys everything it touches, it reached into the family circle and takes the wife you have sworn to pretect and

bottle, I had rather be at the head of an organization having 10,000 temperate honest, earnest men than at the head o an organization of 100,000 drinkers whether moderate or any other kind.

CATHOLIC PROGRESS.

THE CHURCH UNDER PERSECUTION AD VANCING ALONG THE LINE-HUMAN INJUSTICE NO BARRIER TO GOD'S

The following article from the non Catholic New York Sun will be instruc-tive and consoling to Catholic as well as a refutation of the oft expressed opinion of anti-Catholic writers who give utterance to the false opinion that the Cath-olic Church is losing ground in Catholic

rent notion that the admitted pregress among nations traditionally Protestant has been counterbalanced by grave losses in countries historicully and still nominally Catholic. That this impression is ill-founded is vigorously maintained by the author of a striking article in the last number of the American Catholic Quarterly Review. The writer, Mr. A. F. Marshall, contends that even in the examples of Italy and Frane, which are usually cited to prove the contrary, the Church of Rome is actually stronger than before the political revolutions which began in 1859 and culminated in 1871. When we remember that Gambetta and the heirs of his ascendancy in the Chamber of Deputtes have insisted upon treating olericalism as an enemy, upon treating elericalism as an enemy, it seems at first sight a bold paradox to affirm that under the French Republic

CATHOLICISM IS BETTER OFF than it was under the pious despotism of Louis XIV. Mr. Marshall, however, does Louis XIV. Mr. Marshall, however, does not hesitate to pronounce an absolution, which used religion as a handmaid, more pernicious to the growth and spiritual influence of Catholicism than a republic which threatens by abolishing the Concordst to thrust religion quite aside. He declares that Louis XIV. did more harm to religion than M. Constans or M. Paul Bert, for the reason that "it is better to have a Government which is even anti Catholic in temper, and which, therefore, avoids the scandal of hypocrisy, than to have a Government which so combines religion with the world that the bines religion with the world that the latter is senior partner and director." That France has no longer a Catholic Government of course, is undentable, but these is something to the condition of the condition there is among her people, according to the writer in the Review, a larger propor tion of fervent Catholics than there was

tion of fervent Catholics than there was two hundred or twenty years ago.

LET US MARK THE GROUNDS, tor this assertion. "Leaving out of the reckoning," says Mr. Marthall, "the peasantry of France, who have always been what they are now, intensely Catholic, the upper classes and the middle classes are higher-toned Catholics to day than they were when Cosarism used the Church. The Bishops are high-toned because they rebuke used the Church. The Bishops are high-toned because they rebuke an infidel Government instead of shutting their eyes and ears to an immoral Government. The aristocrats are higher-toned, because they keep their religion and their politics distinct, and no longer aim at an impossible mixture. The business classes are higher-toned, because they have their principles differentiated and know exactly which is the Church. which is the devil. In the old sailles days the world, the flesh, and the devil were all in active fraternity with the show of faith." There seems, with the show of faith." There seems, in truth, to be no lack of good sense and sound reasoning in these conclusions, but how, it may be asked, can they be reconciled with the irreligious taint which is commonly supposed to defile French literature? The taint is averred by Mr. Masshall to be much less pervasive than it appears to foreign and cursory observers. "The French Catholic literature, in the sense of Catholic journalism, is," we are assured, "abundant in

bravery as in circulation."

EVEN OF THE SECULAR PAPERS
"the vast majority are most respectful towards religion." That the small minority are "blatant and athelstic" is accounted a sign of health, since religion and irreligion thus have their separate camps, and nail their respective flags to the mast. There is none of the hypocrisy with which journalism in Protestant countries has sometimes been reproached. As to Italy it is not gainsaid that the Catholic Church has been deprived of her former temporal power, and has seen many many sources of revenue cut off by confiscation. But is the hold of the Church upon the people weakened? Has she suffered any actual loss of Catholic souls? According to Mr. Marshall, "the answer is, and most emphatically, she is not. Numerically there are as many profess ing Catholics as there were before the Garibaldian aggression, and as to the force of the Catholic religion in the Italian life, it is as keen as it was before the persecution."

PROOF OF THIS AVERMENT EVEN OF THE SECULAR PAPERS

E NCOURAGE IRISH MANUFAC.

DANIEL OCONNELL: "YOU EN.

RISH SHIRTS, LINEN FITTINGS, \$1.25. \$1 50, \$1 75 each. Post free. ANDREW MAGUIRE, BELFAST.

RISH COLLARS, GENTS' NEWEST Shapes, and Finest Linen, \$1.62 per. doz. bet free. ANDREW MAGUIRE, BELFAST.

TRISH CAMBRIC HANDKER-CHIEFS-Ladies' \$1, and Gents' \$125 per doz Hematitched-Ladies' \$1.50, and Gents' \$15, doz. Initials hand worked, \$ cenis extra each handkerchief. Ladies' handkerchiefs, colored borders and embroidd, 87 cents, and \$1 doz. Post free. ANDREW MAGUIRE, BELFAST.

RISH SILK HANDKERCHIEFS (24 inches (quare), with likeness of Mr. Par-nell, woven in the Silk. White, \$1, and Green, \$1.25 each.

In white or cream, plain or brocaded, \$1.12

Coloured Silk Handkerchiefs, beautiful bro-caded, exquisite designs. Shamrocks. Birds, Ferns and Flowers all in the richest colours, including cardinal, old gold, dark and light blue, moroe, peacock, emersid green with shamrock border, and white brocaded center with green border (size, 25 inches square), \$1.25 each.

CENTS' SILK MUFFLERS, IN white and very rich colours, either in stripes or brocaded, \$1.12, \$1.75, \$2.25; white, very large, \$2.66; Prue, \$4.78 seach.
ALL SENT POST FREE.

When odering please give nearest post town. ANDREW MAGUIRE, Depot for Irish Manufactures, Belfast, Ireland.

in France and Italy, little need be said of Spain and Austria. But the argument of the Catholic Review is materially fortified by the experience of Prussia, which, since the acquisition of Posen and the Rhine provinces, havingly deal area Catholic population. has included a large Catholic population.

Mr. Marahall does but state facts which cannot be contested when he says that the kulturkamp! has had the effect of increasing the number of Catholics in every State and province of Germany, and of forcing from Bismarck the admis-sion that Leo XIII. is one of the wisest statesmen of the age.

Correspondence of the Catholic Record. BRANTFORD NOTES.

St. Basil's annual picnic is again stirring our people and they are trying to improve upon all former efforts. The men seem to be more energetic than usual, fearing to be left in the shade by the ladies of the congregation. Arrangements are being made for a good afterage when and exercise of cut-decreases. noon and evening of outdoor sport. A lacrosse match between the Otters and Dominions has been arranged and a baseball match between the Wisner and Grand Trunk teams in the Manufactur-Grand Trunk teams in the Manufacturers' League scries. And there will be numerous other means of enjoying the day out of doors. Good music will be provided by two bands, and there will be a plenty of good things for all who hunger or thirst. It seems hardly necessary to refer to the work the ladies are doing by way of preparation—It is enough to say that the good reputation they have earned as caterers and entertainers will not be jeopardized. And we are all going to have more fun and make more money at this picnic than we ever did before.

At the recent collegiate entrance exam-At the recent collegiate entrance examination Lily Hawkins and Joseph Haffie

from the separate school passed.

Mr. Maurice Quinlan has been elected to a seat on the separate school Board in the room of his father, the late Joseph

Quinlan, J. P.
Mr. Patrick Ryan is one of the city accessors for this year.

Miss Mry Nolan of New York is spending her holidays here.

Be sure and remember the picnic, Tuesday, Aug. 9th.

THE VATICAN AND THE KNIGHTS.

Cardinal Gibbons was seen at Baltimore on Tuesday, on his return from Washington, and in reference to the Pope's decision on the Keights of Labor question said that while he had not yet received any official communication from Rome on the subject he thought it probable that such a document was now on its way from the Vatican. "In the question at Issue," said the cardinal, "the distinction between direct approval and abstention from interference must be clearly borne in mind. His Holiness has never been asked to approve the organization of the Keights of Labor. The tenor of the document prepared and submitted by me to the Pope last winter was that the Holy See should remain neutral, at least so long as the Keights of Labor steer clear of anarchism, socialism or any other courses of action at variance with the doctrines of the church. I would be sorry and surprised to hear that the Keights of Labor had been condemned by the Holy See."

The Retort-Courteous.

Pittsburg Dispatch. "You believe St. Patrick drove the enakes out of Ireland?" Mike—"Yis, sir."
"Now just look at it a moment. Where

could be have driven them to."

Mick—"Bedad, it's meself that bees thinkin' he drove him into your whiskey."

The church of Mexictl, Mexico, conrains a remarkable veil of great value. For nearly three centuries Spaniards were in the habit of vowing a jewel to the Veil of Our Lady of Mexicul it they returned safely from a voyage to Spain, until in Maximilian's time the veil was bejewelled to the value of about forty thousand pounds, of reached at a single bound, lid the ladder by which we rise lower earth to the vanited skie

we have mastered of good and

Wings for the angels but feet for men! We borrow the wings to find the way We may hope and resolve and assirant our feet must rise or we fall again. From the weary earth to the sapphire

THE STORY OF A CONVER-

Perhaps no conversion of our own day has created so great a sensation as that of the noted French inddel, Leo Taxil. For years he figured before the world as the great leader of what is called modern free thought; and suddenly, while in the sober maturity of the fullness of manhood, when his intellectual powers enjoy their greatest vigor, and his physical strength is best possessed, he deliberately goes counter to the utterances hitherto put forth, and illustrates in his own conduct the truth of the great fact that thought must rest upon come stable foundation supplied from cutside the human mind—that there must needs be an infallible support upon which reason must rest whilst pursuing its investigations. In such a change of life there is certainly presented something, which to the eye of faith may perhaps appear not unusual but which to those influenced by the prevailing erroneous notions of liberty—who are therefore incapable of realizing the power and influence of divine grace,—appears as some thing extraordinary, and calculated to attract attention and reflection.

So great a commotion was cused by the conversion of Leo Taxil, that he

were all centred upon her godchild. But I went too far even for her.

"One day a calumnious attack, of which I was the chief instigator, was publicly made against the venerated memory of Pope Pius IX. Not content with my own falsehoods, I deliberately caused others to invent new charges, and then, carried away by an extravagent rage, I

which reason must rest whilst pursuing its there is certainly presented something, which to the eye of faith may perhaps appear not unnual but which to those influenced by the prevailing erroneous notions of liberty—who are therefore incapable of realizing the power and indicence of divine grace,—appears as some thing extraordinary, and calculated to attractatention and reflection.

So great a commotion was caused by the conversion of Leo Taxil, that he deemed it necessary to publish a book, in order to lay before the world the truth of the happy event, and the causes which led to its accomplishment. He issued a large volume of some 400 peges, entitled Confessions of an ex Freethinker), and every page furnishes most convincing proofs of the sincerity of this most remarkable change of life. In the lines that follow we present a condensed translation of the last chapter of M. Taxil's work, and we have no doubt that it will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with interest by our readers, for whom it may contain not a little that will be perused with mixed and provided and provide

er godchild. But that I was determined to make a public retractation, my wife and some of those intimately associated with me in the work of the League continually heaped repreaches upon me. My home was made almost intolerable through the taunts and

Pope Pius IX. Not content with my own falsehoods, I deliberately caused others to invent new charges, and then, carried away by an extravagant rage, I organized a coterie of new accomplices, and pledged them to direct all their efforts against the Papacy.

"My godmother then formed a heroic resolution. "Since my prayers do not suffice," she said, "I shall make a complete sacrifice to God of all that I have." She was the only one in our family that poscessed property, and it was all the result of her own industry and economy. Her income enabled her to satisfy the benevolence and love for the poor for which she was so well known, and daily give succor and aid to those in misery and want. Now she deprived herself of everything. She distributed all her goods to the poor with the stolcism of a Ohristian who deuies himself in order to do violence to Divine Marcy. Without reserving anything for herself, she abandoned the world

sign that shoulds of a Christian who desired however, without reserving any many life.

If the should, the shouldond the world and the should be an according to prayer, to the last moment of life, the Convent of Note Dame de la Repart thou, at 1900, at 19

religion that could possibly be made. To be hard we pain to the service of the control of the service of the country of the country of the service of the country of the co

cried.
"I do not renounce you as friends, but "I do not renounce you as friends, but I can no longer associate with you as members of this League; for I am convinced that I have but too long been walking in the wrong path. If you do not understand me now, I hope the day will soon come when you will see the honesty and sincerity of my motives."

One of the members of the Central Committee then arose and read my letter to the Univers, and said: "Citizen Texti, rather than write such a letter you should have blown out your brains."

have blown out your brains.

rather than write such a letter you should have blown out your brains."

Further discussion ensued; reproaches, accusation, threats were mude against me, and finally the president closed the scene by putting the question of my expulsion to the vote of the assembly. It was carried unanimously. I arose and said: "I renounce free thought, but I have never betrayed and never shall betray any person." Then, calmly as I had entered, I left the hall while hootings and threats were shouted at me from all sides.

The day following this famous meeting I received a visit from the Parish correspondent of the Catholic Times of Liverpool, who, after a long conversation, offered to introduce me to Mgr. de Rende, the Apostolic Nuncio at Paris. I accepted the offer most gratefully, feeling how unworthy I was of the high honor of being received by the representative of the Sovereign Pontiff.

Mgr. de Rende received me with the greatest cordiality. With kindly interest the questioned me and was the superior of the sovereign Pontiff.

anxious to learn the details of the circumstances that led to my separation from the Church. I told him everything plainly and frankly—my dispositions, my companions, the different masters under whose direction I had been placed. Then, in response to an inquiry as to my future intentions, I said: "My home has now become the abode of discord. My wife and I propose to separate amicably. I shall go and end my unfortunate life in some monastery, there to pray and to do penance until my last hour. One of my friends at Lyons is now seeking to procure for me admission into the Chartreuse."

The Nuncio said: "Do not act too hastily in this matter. You may be led to do that which you would afterwards regret. I believe that a retreat—a short retreat of four or five days—would be good for you now, and restore peace and tranquility to your soul. In your present state of mind it would be wrong to take any definite resolution for the future. Besides, you have no right to separate yourself from your family. It is you who brought irreligion and implety into your home, and the way of penance for you lies in seeking to remove the evil consequence of youracts. Then, too, we may well hope that God, who has been so good and merciful to you, will one day open the eyes and change the hearts of those who are dear to you, even as He has done to yourself. Pray, pray. Be kind, be charitable, be patient. Your wife and children will see that your return to the Church has not taken from them your affection, and, by the grace of God, this trial, which after all, is just and merited, will not last long."

I thanked Mgr. de Rende for his most consoling words, then, falling at his feet, I said: "Monsiguer, to you, representing the Holy See, I offer the expression of my most sincere sorrow for the past, and my most repetetful and unreserved submission for the present and the future." His Excellency blessed me, then raising me up he embraced me, and we parted.

On the 31st of August I began a retreat The Nuncio said: "Do not act too

knows how to appreciate the grandeur of Divine Mercy, unite with me in prayer that our good God may give me the in-estimable grace. they pray for those who are dear to me, and for all those unhappy creatures whom

SYRIAN PRESBYTERIANISM.

my evil writings have deceived and turned away from the sanctuary of religion!

Catholic Review.

There is always a peculiar sort of art-lessness about Protestant missionary correspondence which is admirable for its correspondence which is admirable for its honesty at least, even if so much cannot be said for its lack of humar. A striking instance of this has just been printed in a little Sunday school monthly published in New York—the Harlem Presbyterian, for

One of the Preebyterian congregations One of the Presbyterian congregations, it seems, has been maintaining, or helping to maintain, a mission of its sect in Syria, with headquarters at Beino What success generally this mission has met with does not appear. But there is one conversion related in the Harlem Presbyterian that is interesting both for its very apparent motive and for the singular in consequence of its narration.

of its narration.

Under the heading "The Work in unworthy I was of the high honor of being received by the representative of the Sovereign Pontiff.

Mgr. de Rende received me with the greatest cordiality. With kindly interest he questioned me on my childhood life, anxious to learn the details of the circum-the details of the

to our readers." Then follows Yusut's letter, of which the following is a paragraph, (the italica ours):

"I have a cousin called Abraham, about 35 years old who, as I know, committed a murder when about 14 years old He was imprisoned for twelve years and was then released. About five years ago he was smitten with paralysis and obliged to return

impresented for twelve years and was then released. About five years ago he was smitten with paralysis and obliged to return home, after an absence of sixteen years. Not long after his return the Lord enlightened his heart with the Gospel, and, like the Jews who heard Peter, said: "M-n and brethren, what shail we do!" Can the Lord receive me, a sinner?" To day he is a candidate for church membership, and is fervent in his faith and zeal in speaking the word of grace, paralytic and helpiese as he is. His sister was minded to marry a cousin, and inasmuch as such a marriage is contrary to the rules of the Greek Church, of which they both were members, they asked the American missionary to marry them Mr. March married them in the middle of the past winter, and they now worship with us, convinced of the truth of our fasth."

Of course it would be unchristian to sneer at the conversion even of one who began life as a murderer, though, undoubtedly, the genuineness of such conversions ought to be attested by evidence of more than ordinary trustworthiness. But when, in the very same paragraph, one reads of the "conversion of two persons as resulting apparently from nothing else than a Protestant missioner's lax notions as to marriage, one is tempted to question everything else in the paragraph. What a charming naivete there is in the declaration that the more or less happy couple are now "convinced of the truth of our faith!" The Harlem Presby terian does not enlighten its readers as to the point, but one is naturally curious to know if the married cousins and the former murderer are also enrolled at a salary, like their kinsman Yusuf Ateeyeh, as "evangelists" of Pres syterianism in Syrla.

Protestant missions in infidel or Pegan lands are a course to the point are a course to the point and are a course to the point are a course to the point

WATS OF SOCIETY.

ITS TTRANSY, FOLLIES AND FASHIOMS
DESCRISED BY CARDINAL MANNING.

The Cardinal-Archbishop of Westminster preached recently at the Church of Our Lady, St. John Wood, London. His Eminence, who took sor his text the words: "Therefore, if you be risen with Carist, seek those things which are above, where Christ sitteth at the right hand of the Father. Mind the things which are above, for you are dead and your life is hid with Christ in God," said:

Our Divine Lord, when the forty days were accomplished, led His disciples out of Bethania, and as he talked with them He lifted up His hands and blessed them, and He was borne up and the clouds received Him out of sight. And the disciples watched Him as He ascended and strained their eyes to follow Him, and when they could see Him no more, an augel said: "Ye men of Galilee, why staud ye looking up into Heaven?" A strange question, for what else should they look? They had lost their Lord and their Master and Friend; they had lost One that was dear and precious to them, they had lost Him in Whom all their happiness had been fer three long years, and still more in these forty days after He rose from the dead—all was now gone. He had lived in the midst of them, drawn their hearts to Him, attached them to Himself, and them ascended out of their sight.

THE TWO MASTERS WE MUST CHOOSE BETWEEN.

Well, the question of the angel is easily answered. They were looking up because their hearts had ascended with Him who was taken from them. This was a great lesson for us. Our Divine Lord warned the people not to lay up treasures upon earth, where the rust and the moth corrode it, and where the thieves could enter in and steal it, but to lay up their treasures in Heaven, because, He says, "Where your treasures is, there your heart will be also." That is to say, that if your treasures are in Heaven your will be Heavenly minded, and if your treasure is upon earth you will be earthly minded. There is nothing between these two conditions; there is no THE TWO MASTERS WE MUST CHOOSE will be earthly minded. There is nothing between these two conditions; there is no third state. We must everyone of us be either Heavenly minded or earthly-minded. No man can serve two masters. Our hearts must be in Heaven or upon earth. St. John says: "Love not the world, neither the things that are in the world, for any man that loveth the world, the love of the Father is not in him." And St. John goes on to say "the concupiscence" (that is, the desire of the firsh and the desires of the eyes and the pride of life) "are not of the Father." The desires of the fiesh—what does that phrase represent? The gross life in which nen desires of the flesh—what does that phrase represent? The gross life in which non-indulge themselves in food, in eating and drinking, in sloth, in bodily indulgence, and in all that belongs to a gross life. This is one of the things of the world. If any man loves it, lives in it; if he makes it his t.easure, he is dead while he lives; he is not of the Father and will never see His face.

His face.

THE REFINED SINS OF THE MIND.

Next the desires of the eyer—what are they? They are the refined sins, not the gross sins of the body, but the refined sins of the mind and the will and the imagination. There are some whose lives are unspotted in the eyes of the world. Nevertheless they live for lives are unspotted in the eyes of the world. Nevertheless they live for the world, they live for its praise, for its wealth, for its flatteries, for its epigments. There are some who are the most cultivated men, their in tellect unfolded and refined to a very fine degree, and without any bodily sin; nevertheless, there is not one particle of the Holy Ghost in them. They have sinned and driven Him away. The grace of God works in them in mercy from without, indeed, to bring them to Himself, but He does not dwell in them; they are not His temple; they have cast Himself, but He does not dwell in them; they are not His temple; they have cast Him out of the sanctuary. These are the desires of the eyes. The pride of life what is it? You see some people who are in perfect health, vigorous in every limb, full of self confidence, conscious of their own powers, propositions of their are in periect health, vigorous in every limb, full of self confidence, conscious of their own power, unconscious of their sirs, living for the world. They are inflated with the notion of their own dignity and with the notion that they are depending on no one; they seem to think that they are the masters and makers of their own lot and future in the world. That is the pride of life. Thus you will find the pride of life in those who possess wealth, and are purse proud, as we say. There is the pride of life to be found in those who are not worthy, who have lands and houses and great possessions. The pride of life intoxicates and turns the hearts of men until they forget that the poorest man who may live in a hovel is their brother, and perhaps in the sight of God is ten thousand times more precious than they.

HOW TO BECOME ATTACHED TO THE WORLD WHICH WE SEE BY FAITH.

and times more precious than they.

HOW TO BECOME ATTACHED TO THE WORLD

These are the things of the world, and if men give their hearts to these thiogs, then assuredly they are most earthly. And what is it to be Heavenly minded? First of all the baptismal light that is in us is unfolded and brightened and the properties of the bady, as by the eyes we see the visible world around about us, so by faith we see the world that is unseen. We can see God upon His throne and the seraphim around about that multitude that no man can number clothed in white raiment, and the continued ministering of the boly angles and the bliss and joy of the Heavenly court. All these things are visible to those who have faith. They are to them as real as the men that walk through the street, as the trees that grow in the forest, as the men that walk through the street, as the trees that grow in the forest, as the men that walk through the street, as the trees that grow in the forest, as the men that walk through the street, as the trees that grow in the forest, as the men that walk through the street, as the trees that grow in the forest, as the mountains that rise upon the earth. And realizing the world unseen, they are detached and drawn away from the world that is visible. They see all that is beautiful as God has made them—but they know that one day this world must pass away, and the world they see by faith is eternal; and will never pass away. Therefore, try and realized for you alone. Mext, do everything in the name of God. The third is, do your best in all things. Nov. 26 th, 1886.

The tird is a may pray at any time and as any place. There is one thing I would read any place. There is one their slough they have tried, they cannot prevent of the two did not the initial tenderness of his charact. If we alie

be attached to that world which we see

THE GOSPEL STANDARD OF LIFE NOT TOO

And how are we united with that world ;
St. Paul had said in one passage that he desired to pass away, but to labor in the world was better for others. That is the world was better for others. That is the way with many men. Many a man is weary of this world; be has had experience of its bitterness and its dangers. He has had enough of it and he would fain to be out of it, if it were possible to make a happy end; nevertheless, there are those he loves around him, he is obliged to support them; he does not wish to leave them; he is powerfully drawn to Heaven, but he is also strongly drawn to those whom he loves on earth. Nevertheless he is continually delighting in God and in the whom he loves on earth. Nevertheless he is continually delighting in God and in the thought of eternity and in the certainty of his everlasting. Taese things to him are sweeter and brighter, more beautiful and more powerfully attractive. That is to be heavenly-minded. A man's heart is in heaven. He lives and labors in this world, but his heart and his hope and his rest are already in eternity. Here is the plain meaning of St. Paul's words. "If in heaven. He lives and labors in this world, but his heart and his hope and his rest are already in eternity. Here is the plain meaning of St. Paul's words, "If ye be risen with Christ, seek those things which are above." And then he went on to say, "ye are dead and your life is hid with Christ in God." What is the meaning of those words? When I read them I often say to myself, surely the inspired words of the New Testament give us a rule and a standard of life so high that the Christian world has been lowering and explaining it away and getting rid of its true meaning, or getting rid of its true meaning, or getting rid, as the world says, of its strictures. Truth is a strict thing. Where truth ceases to be strict, it loses its definiteness. Explaining the meaning of those wonderful words, "for ye are dead," his Eminence said those words are strictly true. We were born spiritually dead, and when the supernatural life was in us, the eternal life by which we can live forever if we persevere, we in that moment became dead to the world, dead to sin, dead to ourselves. The gift of God was the gift of dying to the world, but this much depends upon our mortification of ourselves. Let me ask a few questions: Are you dead to money? I do not mean are you misers, I am speaking of people such as ourselves. You say, "Well, I wish to have enough for myself and my family." What is enough? A little more than I have got. If we made up our minds to live in that state in which God has placed us, money would have no power over us. Examine yourselves and

minds to live in that state in which God has placed us, money would have no power over us. Examine yourselves and see how much you give to the poor and how much you give for the salvation of souls. It is a dangerous thing to be narrow hearted and close handed.

OUR SPIRITUAL RELATION TO SOCIETY.

N. at, are you dead to society? People about us invite us and we invite them in turn. We do not care much about them. A great many others we do not like. We are charitable to them, but we have no great affection for them. Nevertheless society is a great tyrant. We are compelled to live according to the fashion, according to the custom, to do what others do, to yield to public opinion and become slaves to it. Are you dead to society? Can you make up your mind to live in the patnthat is drawn out for you, without a craving ambition for invitations of friends, for those thirzy which are out. without a craving ambition for invitations of friends, for those things which are out

How we can turn our ordinary actions
To spiritual account.
What signs are there in you that you are living by the life that is hid with Him in glory? They might answer that the cares of this life, the duties of their profession or trade, would not allow them to be always going to church or always on their knees. Remember that everything you do you can make an act of service to God. The saints had a saying, "Laborare est orare"—to labor is to pray. Every agt of the poor woman for her family, or of the servant in the household, may be made an act for the service of God. Their labor all the day long is a prayer that goes up before God if it be done with the right motive—if it is done for the love of God and in obedience to Him; if we do it as a part of our duty to God, then that sanctifies all we do.

THE TWO THINGS WHICH WE MUST DO.

Him; if we do it as a part of our duty to God, then that sanctifies all we do.

The Two things which we must do.

To sum up all I have said there are two things we must do. One is that we must pray, and we may pray at any time and at any place. There is one thing I would wish you to try. There are many people who are always in fear about their salvation, who say they cannot love God, though they have tried, they cannot pray without being distracted. Why is that? Because we do not know Hod in the infinite tenderness of his character, and in the infinite love of His heart. If we realize the character and the love of God as we do the light and the warmth of the sun at noonday, the whole of this will be changed. If we are in the sunlight and its warmth and go into the forests, or if we turn our back upon God's love for you, remember that He died for every one of you, so that Hedied for you alone. Next, do everything in the name of God.

The third is do your best in all things.

Through the Storm.

Yet breathing warm. Of shies serene, of sunny uplands lying
In peace reyond;
This tender voice, unto my voice reply
Made answer fond;

etimes, indeed, like clash of arr meeting,
Arose the gale;
But over all that sweet voice kept repeat
"I shall not fail."

THE SHRINE OF BEAUPRE.

A CANADIAN PILGRIMAGE TO THE ST. ANNE. From Our Lady of Martyrs.

From Our Lady of Martyrs.

A few years since, while following some researches in the early histor our own shrine from the rich collect of documents in Quebec, I was invite accompany the Sodality or Congrega of men on their annual pilgrimage to Anne de Beaupre. I was only the wilt to interrupt my labors, the more so a pilgrimage was to take place on Sun and would, therefore, cost no loss of in the few working days of my sum yearstion.

The Sodality of the Blessed Virgit question dates back to 1657, since we time it has always kept up a corpo existence. For many years back it has its own chapel in the upper city, opposite one of the gates leading outher massive stone Parliament Houses; of late years it has had a flouris branch in the Church of St. Roch be It is undoubtedly the oldest body of kind in Northern America, and it passed through many chances and cha passed through many chances and cha of great historic interest. However, not to write its history, though it is worth writing. But I was glad to he

New World.

There had been a rain the night be There had been a rain the night be and a fresh breeze was blowing as we our places in the boat shortly after o'clock in the morning. It was on the steamboats which all the sun long plies, back and forth in the set of the pilgrims. We were a few hun on board, with half a dezen priesta as soon as the boat moved out from wharf the devotional exercises of the began. The pilgrims divided up in assemblies, one at each end of the and in each a priest began the recite and in each a priest began the recit
of the Rosary, which was responde
by the manly voices of the Sodalists i
neighborhood. After the beads a h
was surg and a little instruction g
the preacher at one end of the boat! he preacher at one end of the boat i vise interfering with the other, nurse, all were fasting in preparation

Icly Communion.
The two hours' sail down the rive very besutiful and inspiring, especial midsummer. The broad liver stre-out before, and the banks are dotted out before, and the banks are dotted trim hamlets clustering around the stone churches, whose lofty spires aronament of the Canadian landscapthey are also the sign and honor of aith of the inhabitants. Up the rive quaint old city with its walls and rises right martially up the rocky on the way we pass the very picture Falls of Montmorercy. At last the touches at the long wharf built fainto the river from the village of Bear The houses, with the many quaint for the accommodation of the pilgrun along the single street on a line the river at the foot of the hills which up towards the north.

As our pilgrims leave the boat and in procession, another and much I procession marches down for the deure. It is an entire parish, which

procession marches down for the de ure. It is an entire parish, which come down during the night all the from Montreal, nine hundred or thousand strong, with a score of price more. They arrived early in the n ing, and now their Mass and Commy and sermon and retreatment and little sight-seeing there is are over their boat is waiting to take them On such occasions all the exercises little mission are carried on, and do the night advantage is taken for com the night advantage is taken for com-ing the religious preparation, and p-sit at the door of the staterooms, he the confessions of the pilgrims. In to this shrine of St. Anne pilgrim come day after day from nearly a Lower Canadian parishes. This is apart from the many individual pil-led hither by curiosity or devotion, from the far off and not over repu-"States."

Arriving at the church there is some little time to wait, as the Manother pilgrimage is going on; so we are the third of the day. Finally we are the third of the day. Finally turn comes, and I am chosen for Mass at the high altar. In the n time the men sing canticles, v sound well under the great arches o church from these musical Camthroats. During the Mass other purior Communication to the mileries. ive Communion to the pilgrims.

After breakfast is over there is til After breakfast is over there is the look around. The church is built of gray limestone which furnishes splendid material so commonly us Canadian public buildings. It is of Rarchitecture, and though new not syears ago, they are now prolonging the addition of an arch or two. In kind of church, given the start at end, there is no reason why it sent to be lengthened indefinitely by a on arches after this fashion. It is of the advantages of this style of buildings, indeed you are attached thront first put on the edifice.

unless, indeed you are attached thront first put on the edifice.

The high vault over the nave is pain dark blue, and the whole church, the not fine, has a massive look and is suited to its purpose. There are this ide chapels with altars, something useful in a pilgrim church where nurse the content of the of priests are constantly arriving tog In the centre of the church is a statue of St Anne, crowned and decorated, with lights burning arous All round the sides of the church r All round the sides of the church r little railing high up against the from which hang canes and crutche bandages and surgical instrument whatever else may remind one of who come hither sick and lame and healed by the saint's powerful praye. The wonders worked at this shri "the good St. Anne," as the habi

Through the Sterm. BY NOMA PERRY.

I heard a voice, a tender voice, soft falling
Through the storm;
The waves were high, the bitter winds were
calling
Yet breathing warm.

TOO

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Of shies serene, of sunny uplands lying
lu peace reyond;
This tender voice, unto my voice replying,
Made abswer fond;

Sometimes, indeed, like clash of armie meeting,
Arose the gale;
But over all that west voice kept repeating
"I shall not fail."

and sermon and refreshment and what little sight-seeing there is are over, and their boat is waiting to take them back. On such occasions all the exercises of a little mission are carried on, and during the night advantage is taken for completing the religious preparation, and priest day to resemble it. God brown the night advantage is taken for complet-ing the religious preparation, and priests sit at the door of the staterooms, hearing the confessions of the pilgrims. In fact, to this shrine of St. Anne pilgrimages come day after day from nearly all the Lower Canadian parishes. This is quite apart from the many individual pilgrims led hither by curiosity or devotion, even from the far off and not over reputable "States."

Arriving at the church there is still some little time to wait, as the Mass of another pilgrimage is going on; so that we are the third of the day. Finally, our turn comes, and I am chosen for the Mass at the high altar. In the meantime the men sing canticles, which sound well under the great arches of the church from these musical Canadian throats. During the Mass other priests ve Communion to the pilgrims.

After breakfast is over there is time to

look around. The church is built of the gray limestone which furnishes the splendid material so commonly used in gray limestone which furnishes the splendid material so commonly used in Canadian public buildings. It is of Roman architecture, and though new not many years ago, they are now prolonging it by the addition of an arch or two. In this kind of church, given the start at one end, there is no reason why it should not be lengthened indefinitely by adding on arches after this fashion. It is one of the advantages of this style of building unless, indeed you are attached to the front first put on the edifice.

ont first put on the edifice.

The high vault over the nave is painted in dark blue, and the whole church, though not fine, has a massive look and is well suited to its purpose. There are thirteen aide chapels with altars, something very useful in a pilgrim church where numbers

call her, date back to the early colony; and in the old Relation we have cures and wondrous graces as far back as the year 1662. Since that time this has always been a place of great devotion, but especially during the last few years. Thus in the single year of my visit 80,000 pilgrims were counted at this shrine.

The devotion to St. Anne was very common among the early pioneers, and many of the people had already been her devout clients at the famous sanctuary of St. Anne D'Auray in Brittany. A church was built at this place as soon as villages began growing up outside the protection of the foreres at Quebec. The sailors, as they came up the river, THE SHRINE OF BEAUPRE.

A CANADIAN PILGRIMAGE TO THE GOOD ST. ANNE.

From Our Lady of Martyrs.

A few years since, while following out some researches in the early history of our own shine from the rich collections of documents in Quebec, I was invited to accompany the Sudality or Congregation of men on their annual pilgrimage to St. Anne de Beaupre. I was only the willing to interrupt my labors, the more so as the pilgrim age was to take place on Sunday, and would, therefore, cost no loss of time in the few working days of my summer vacation.

The Sodality of the Blessed Virgin in the few working days of the sheet of the collections in the few working days of my summer vacation.

pilgrit age was to take piace on Sunday, and would, therefore, cost no loss of time in the few workingdays of my summer vacation.

The Scdality of the Blessed Virgin in question dates back to 16.77, since which it me it has always kept up a corporate existence. For many years back it has had it own chapel in the upper city, just opposite one of the gates leading out to the massive stone Parliment Houser, and the massive stone Parliment Houser, and the passed through many chances and changes of great historic interest. However, land not to write its history, though it is well worth witling. But I was glad to have part in the pilgrimege of so sneight and not to write its history, though it is well worth witling. But I was glad to have part in the pilgrimege of so sneight and not to write its history, though it is well worth witling. But I was glad to have part in the pilgrimege of so sneight and honorable a reightus corporation of the New World.

There had been a rain the night before, and a fresh breeze was blowing as we took our places in the boat shorty after at c'elock in the morning. It was one of the steamboats which all the summer long plies, back and forth in the service of the pilgrims. We were a few hundred on board, with half a dzen priests, and as soon as the boat moved out from the was fithe devotional exercises of the day began. The pilgrims divided up in two samphites, one at each end of the boat and for the Now hours' asil own the river is were the sample and the convent, and the parameter at one end of the boat in with a sum and in exch a priest began the recitains in his neighborhood. After the beads a lymn was sung and a little instruction given, the preacher at one end of the boat in with a present of the Canadian landcape, and the present of the Canadian landcape, and the present of the Canadian landcape, and the present of the content of the Canadian landcape, and the convent, and the present of the Canadian landcape, the present of the convent of the convent of the convent of the convent of

resemblance to anything found here, it might as well be in the remotest and most reaches at the long wharf built far out into the river from the village of Beaupre. The houses, with the many quaint into the river at the foot of the hills which rise up towards the north.

As our pilgrims leave the boat and form in procession marches down for the departure. It is an entire parish, which has come down during the night all the way from Montreal, nine hundred or one thousand strong, with a score of priests or more. They arrived early in the morning, and now their Mass and Communion and sermon and refreshment as d what little sight-seeing there is are over, and little sight-seeing there is are over, and cultivated men. And as the sun lights day to resemble it. God knows our people's need!

THE ARCHBISHOP OF SYDNEY.

The Cardinal Archbishop of Sydney spoke as follows at the opening of a baznar in aid of the Little Company of Mary, or Nursing Sisters:—"It is quite a pleasure to me to come among you this afternoon to inaugurate this bazzar, and to co operate in some humble way with the friends of charity by aiding the devoted Sisters of the Little Company of Mary in the many good works in which they are engaged. You are not of those who would dissociate amusement from beneficence, and pleasure from charity. Indeed, it is a puzzle to me how, in this fair land, some persons are to be found so irritable, or so puritanical, that they can see nothing bright or joyous in the great cause of religion and charity. They will scarcely allow a child to erjoy a little amusement on a Sunday; they would even endeavor to punish us for contemplating on the Lord's day the beauty of the landscape or wonders of Nature, although these created things, in their variety and their sunshine, what are they but a page of religious instruction written by the hand of the Creator, lifting up our minds from earth to Heaven, and unfolding to us the power and wisdom of the Most High? In the ages of faith we invariably see the Angel of Religion arrayed in comeliness, beaming with grace and light; and everything joyous, and fairest, and brightest, were associated with Christian charity. We read in 'The Life of St. Elizabeth of Hungary,' that to conceal her charity the broken bread which she was carrying to the poor was, by a miracle, transformed into roses. Something similiar shall be the result of your work of charity in this bazaar. Your visit to the various stalls will be a source of enjoyment to yourself, and of the charmer were to the power and the power of enjoyment to yourself, and of the charmer were to the power of the power of enjoyment to yourself, and of the power of the power of enjoyment to yourself, and of the power of the power of enjoyment to yourself, and of the power of the power of the power of the power of enjoyment to yourself, and of the The Cardinal Archbiebop of Sydney suited to its purpose. There are in the late of 52. All acts of the policy of the poli

ficence than that in which the devoted Sisters are engaged. Like angels of charity they attend the sick in their own homes, and with trained skill and religious devotedness they lavish upon the patients every assistance and every care of which they may stand in need. I may add that no one is excluded from their charitable services. Their rule expressly enjoins that they shall essist alike the poor and the tich, the Protestant and the Catholic. Suffering is the only password to their charity, and they bring to the homes of all who are in sorrow and in sickness the vigilance and the watchfulness which religion alone can inspire. Thanks be to God, there is no exclusiveness in any of our Catholic charities, and I take this opportunity to thank the many non Catholic charities, and I take this opportunity to thank the many non Catholic charities, and I take this opportunity to thank the many non Catholics among our fellow citizens who aid us in these works of beneficence. We thus prove to the world that, as far as we are concerned, the feuds and dissensions which produced such fruits of bitterness in many of the old countries shall find no place in this fair land. in many of the old countries shall find no place in this fair land—

"'And oh! it were a gallant deed
To show before mankind
How every race and every creed
Might be by love combined—
Might be combined—yet not forget
The fountains whence they rose,
As filled by many a rivulet,
The state y shannon flows'"

MONITUM.

SOME POINTS WHICH IF CAREFULLY CON SIDERED WILL INDICATE WHERE ALONE THE TRUTHS OF CHRIST CAN BE FOUND. Its St. Swithin correspondent sends to the Indo-European Correspondence the following Monitum, which we find so good, that we will give the benefit of it

to our readers :

1. As vice and virtue are incompatible As vice and virtue are incompatible, so also are truth and error.
 Although God may tolerate them both, He cannot have revealed error as He cannot have commanded vice.
 Whatever system has been revealed by God must therefore be completely free from a recommend.

free from error.

4 God cannot be the author of two

and live" also says "he who believeth not shall be damed."

10. The question is therefore reduced to the following: what are those Truths revealed by God to be believed under pain of eternal damnation? For when Scripture says "He who believeth" and "He who believeth not," it is most evident that something definite is pointed at, and it would be absurd to say that belief in anything, or only in part of the revelation of God, would suffice for salvation.

11. To "believe," "believe in Christ," "believe in the Lord Jesus," and all such expressions can only have one real meaning, and that is to believe all that God has revealed no proved above):

12. Again then, as there is but one God and one Saviour, so there is but one God and one Saviour, so there is but one God and one Saviour, so there is but one

true religion, and one way of Salvation.

13. How then are we to conclitate with God's goodness and justice the existence of so many conflicting systems in the real?

15. Which then is the true rengion is submit to her teaching and join her commany be recognized by certain signs and submit to her teaching and join her communion.

42. But if all this be so clear and so logitation in the submit to her teaching and join her communion.

essential qualities peculiar to it and to it alone. For instance:

16. As the Revelation made by God to man must be completely free from error, and as it is a vital error to assert that there can be two contrary propositions, both having God for author, or, in other words, two or more religions revealed by God, any religion which does not claim to be the only true one bears within itself the proof of its own falsity.

17. It is then an essential quality of the

17. It is then an essential quality of the True Religion to claim to be the true one to the exclusion of all others.

18. As the system revealed by God must be completely free from any error, any religion which owns to the possibility of teaching fallibly (i. s., with liability to error) cannot be the true one.

19. It is then an essential quality of the true religion to claim infallicitity.

20. There is one religion which makes these claims: therefore that religion is the only true one.

only true one. 21. It is the Catholic Religion. 22. The claims of infallibility and of peing the exclusive way of salvation are

then in reality the most positive indica tions of Truth 23. And the violence with which these

claims are resisted and denied by all Pro-testant sects is the most conclusive evidence of error.
24. What is termed by Protestants "in-

may be termed a negatively essential mark of the true Church—that is to say, no Church can be the true one which does not make these claims; and a conclusive argument may be based thereon in the following manner:

following manner:

26. Among Christians (and it is assumed that Christ is the founder of the only true religion), the only Church making the above claims is the Church in Communion with Rome: therefore she alone can be and is the true Church, the "One Holy, Catholic and Apostolic Church" of Scripture, of tradition, and of the creeds.

27. Another essential quality of the true Church is unity—for as it is of the very essence of Truth to be one, so also must unity be of the very essence of the true Church.

28. To bind together all the nations of the earth (however different in language, customs, and temporal government in one great religious society possessing Unity of belief in the same truths, of action in the same mode of government, of participation in the same ascraments, of obedience to the same alsible head, the claim, the badge, and the avowed prerogative of the Catholic Church, and of her alone *

29 Endless variety and difference of belief in the characteristic, nay, even the very boast of Protestnism.

30. In Great Britain alone there are

free from error.

4 God cannot be the author of two contrary propositions, such for instance as: "Christ is God," "Christ is not God;" "Bread is changed into the body of Christ."

5 The system which sfirms and that which denies transubstantiation cannot therefore both be true, nor both have God for author.

6. In short, as there is but one God, so there can be but one revelation, one system of truth, one true religion.

7. To assert the contrary would be to say that there is no difference between virtue and vice, truth and error, God and the father of lies.

8. Such propositions, then, as the following; "ar long as we do no harm it does not signify what we believe," "all religione are good in their way, and some of them at least are branches of the true Church," contain an implicit denial of all first principles of right and wrong, of common sense, and of the very truth and existence of an all wise and all just Being.

9. Eternal punishment is threatened in Scripture as much to those who refuse to believe what God had revealed as to those who refuse to practice what he has commanded.—The same God who eaid "this do and live" also says "he who believeth not shall be damned."

10. The question is therefore reduced to the following: what are those Truths

55. The system of fundamentals is therefore fallacious, as there is no unity among Protestants?

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56. In any case, this "system of fundamentals is therefore fallacious, as there is no unity among Protestants?

36. In any case, this "system of fundamentals is therefore fallacious, as there is no unity among Protestants?

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36. In sub ord, is the fundamentals is therefore fallacious, as there is no unity among Protestants?

36. In sub ord, is the fundamentals is therefore fallacious, as there is no unity among Protestants?

36. In sub ord, is the fundamentals is t

also holds that out of her bosom there is no salvation. If on the contrary, it is false, then Protestantism is also false by the very fact of having been its author.

36. The other pian adopted by Protestant controversialists is to assert boldly that invisible unity in all that is required.

—"God," say they, "knows His own people in every sect or religion, the good in all religions are the True Church, and the unity of the spirit existing in their hearts is the only true unity."

38. That is as much as to say:

1. That God has revealed no fixed and definite system of Truth, and that He looks with indifference on all religions, however contrary to one another (a vital

God's goodness and justice the existence of so many conflicting systems in the world?

14. As well might we ask, how are we to account for so much vice in the world? error and vice are the result of the abuse of liberty by man. God is the author of truth, but He tolerates the existence of error as He does that of crime.

15. Which then is the true religion?—It may be recognized by certain signs and essential qualities peculiar to it and to it munion.

Catholic and Apostolic Church" of Scripture, of tradition, and of the creeds.

27. Another essential quality of the true Church is unity—for as it is of the very essence of Truth to be one, so also must unity be of the very essence of the true Church.

28. To bind together all the nations of the earth (towever different in language, customs, and temporal government in one great religious society possessing Unity of belief in the same stratus, of action in the same mode of government, of participation in the same sacraments, of obedience to the same visible head, the cl. im, the badge, and the avowed prerogative of the Catholic Church, and of her aione *

29. Endless variety and difference of belief in the characteristic, may, even the very boast of Protestant champions, and two plans are adopted to save appearances.

31. Visible unity is therefore hopelessly given up by Protestant champions, and two plans are adopted to save appearances.

32. The first is the system of "fundamentals," : s, Some few great truths on which all ought to agree, however much divided as to all other points of faith.

33. But independently of its being inconsistent with the idea of God's attributes to suppose that anything revealed by Him could be unimportant or trivial, the question remains in all its force, "what are the fundamentals?"—and this question has never been settled by Protestants.

34. Another question equally conclusive and belief in the English Martyrs at Cambridge, which is the sole rule of faith of the Universe), His Lordship the found in the Universe), His Lordship the found in the Universe), His Lordship the Sight Rev. Dr. Riddell, Lord Bishop of Northampton, delivered the address Taking the is treated by Nehemias at the time word words were uttered by Nehemias at the time word words were uttered by Nehemias at the time when the decree went forth that the time, of our the triverse were the prepared to the Universe), His Lordship the Right Rev. Dr. Riddell, Lord Bishop of Northampton, delivered the address Taking in t line was when there were a tabernacle in the desert, when Almighty God ruled Hispopole and was among them in the deart, and atterwards in the land that God had promised them. The second era was when King Solomon had built his temple and had besattified it with the riches of the then known world. That era lasted for some time, but it came to an end. The destruction of larsel were driven into exile and captivity in Babylon. The third era was that one which began with the building of the second temple at the time of Nebenias. That went on till the time of our Divine Lord, when He Himself came to establish a new law. Those were the three great eras of the old law, and he brought they might say that these were in the history of the Christian Church in Esgland three similar eras. First came that one which began in the year 166, when a certain King of Britain sent to Pope Eleutherius extreating hiar ath by his command he might be made a Christian. Missioners were sent from the city of Room by the then Fope Eleutherius, and they came to present amongst His people, present in the Elesed Sacrament, wolld him to the low or the command the second exame with S. Augustla who was sently and the extrement of the present amongst His people, moved about with His people from place to place according to the exigencies of the place of the present of the place of the place according to the exigencies of the present amongst His people, moved about with His people from place to place according to the exigencies of the fines. Here was the first era. The second era with S. Augustla who was sent by another Pope from the Holy City flome, and the reconversion of Esgland by an. After that time Almighty God our Divine Lord, God the Son made man, derelling amongst His people, moved about with His people from place to place according to the exigencies of the times. Here was the first era. The second era went on for centuries, till at last the desolation came, tills at last a certain King because the very many the proposed of the catholic Churc

King Henry VIII., till the time of the Great and Blessed John Fisher, Chancellor of the University of Cambridge, Bishop of Rochester, a man renowned for faith, learning, and piety, a man who was loyal to his Sovereign and loyal also to God and to His Church; a man who was faithful and true in life and in death. The second era came to an end at that time, when the chain was cut in the chapel of St. John's Cambridge, one night, that particular chain that held the sacred pix containing the Blessed Sacrament over the altar. After that came the desolation. That which made their churches great and beautiful, the Blessed Sacrament, was removed, and after that

submit to her teaching and join her communion.

42. But if all this be so clear and so logical, how does it happen that there are so many clever Protestants, men of common sense, of integrity and piety, who still remain Protestants?

43. Cleverness, common sense, integrity and plety do not necessarily involve the possession of Truth; and at all events the vast majority of pious and learned Christians are Catholics. As it has been remarked above, the existence of error is the result of the abuse of liberty by man, and the assumed fact of there being clever and pious men in all religions would be a very false security for remaining in any one of them but that proved to be the only True one.

44. Let Protestants then take "warning," and however much their prejudices may incline them to dialike Catholic doctrines and practices, let them remember the following facts:

1. As it is evident from the very force of logic and reason that, one God and one revelation being admitted, the Truth of the Catholic Church follows as a necessary consequence; Whatever she teaches must be True, and wbether they like it or not, mankind must submit to her teaching, or incur the eternal punishment threatened to those who refuse so to do.

22. If Protestants will only take the trouble to inquire and examine for them selves, they will find that there is not a dogma of the Catholic Church but what and be victoriously proved both by Scripture, by tradition, and by reason; and that all the objections made by Protestants against her doctrines and practices can be answered and cleared up in the most lucid manner.

45. To conclude: all Protestants in virtue of their very principles are obliged to admit that the Catholic Church was a more approached to the fellowing that they down that if Sk his, they were able to Almighty God for the changes that had taken place in this more desirable to Almighty God for the changes that had taken place in this more desirable to admit that the Catholic Church "may had rugged to admit that the Catholic Church "m

tion of their soul on a may and an if, choose the safest, the only safe side.

A Firm grasp on the idea of Death, Judgment, Eternity, a real and earnest desire to save his soul, will bring a Protestant very near to the Threshold of the Catholic Church. Prayer and study will soon do the rest.

THE BISHOP OF NORTHAMPTON ON THE PANT AND PRESENT OF THE CHURCH.

London Universe, July 18.

After the ceremony of laying the foundation ation stone of the new Church of Our Lady and the English Martyrs at Cambridge (which has been briefly noticed in the Universe). His Lordship the Right Rev. Dr. Riddell, Lord Bishop of Northampton, delivered the address Taking for his text 2 Esdras il. 20: "The God in heaven helpest us; we are his people; let us rise up and build," His Lorishp said: Those words were uttered by Nehemias at the time when the decree went forth that the time when the decree went forth the council and therefore they and charge precise to that day, although the had the good old days.

FATHER TONDING ON REUNION.

The following is an outline of the remarks of Father Tondini made in a formal address recently given in London. Its author was the informal instrument for

cessions, as exemplined in the existence of Greek, Ruthenian, Armenian,
and other Christian communities scattered in various dioceses, and keeping,
in accordance with the Holy See, their
own customs and rites. This said, however, he thought it his duty to lay before
the meeting whether and how far the
abstract possibility of a corporate reunion can dispense with the duty of each
first attending to one's own case, and
concluded by an earnest appeal to every
one's co-operation in keeping before the
public the great cause of re union.

ARCHBISHOP SEGHERS REPORTED MURDERED.

San Franciso, Cal., July 18, 1887.—It is reported here to day that Archbishop C. J. Segbers, of Portland, Ore., who has been travelling on the Yukon River, Alaaks, since last September, was shot near Nulato, on November 28 last, by his attendant Brother Fuller. The statement is that, Archbishop Segher was asleep in a tent when Fuller kicked and awoke him, and told him that "one of us two has to die, you are best prepared" and shot him in the forehead with a rifle. Fuller was brought with the body to St. Michael's. The prisoner and the body will come down by the St. Paulin a fortnight.

The Most Rev. C. J. Seghers was born in Ghent, Belgium, December 26, 1839. He was educated at he University of Louvain and ordained in June, 1863, at Mechlin. He was first stationed at Victoria, Vancouver's Island; was consecrated Bishop of Vancouver's Island, June 20, 1873; was translated as coadjutor to the Archbishop of Oregon City by brief of December 10, 1878, and succeeded on the retirement of Archbishop Blanchet, December 12, 1880. He was transferred to his poor and desolute see in Vancouver's Island at his own request in 1884

his poor and desolute see in Vancouver's Island at his own request in 1884.

Consumption Surely Cured.

TO THE EDITOR-

Please inform your readers that I have Piesse 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 cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully,

DR. T. A. SLOCUM,

Branch Office, 37 Yonge St., Toronto.

THE CATHOLIC RECORD 486 RICHMOND ST.

DEN P. COPTET, M. A., LLB., 1 BOA. COPTET, PUB. AND PRO

Messes. Donat Crows and Luke King. 017AWA AGENCY: J. Coffey, General Agent, 74 George St. ing Cath-

Catholic Becord.

London, sat., Aug 6th, 1887.

CHRISTI IN UNION. We read in the American for June Christian union among Protestants which; if in some parts amusing, must, on the whole, be instructive to Cath Our contemporary begins by saying that there is a significance not fully there is a significance not fully appreciated in the proposal for the union of American Protest ints in one body emanating from the Protestant Epis church in several forms recently, but more especially from the High Church section of that denomination. The High Churchman it is, according to the Amerion, who naturally lays the most stress on the visible corporate union of Chris-tians. This union his theory of the Church involves, less than this is schism, and schism in his eyes must be sinful, sinful especially in the author of dis-unions and in a less degree in those who perpetuate these disunions. years ago the High Churchman addressed himself to individuals only, his communion was the Church, simple and absolute submission to its authority being the duty of all outside its fold. No other communion could he in any way recognize and to problem of Christian union was, in his eyes, the problem of bringing all sorts the American High Churchman credit and conditions of men into the Anglican for a very remarkable latituding Episcopal Church. Every teaching of Forty years' experience must, it thinks, that church was sacred, the authority of have taught the High Churchman that the Church making them all of obligation. The whole Christian world must swellow up all the rest. It gives credit to the Episcopal Church for having grown with great rapidity, especially ganization which had drafted that instru. ent. The very least he would allow ing the war of independence the strong was the American form of that book, although some of its divergencies from of that struggle one of the weakest, the English model he deeply deplored. Book of Common Prayer they are termed, except in the absorption of their membership one by one-into the Church. Seldom or never were these "other denominations" referred to except in terms of opprobrium or contempt, which contrasted strongly and strangely with those of the Prayer Book. He spoke of them as "sects" and complacently left them to the "uncovenanted mercies of God." By many churchmen still is this lofty attitude of the earlier years of the Tractarian movement maintained. not all-by not even a majority thinks the American -- which adds that there are many reasons for the change, one of these being the influence of the Broad Church sentiment. Here we invite the special attention of our readers. The American says it is customary to speak of "Broad and High and Low Church mutually exclusive. This, it says, is true of High and Low; but not true of the Broad Church in relation to either of the others. Just think. Catholic reader, of three churches in one fold-three churches differing from each other in doctrine and in discipline. Think of two of these churches being mutually exclusive, and ther consider the "monumental brass" of any one of these churches inviting outside sects to an union. Well might any of these sects say to the disabled and disorganized Anglican ecclesiastical physician : Medice cura teipeum. But what follows is still more amusing: "There ere Broad High Churchmen, and Broad Low Churchmen, as well as Broad Churchmen who are neither high nor low." The American thinks that the influence of men like Thomas Erskine and Frederick Robertson and Maurice and Charles Kingsley has pervaded the High Church in a very marked degree, as republican institutious under his patrontheir preaching on the Atonement and on Inspiration amply proves. From the Declaration of Independence, utter

have learned to look beyond the wall of

is doing by others. They have,

their own fold, and see what good the growth of the Irish and Ge

Church, and to see if their own communion were blotted out, the loss to American Christianity, while great would not be fatal. With all due respect to our esteemed contemporary we doubt if many English High Churchmen would be prepared to make any admission so very sweeping. Some American High Churchmen may be prepared to go that length, but the English High Churchmen the English High Churchmen holds his head too high to thus give away his case. So long as the Irish will ever see anything in the mouthin. away his case. So long as the Irish church remained a state establishment it was customary to give some of the best places in that hapless organization ment. The fact is that American to Englishmen. The training theological Protestants are falling away more and and otherwise, of these latter clergymen more every year from the recognition was quite different from that of the Iriah of settled forms of Church government, Protestant churchmen—and between both sprang up a bitterness of feeling which took very deep root, the Irish clergymen being almost unanimously calvinistic in their views, while the Engman of the world. He believes in God liabman maintained Apostolic succession, man of the world. He believes in God freedom of the will, the efficacy of Sacra- and would like to bring his practice into mental grace, and came as near as he accord with his professions, but he has dared to the admission of transubstantiation and other "Romish errors."

He needs a Church that, like the Divine stantiation and other "Romish errors." The Englishman was, however, much more Master Himself, will speak to him with exclusive and dogmatic than his Irish brother, of whose salvation he had, of with the charity of Christ to the light of course, grave doubts. So bitter was the feeling between these two schools in the old Irish Church, that we find Curran, system. Nowhere outside the nearly a hundred years ago, when speak. Church Catholic can the American people find security, unity and peace.
The deplorable doctrinal confusion of the
High Caurch so-called in America, will ing in favor of Catholic emancipation, taking fierce racial objection against the be quite clear from this citation from the said he, speaking of Protestant ascendancy, "If you mean the ascendancy of an English school over our Irish university, I cannot look upon it without aversion. An accendancy of that form raises to my mind a little greasy emblem of stall-fed theology imported from some foreign land, with the graces of the lady's maid, the dignity of a side table. . . . brought hither to devour, to degrade and to deform." We doubt if the average High Church English clergy. man of to-day is any more friendly to

during the years of the civil war. Enter

est communion in America, it came ou

because of its extreme partisanship

Protestant churches, many of which have

in that time made a still greater aggre-

gate increase in numbers and in re-

The American thinks that a broader

traditions. So far so good. But the

American seems to forget that Episcopa

lian congregations in all the great towns

of the Atlantic sea-board manifest a

striking preterence for native English

clergymen, and if they cannot get

the genuine English article, insist

upon the best American imitation avail-

able. This imitation, like the genuine

dude," must of course be qualified to take

imported Anglo Saxon "eccle

be quite clear from this citation from the columns of the American:

"He is not averse to helping on this tendency, and so he begins to ask: "What is it that we must hold fast as the irreducible minimum of churchmanship? Not the Book of Common Prayer certainly, in any of its forms, English, Scotch or American. Not the traditions which have gathered around the episcopate and given it a character which makes it less acceptable to the other Christians than to ourselves. Only so much of our liturgy as is indispensible to the proper observance of the two sacraments, and so much of our governmental system as is essential to the episcopal succession, can be included in any basis on which we can insist as a necessary prerequisite to the American Protestant Episcopal Christianity than the English clergyman of be included in any basis on which we can insist as a necessary prerequisite to the union of Christians on the right ground. With these two reservations, we are ready to neg tiste with any body of persons who profess and call themselves Caris-tians and a Christian Church, to weigh any considerations they have to present for a different modification of these (in our view essential) elements of Church existence." Curran's day. But the American speaks, no doubt, of what it knows, when it gives

existence."

"Such is a view of the High Church attitude toward Christian union as viewed by an outsider. And as the High Church party now controls the Episcopal Church, this may be said to be the attitude of that church."

forth in a few lines as well as volumes ence. Still at the rate in which it has American Protestantism into one. That grown during the past twenty five years is in fact beyond the power of any one or it could not absorb the other American all of the sects combined.

> NEW ENGLISH PROFESSOR FOR OTTAWA COLLEGE.

> Satisfactory arrangements have at last seen made with Prof. Glassmacher, M. A., of Cambridge, Mass. The engaging of the services of this emment Pro by the faculty of Ottawa College is a move in the right direction.

"If the Episcopal Church has gained a somewhat higher relative position, it still is far below the Methodist, Baptist, and Lutheran bodies, and below the Presbyterian and Congregationalist bodies, in point of numbers and general influence. In some parts of the country, notably in the South, it is very feeble. It is the Church of the cities and their suburbs, while the bulk of the American people is rural, however the ratio of urban population may have increased in recent decades." A graduate of the University of Cologne in Europe, Professor Giass macher, came to the United States in 65 He immediately devoted himself to acquire a thorough knowledge of the English tongue. So well did he succeed that in three years time he was changed spirit has grown in the High Church, and from his chair of Greek literature to that this it attributes to the diffusion of a of English in the St. Louis College, N. genuine national feeling. The average High Church minister of 1847 was more Y. city. For ten years he occupied the position of Professor of English in this college, and when circumstances com-English than American. He was born on the wrong side of the Atlantic ; he pelled the closing of this institution was an "ecolesiastical dude." But the Professor Glassmacher was immediately average High Churchman of 1887, is, so engaged to teach English and Elocution says the clever Pennsylvania editor, an in St. Thomas Aquinas College. The American with a genuine and hearty learned Professor has in preparation a respect for his own country. If not dictionary of English synonyms which will satisfied with her ecclesiastical condition soon be in print. he does not despise her religious life and

Catholic Colored Mission of Windsor,

As Dean Wagner, who has in hands the work of the Catholic Colored Mission of work of the Catholic Colored Mission of Windsor, wishes to begin the erection of a suitable school-house and church at the earliest possible date, all persons who have received his appeal for help are kindly requested to fill their lists as soon as convenient, and send the proceeds, tegether with the benefactors'lists, to the reverend gentleman. All moneys received will be immediately acknowledged. Persons not receiving in due time such acknowledgment, will be pleased to notify Dean Wagner by postal card.

451-tf

We notice that our friend Rev. Father these teachers, opines that journal, they glib nothings about the Mother Country, Pujos, of Plainville, Kansas, has been removed to Clyde, Claud Co, in the same and emphatically lament and reprobate state. He will still retain the spiritual direction of the Catholics of his old mission of Plainville. We trust every success will attend this good priest in his new field of labor. alow as is their comprehension, been attitude of Rome in America. We deny brought to acknowledge that America is not indeed that many Episcopalian

IRISH LANDLORDISM EXPOSED. In

We have seen that the argument of those who, like the Chicago Tribune's without discharging any of the obligations of the feudal lord of old, From what we have already stated and demon strated it is clear that the Irish and British landlords of to-day are but Crown tenants in the enjoyment of privileges and moomes, based on rapacity and fraud. Their fraudulent devices have no other legal foundation than an act of Parliament. Parliament can unmay repeal and alter, and to a certain extent has repealed and altered its enactrights. Further repeals and alteration of a more radical character are sure to follow. Besides, the ancestors of the pre-sent sub-tenants, the cultivators of the soil, never acknowledged the ownership under vigorous, repeated, increasing protest. Especially was this so of the Irish cultivators, who during this on as religious pretence, fraudulent and mainoere, Religious persecution was in Ireland the concomitant of public robbery and of political exclusion.

legitimate sovereigns of the House of Stuart against the Dutch King William and the Hanoverian dynasty, were changed from Crown tenants to sub tenants. There never had been acquies cence on the part of the despoiled and persecuted Irish in the robberies perpetrated on them by Cromwellian and acquiescence on the part of the Southern America the Union generals had seized and occupied all the plantations of the It must be furthermore borne in mind that only the bare land and a castle or two were originally leased to the crown

Many of those who supported the

tenant. His tenancy or limited ownership extends therefore in equity to these alone. Improvements of every kind and description, such as farm buildings, drainage, reclamation of waste land, the enrichment of the soil, fencing, tree planting, and the like, all are the creaion and therefore justly the property of Whole volumes might be written on the sub-tenant. This is particularly true this subject, but this one paragraph sets of the Irish sub-tenant. It was but a short time ago established before Lord The High Churchman of half a century ago held his head very high. So impressive were the claims of his own Church to himself, so intently had he fixed his eyes upon its excellence, that in America avoided political discussions doctrine or discipline, it is certainly the landlords contributed but 1s. 1d. he saw no future for the "other and deliverances. In the late civil war least promising of any form of Protestant or the munificent sum of 26 cents per denominations," as in the American it is said to have gained much of the Christianity in the union. Never can it acre. The land act of 1870 lent partial recognition to the tenant's ownership in the improvements. The act of 1881 went much further and recognized the dual ownership of the sub-tenant and landlord. The pretense of the latter, advanced and asserted since 1670, was by the act of 1881 effectually disposed of. The landlord is now simply tenant. Parliament will no do further determine the real extent of his ownership, based not only upon doubtful but often scandalously bad titles. The act of 1881 is, to some extent, a recognition of the Mosaic law that the first fruits of the soil belong to the cultivator thereof. The first decisions nissioners appointed under the act of 1881 were based on the

amount that a thrifty tenant could spare after he had paid for the decent support of himself and family and after setting aside for the future an amount equivalent to 6 per cent on his capital invested. In the fixing of these rents the price of produce had, of course, to be taken into account, Since then, however, prices have fallen over 20 per cent_s to the Tory royal commissioners them-selves 18 per cent—and according to a former member of the commission 40 per cent. The tenants cannot in consequence pay the so-called judicial rents of three years ago. It is therefore self-evident that in trying to enforce payment by eviction the landlords are violating the spirit of the law and acting the part, as the Tribune expresses it, of inhuman rascals. We have further to ask our readers to bear in mind that the Tory Ministers-all landlords-have admitted the injustice and fraudulent character of these exactions, They have themselves introduced and carried through the House of Lords-ite

third reading was unanimously voted-a

radical measure of land reform, decree ing a sweeping reduction of rents on the

sais of present prices. Pending, how

ever, its consideration, the English gov-

ency so characteristic of British

rule in Ireland, is lending the military

forces of the Crown to assist the rascally

ernment, with that admirable

adlords in evicting the tenant unable to pay the grinding rent that their own Cabinet measure declares to be exerbi-tant; and there is at the same time

The Chicago journal then goes on to do whatsoever Parliament has done, it cent. higher than they are to day, the Land Commissioners reduced the rents of the leading Irish landlords in the proportion shown by the following most inter-

Earl of Charlemont..

duction
.....18 4

Duke of Manchester24 7	
Duke of Manchester265	
Earl Annes'y 51 5 Marquis Conyngham 17 2 Earl of Leitrim 30 0 Viscount Lafford 23 8	
Farl of Lateries 30.0	
Viscount Lifford 23 8	
Lord Templemore	
Vuccunt Bangor11 0	
Vuccount Bangor	
Barl of Kilmorey	di
Marquis of Londonderry 17.4	
Marquis of Ely21 5	8
Earl of Enniskillen100	4
Marquis of Headfort,	
Lord Holland22 C	•
Earl Russell	
Lord Ashbrook41	1
Lord Castletown104	
Viscount Gough26)
Marquis of Sligo18)
Lord Greville19	5
Lord Carew11)
Earl of Courtown11	1
Earl of Carysfort15)
Lord Ardilaun20	
Earl of Clancarty	9
Lord Mountmorris40	4
Lord Wallscourt23	0
Earl of Albemarle,21	3
Lord Harlech,19	7
Lord Harlech	0
Lord Rathdonnell16	0
Viscount Templeton	2
Duke of Abercorn12.	0
Lord Inchiquin	4
Earl of Noroury16	0
Earl of Bantry	0
Earl of Egmont20	ñ
Earl of Kenmare 12	5
Viscount Liemans 90	Ω.
Viscount Middleton	0
Marquis of Lansdowne17	0
Lord Ventry14	8
Lord Leconfield18	0
Lord Massy17	1
Viscount Southwell	2
Viscount Hawarden17	0
Lord Normanton16	7
Earl of Orkneyi9	0
Lord Muskerry	8
Earl of Portarlingtonly10	0
Earl of Ross20	7
Lord Waterford10	8
Lord Ashdown	0
Farl of Fortagen	0
Earl of Fortescue	0
Duke of St. Albans23	0
Earl of Bessborough	0
Marquis of Downshire22	0
Marquis of Drogheds12 Duke of Leinster17	5
Duke of Leinster17	7
Viscount Mountgarrett12	7
Lord Digby10	3
Earl of Grandard	0
Earl of Darniey11	1
Viscount Gormanstown26	0
Earl of Arran18	0
Lord De Clifford11	6
Earl of Lucan19	3

Many of these noblemen had passe ns. Some of them are Catho who figure conspicuously at the church gatherings. All of them are here, however, proven to have been for years ex ners. Our own excellent Governor General figures on black list as a recipient of orbitant rents to the extent of £100 of rent paid him, he had been for O'Brien nor United Ireland that lays this charge at his door, but a judicial body composed of his own political friends and appointed by an act of the Imperial Parliament of Great Britain. He is, however, no worse than the others whose names we above give to our readers. We ask them to peruse that list carefully. Every name thereon recalls some eventful even if painful period of Irish history. These names are a living evidence of apostacy rewarded, of treason honored, and perfidy decorated. That list we ask our readers to preserve Reference to it will in the trying and critical times at hand be of interest. It is itself the strongest impeachment of Irish landlordism ever drawn up, crush. ing and irresistible.

The poet Longfellow hit upon a strong ustration of the absurdity of the doc-The poet Longiellow in upon secrong illustration of the absurdity of the doctrine of predestination adhered to so pertinaciously by old fashioned Presbyterians. To a friend he wrote: "A theological quantion has just risen in my mind. question has just risen in my mind. What right has a Calvinist to get married and beget children, when, according to his doctrine, the chances are that they will go into everlasting torment? Ought he not rather to go into a monastery or a Shaker brotherhood?" PILATE'S SENTENCE.

the press a document purporting to be a translation of the sentence pronounced by Pontius Pilate against Christ. If it were an authentic document it would be an important testimony to the truth of the Gospels, as it would of itself serve to show that the Evangelists wrote with so full knowledge of the facts that they must have been ocular, or at least contemporaneous witnesses, of the facts which they narrate. But if the document is spurious, the public should be on their guard against giving to it any credit. The faith of Christians does not rest upon doubtful or spurious documents. There is a mass of undoubted ments. There is a mass of undoubted and reliable evidence to prove the truth and authenticity of the gospels, and there is no need of relying upon forgeries to vindicate the cause of Christianity.
To do so would be to furnish sceptics with an argument which they are not slow in using. They pretend, falsely, of course, that Christianity depends for its support upon spurious evidence. So far is this from being the case that there exists a line of witnesses beginning with the days of the Gospels and extending downwards during the three centuries which followed the establishment of Christ's Church, whose evidence cannot be gainsaid. These witnesses include Catholics, heretics, Jews and Pagans, and their testimony proves to demon-stration the truth of the Gospel narrative. The Acts of Pilate constitute one of these witnesses; and though these acts are not themselves extant, there is sufficient evidence to show the substance of their contents.

It was the Roman custom to preserve

the record of remarkable events which transpired throughout the Empire. For the city of Rome these events were recorded in the "Acts of the Senate" or the "Daily Acts of the People." In the provinces, the governors kept a similar record, which was sent to Rome. Eusebius, who is known to have been a correct annalist, well acquainted with the usuages of the Empire, relates usage, and that "Our Saviour's resurrec-tion being much talked of throughout Palestine, Pilate informed the Emperor of it, and also of His miracles, of which he had heard and that being raised up after he had been put to death, he was already believed by many to be a God." History, Book 3. Long before the time of Eusebius these acts were quoted by Christian writers as an undoubted testimony to the truth of important facts in the life of Christ. About the year 200, Tertullian wrote in his Apology for Christianity: "Of all these things relating to Christ, Pilate himself, in his conscience already a Christian, sent an account to Tiberius, who was Emperor then." He further states that Tiberius, "having received from Palestine In Syris an account of these things which proved Christ's divinity, proposed to the Senate that he should be numbered among the Gods of Rome. . . but the Senate rejected the proposition, because the Emperor himself bad declined this honor. Nevertheless the peror persisted in his opinion, and threatened punishment to those who accused the Christians." He adds, appealing to the pagans themselves "Search your own public records and you will find that Nero was the first emperor who wielded the sword against this religion when it rose to most prominence in Rome." The events which Tertullian here states to be mentioned in the acts of Pilate are. Christ's crucifixion and resurrection, His open appearance to His disciples, and His ascension into heaven in sight of the same disciples, to whom He gave commission preach His gospel through the world.

The learned Tertullian, a lawyer by profession, was versed in Roman law, and had access to the public records The apology which contains the above references was addressed to the Roman governors and magistrates in Africa and certainly he could not appeal wit such confidence to the reco Empire unless these records bore him out in his assertions. At that time the records were in existence, though they were afterwards destroyed or the vicissitudes through which Rome passed during the incursions of the many sacked the city.

Earlier still, about A. D. 139, Justin the Martyr addressed an apology for the Christians to the Emperor Antonia Pius, and the Roman Senate, in which he speaks of the crucifizion of Christ and some of the circumstances connected therewith. He adds : "that these things were so done you may know from the Acts made in the time of Pontius Pilate." In the same apology, further down, he appeals to these same Acts in proof of our Lord's miracles, such as healing diseases, and raising the dead to life. The Acts of Pilate were therefore an indubitable record laid up in the archives of the country, and they attested many important events in the life of our Lord, otherwise they would not have

been appealed to with such confid

by these men of learning, when they

ssing the Emperors and (ors of the Empire. On another of cited by St. Justin, namely, when held at Rome a public discus with the philosopher Cresceus. If quotation were a falsification would have been an easy matter for (Justin would not have dared to have

In the second century the Quarto mans circulated a spurious letter of Por Pilate to Tiberius, and in the third cen the Pagans made public certain spu records injurious to Carist and to Christians, but these are not to be founded with the authentic Acts of I to which Justin, Tertullian and Eus

The document of which we spot the beginning of this article is also d ent from these Acts of Pilate. It pur to be the sentence by which our Sa is condemned to death. This senter to be carried out "on the 25th Mar the 17th year of Tiberius, during the tificate of Annas and Caiaphas." it is known that Tiberius began his on the 19th August in the 14th year Christian era, the 17th year of Til must have begun on the 19th August 30: and the 25th of March of that would be 25 h of March A. D. 31 however, the closing months of th year were counted as the first ye liberius, the second being reckoned the beginning of the following the date would be 25th March A. D This date occurred an Saturday former date, 25th March A. D. 31 on day, which evidently does not agree the day on which the crucifixion place, which was Friday. This dis ancy alone would stamp the docume unauthentic, unless, indeed, the vo which is going the round of the premerely a wrong translation of the inal. An error might easily occ translating a Roman date into E unless the translator were thoro conversant with the rather compli methods of the Romans.

The day of the week of this d easily computed; for by the Calander each term of 28 years ponds in this respect with each pr ing and following 28 years. H adding 66 times 28 to 31 we obtain so that the days of the week of 31 correspond with A. D. 1879 old The 25 March 1879 falls upon 6 New Style, which was Sunday; at

As regards the precise date of C crucifizion, there exists some diffe of opinion. The most probable se be that which assigns it to 3 April 33 This date is founded on the fol considerations. St. John the I began his preaching in the 15th ; Tiberius Cæsar. This we learn fro Luke iii., 13. This would be som after 19 August A. D. 28, probably springtime A. D. 29. The bapt esus was, therefore, most probably last half of the year 29. The go St. John mentions after this fou Divine Saviour. This would bring celebration to the year 33, this bei occasion on which He was cond to and suffered death. In that ye Paschal lamb was eaten on The April 2nd, and thus the day on Christ suffered is estimated to be

April 3rd, The date we have assigned f crucifixion has a remarkable co tion in the Annals of Phlegon, a year of the 202nd olympiad urred the greatest eclipse of t which was ever witnessed. It can the sixth hour of the day, (noon) so dark, that the stars appeared sky. There was also a great earth which threw down many hou

Nicas in Bithynia."

This accords perfectly with the given in St. Mathew xxvii, 45, 51: from the 6th hour there was de over the whole earth, until the 9 . . And behold the veil of the was rent in two from the top, e bottom; and the earth and the rocks were rent," wrote about the year 125; so was sufficiently near the event scess to the most accurate info on the subject. Tertullian also that "the darkness which occu the moment of Christ's death is re in the public archives." (Apolo This was not a natural eclipse sun, for it occurred at the time full moon, when natural eclipses sun never take place. It was, th a miraculous darkness, expressly by Almighty God to manifest he he awful crime of Deicide which had perpetrated, and which Natu could not passively endure.

Let us try to look upon the this life as nought but dreams, and the misery of the trials which me upon us without repining. If v shall find little difference between fit

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ernors of the Empire. On another occasing the Emperors and Gov also the Acts of Pilate were sited by St. Justin, namely, when he held at Rome a public discussion with the philosopher Cresceus. If the were a falsification it uld have been an easy matter for Crescous to expose the fraud. Indeed St Justin would not have dared to have made such an appeal.

In the second century the Quartodecimens circulated a spurious letter of Pontius Pilate to Tiberius, and in the third century the Pagans made public certain spurious records injurious to Carist and to the Christians, but these are not to be con founded with the authentic Acts of Pilate to which Justin, Tertullian and Eusebius

The document of which we spoke at the beginning of this article is also different from these Acts of Pilate. It purports to be the sentence by which our Saviour is condemned to death. This sentence is to be carried out "on the 25th March in the 17th year of Tiberius, during the Pontificate of Annas and Caiaphas." Now, as it is known that Tiberius began his reign on the 19th August in the 14th year of the Christian era, the 17th year of Tiberius must have begun on the 19th August A. D. 30: and the 25th of March of that year would be 25.h of Merch A. D. 31. If, however, the closing months of the lat year were counted as the first year of Tiberius, the second being reckoned from the beginning of the following year, the date would be 25th March A. D. 30. This date occurred an Saturday, the former date, 25th March A. D. 31 on Sunday, which evidently does not agree with the day on which the crucifixion took place, which was Friday. This discrepancy alone would stamp the document as uthentic, usless, indeed, the version which is going the round of the press be merely a wrong translation of the original. An error might easily occur in translating a Roman date into English unless the translator were thoroughly conversant with the rather complicated methods of the Romans.

The day of the week of this date is easily computed; for by the Julian Calander each term of 28 years corres ponds in this respect with each preceding and following 28 years. Hence, adding 66 times 28 to 31 we obtain 1879, so that the days of the week of A. D. 31 correspond with A. D. 1879 old style The 25 March 1879 falls upon 6 April, New Style, which was Sunday; and the 25th of March A. D. 3! was also Sunday.

As regards the precise date of Christ's crucifizion, there exists some difference of opinion. The most probable seems to be that which assigns it to 3 April A. D. 33 This date is founded on the following considerations. St. John the Baptist began his preaching in the 15th year of Tiberius Cæsar. This we learn from St. Luke iii., 13. This would be some time after 19 August A. D. 29. The baptism of Jesus was, therefore, most probably in the last half of the year 29. The gospel of St. John mentions after this four celebrations of the Pasch observed by our 33 This date is founded on the following Divine Saviour. This would bring the last celebration to the year 33, this being the occasion ou which He was condemned to and suffered death. In that year the

sun, for it occurred at the time of the full moon, when natural eclipses of the

MOUNT CARMEL.

Whenever a dignitary of the Catholic Church is called upon to perform any of the more solemn ceremonies of the Roman ritual, it generally draws together a large and interested congregation. This proved true on Sunday, July 24, when the parish of Mount Carmel turned out in very large numbers to assist at the laying of the corner-stone of their new church. When the time for the ceremoney arrived Very Rsv. Mgr. Bruyere, V. G., accompanied by priests and acolytes, came from the preakytery and while repeating the psalms of the ritual, walked around the foundation, sprinkling it with holy water and asking God to blees the commencement of another grand temple about to be erected to His sprinking it with holy water and asking God to bless the commencement of another grand temple about to be erected to His honor and glory. Before laying the corner-stone, Mgr. Bruyere instructed and edified those present by explaining the ceremony. God's church has certain blessings for different things and performs them with more or less solematic. But

ceremony. God's church has certain blessings for diffierent things and performs them with more or less solemnity. But when we come to bless the foundation of a church, then a great event is to take place. Nothing on this earth can be done without God's special protection. Hence these extra ceremontes. The Church sends forth her ministers: their mediator between heaven and earth, standing on the first stones of a new edifice, beneath the heavenly Father, to look down upon this new undertaking, that it may be carried on in His name and redound to His honor and glory. By the use of holy water the material used in the temple becomes purified and separated from the other things of the earth, are consecrated to God in a special manner and must in the future be considered as ascred. In such a manner did Mgr. Bruyers peak in his usual happy way to the delight of all present.

The stone was afterwards placed in position with the usual ceremonies. That stone, now obliged to bear the weight of a temple and stand the storms of time to come, also received a trust, a small box containing the name of the Bishop of the diocese and priests present, the present rulers of Canada, papers and come of our day, were duly scaled and placed in the center, there to remain till time or the hand of God takes them out.

The stone is two feet square and bears

The stone is two feet square and bears the following inscription in Latin: I have loved the beauty of thy house and the place where thy glory dwelleth. Ps.

Rev. Jas. Walsh. London, then preached an interesting and eloquent sermon, taking for his text the inscription on the corner stone. We are sorry that we cannot give his sermon, as it would please your readers. Suffice it to say that in spite of the heat of the day, the Rev. Father held the attention of his audience for over half an hour, and all went away pleased and instructed. The old frame church of Our Lady of

of our Lord after having sheltere temple of our Lord after having sheltered the faithful for twenty five years. The new church will be in the Gothic

the new church win be in the Grains style. Its dimensions will be one hundred and thirty-eight feet long and fifty four wide; the tower will be one hundred and twenty feet high. The plan was given by G. F. Durand, London, and the work is being done by William Fawsett of Strathrov.

ate and the good people of Mount Carmel enjoy their temple before long, is our ardent desire.

PARNELL AND HIS CAREER.

PARNELL AND HIS CAREER.

Mr. Parnell did not enter Parliament to this suffered is estimated to be Friday, April 3rd.

The date we have assigned for the crucifixion has a remarkable confirmation in the Annals of Phlegon, a Pagan. This historian relates that "in the 4th year of the 203ud olympiad there cocurred the greatest eclipse of the sun which was ever witnessed. It caused, at the sixth hour of the day, (noon) a night so dark, that the stars appeared in the sky. There was also a great earthquake which threw down many houses in Nicæa in Bithynia."

This accords perfectly with the account given in St. Mathew xxvii, 45, 51: "Now from the 6th hour there was darkness over the whole earth, until the 9th hour... And behold the veil of the temple was rent in two from the top, even to the bottom; and the earth quaked, and the recks were rent." Phlegon wrote about the year 125: so that he was sufficiently near the event to have access to the most accurate information on the subject. Tertullian also states that "the darkness which occurred at the moment of Christ's death is recorded in the public archives." (Apology xxi.) This was not a natural eclipse of the sun, for it occurred at the time of the full moon when natural eclipses of the full moon was a natural eclipse of the full moon was a n necessary, no one can throw more force into the work than Parnell. Charles Stewart Parnell is the des-

full moon, when natural eclipses of the sum never take place. It was, therefore, a miraculous darkness, expressly caused by Almighty God to manifest horror for the awful crime of Deicide which man had perpetrated, and which Nature itself could not passively endure.

Let us try to look upon the things of this life was nought but drams, and endure the meter of 1815. This lady is the Mirst the more of the dark marker of the dark m

politics. he leaned to the Nationalist side.—Harper's Magazine for August.

A MOST INHUMAN CRIME THE BRUTAL MURDER OF ARCH.

BISHOP SEGHERS. Cruelly Shot by a Crazy Man Servant.

MEETS A MARTYRS DEATH. From San Francisco Monitor, July 20. Readers of the Monitor will remember Readers of the Monitor will remember reading in these columns last year an account of the departure of Most Rev. Charles Seghers, D. D., Archbishop of Vancouver's Island and Alaska, for the far North, in order to place missionary priests, among the Indian tribes of that remote section of the world. On that occasion he was accompanied by two Jesuits—Father Tosi and Robaut—and a man servant named Fuller—the cruel slayer of the sanctified Apostle of Alaska.

The steamer Dors, of the Alaska Com-

The steamer Dors, of the Alaska Commercial Company, arrived in this city on Monday last bringing the horrible tidings of the brutal murder of the holy Prelate who was in the midst of his Apostolic labors in establishing missions along the banks of the Yukon, in the interior of

Alaska,
Among the passengers by the Dora
was Rev. Paschel Tosi, S. J., who was
one of the two Jesuit Father who accompanied Archbishop Seghers on what
proved to be his last visit to that section
of his pastoral charge, and from Father
Tosi the Monitor has received the following account of the fearful crime which
will horrify every Catholic.

DEFARTURE FOR ALASKA.
In company with Archbishop Seghers, Alaska.

DEPARTURE FOR ALASKA.

In company with Archbishop Seghers,
Fathers Tosi and Robaut, both members
of the Society of Jesus, and an American
named Father Fuller, who agreed to act
as guide and workman, left Victoria on
July 12, 1886, for Alaska on the steamer
Angen. They arrived in asfaty at Chil Ancon. They arrived in safety at Chil-kat, the point of their debarkation. The purpose of the journey was to es-tablish missions for Christianizing the Indians. On July 19 they traveled over

the divide in a northwest direction as far as Stewart's river. There the party re-mained with the Alaska Commercial Com-pany's traders, Mayo and Harper, until September 7. The Archbishop left the September 7. The Archbishop left the station to establish a mission for the Stickeen Indians. He decided to go as far as Muklakayet, a village near the mouth of the Taunanah river. Accord mouth of the Isauanan river. Accordingly the Archbishop left Stewart's river September 8 in company with Frank Fuller—his subsequent murderer. Several several Indians were met with who accompanied them as guides Muklakayet was reached on October 24 and the party were lodged at the trading and the party were lodged at the trading and the party were lodged at the trading post, receiving a hearty welcome from the whites and Indians, to whom the Archbishop was well known. Part of this journey was made in a boat and partly by sled and dog teams. After a few week's work among the natives the Archbishop decided to push on to Nulato, 200 miles down the Yukon river. Father Tosi being in a different section of the country knew nothing of the of the country knew nothing of the further movements of the Archbishop and his party until he was horrified by receiving news of the inhuman crime at the hands of a trusted servant. HOW THE CRIME WAS COMMITTED.

From information furnished to Father
Tosi by a half-breed boy whom he con-

siders perfectly trustworthy and whe speaks English fluently, the Father learned the following account of the cruel deed and the causes which are supposed to have inspired the assassin in his helitish work. After several days' journey with the sleds, the party arrived at a deserted village thirty miles from Nulato. The Archbishop desired to push on ward to a more suitable place for a mission, and consulted with his Indian guides upon the subject. This course of procedure did not seem to suit Fuller, who grow sullen and in an angry tone told the Archbishop that he ought to ask his advice, and not that of the Indians. The Archbishop mildly replied that the Indians were to be depended upon and had experience as guides, and that he wished to go on. This resolution caused Fuller to grumble, and he began to endeavor to make the natives discontented with the Archbishop. The Indians told the Archbishop of Fuller's conduct, but he paid no attention to their complaints and decided to carry out his plan of going forward in the morning. After supper the party arranged their bedding for the night, the Archbishop sleeping between Fuller and the half-breed guide. Early next morning—Sunday, Nov. 22—about the break of day, which would probably be between 6 and 7 o'clock, the boy attates that he saw Fuller get up from where he was sleeping and sit by the embers of the fire in the centre of the hut. He was seated, looking at the aleeping Archbishop, and had a rife embers of the fire in the centre of the hut. He was seated, looking at the aleeping Arobbishop, and had a rifle under his cloak. Suddenly he arose and called to his victim to get up. Rising his head, the sight of a rifle-barrel met the Archbishop's gaze. Folding his hands across his breast in an attitude of resignation, and without uttering a word, the Apostolic Archbishop received the contents of the weapon.

contents of the weapon.

The bullet entered the left eyes, penetrated the brain and passing out at the back of the neck, and the body of the

murdered prelate lay prone on the ground in death.

The Indians—with that instinct for The Indians—with that instinct for self-preservation which is characteristic of all the human family, whether civilized or savage—immediately rushed upon Fuller and seized the fatal weapon. Then they told him that he must accompany them to the nearest Trader's station in order to give himself up into custody for the commission of the inhuman act. Leaving the publid correspondence.

was astounded at the horrible tale which the Indians told him, and when he learned that the consecrated remains were still lying on the spot where the Archbishop's blood was spilt, he immediately sent off a sled drawn by a large pack of his swiftest dogs to carry the corpse back to his dwelling, from whence both the murderer and the body of his innocent victim were subsequently disinnocent victim were subsequently dis patched to St. Michael's, where is located the chief trading post of the Alaska Commercial Company. On the arrival of the remains of the Archbishop at St. Michael's, the body was carefully incased in an air-tight zinc casket, which was then inclosed by a wooden coffin, with the view of keeping the remains until the departure of the United States revenue steamer Bear, when Captain Healy, U. S. N., (who is a personal friend and an action admirer of the friend and an ardent admirer of the deceased Prelate) will perform the sac duty of conveying the murdered Prelate's corpse to Victoris, Vancouver's Island, for interment. Faller and the witnesses will be conveyed by the same steamer to Onnalaska where the unfortunate wretch will undergo a preliminary examination before United States Commissioner Johnston, by whom he will be committed for trial, which will take place next month at Sitka.

DIOCESE OF PETERBOROUGH.

On Tuesday morning, 19th July, celebrated in St. Peters' Cathedral for the repose of the soul of the late Mr. M the repose of the soul of the late Mr. M. Dowling, father of the Bishop. His Lordship officiated, assisted by the following clergymen: Very Rev. Father Laurent, V. G., assistant Priest; Rev. Father Conway, Deacon; Rev. Father Rudkins, master of ceremonies.

On the 22ad inst. His Lordship proceeded to Toconte to meet the Bisponeral

ceeded to Toronto to meet the Bishop of Hamilton and escort him as tar as Montreat, on his way to Europe. The two Bishops, accompanied by Father Keough and Brother Dominic, took passage on the steamer Corinthian, and as the vessel was over crowded the captain very courteously left his own stat

room at the disposal of the Bishops.

Arriving in Montreal Friday evening Arriving in Montreal Friday evening, after a pleasant sail down the St. Lawrence and through the Lachine rapids, the party proceeded to the seminary, where they were hospitably entertained by the rev. Superior of the Community of St. Sulpice. Next morning after officiating in the Church of Notre Dame a delection of sent learner waited on their delegation of gentlemen waited on their Lordships, inviting them to participate in the pilgrimage to the shrine of St. Anne. Their Lordships accepted the invitation, and accompanied by six priests and about four hundred pilgrims (composed chiefly of the gentlemen who formed "the Association of the Nocturnal

formed "the Association of the Nocturnal Adorers of the Blessed Sacrament") took shipping on board the steamer Canada on Saturday evening.

This steamer had been chartered exclusively for the use of the pilgrims, who rapidly gathered around their leader, Father Marteno, on the deck, and, as the shore receded from sight, sung in unison an inspiring hymn in honor of their patron saint. After this followed a sermon and soon after the Holy Rosary intermingled with canticles of praise. ntermingled with canticles of praise. Then all prepared for confession and for the remainder of the night it was most edifying to observe the recollection, the piety, the ferror and faith of the penitents as they knelt in groups for self

ex mination, or prostrated themselves at the feet of their confessors. Arriving at St. Aune's next morning the bishops and priests celebrated Masses at the various altars and the pugrims approached the railings to re

pilgrims approached the railings to re ceive holy communion. From St. Anne's the bishops, accompanied by some of the clergy, drove to the country house of the Cardinal and paid their respects to his Eminence, who received them most cordially. On the return voyage the prayers and other exercises were continued and the Bishop of Peterboro, at the request of the Rev. chaplain, addressed the pil grims, the Bishop of Hamilton afterwards joined him in imparting the episcopal benediction.

On the arrival of the party at Quebec all went ashore for two hours visiting the churches, religious institutions and other objects of interest. Returning to Montreal the pilgrims proceeded to the church of "Bon Secours," where the Bishops said Masses of Thanksgiving and the pilgrimage was at an end. On Tuesday the 26th July, His Lordship Bishop Carbery took shipping at Montreal on board "the Parislan," which sailed for Quebec on the 28.b. The Bishop of Peterboro returned on Saturday and officiated on Sunday morning in his own cathedral, preaching at vespers on Sunday evening on the subject of the Pilgrimage to St Annes.

NEGRO CATHOLICS.

Boston Pilot.

The Rev. J. R. Slattery, Superior of St. Joseph's Mission to the negroes of the South, in Richmond, Va., has been making a brief visit in Boston. Some idea of the magnitude of the work in which he and his associates are eugaged, and in which he is trying to enlist the sympathies of Northern Catholics, may be gathered from the fact that full half of the 6,500,000 negroes of the South are practically Pagans.

practically Pagans.

Though the missionaries have many difficulties to contend with, they have already made notable headway, and have much to encourage them in the

nuns are about to open a Novitiate for the training of religious teachers for the negro children,

As our readers are already aware, the Rev. Dean Wagner, of Windsor, has undertaken the noble work of building a church and school exclusively for the use of the large number of colored people in that town. He has made an earnest appeal to the Catholic people of the Dominion for assistance and we trust each one of our readers will contribute. no matter how small the sum may be, to enable the good priest to carry to completion his truly benevolent intentions.

PASTORAL VISITATION.

HIS LORDSHIP THE BISHOP OF KINGSTON AT ST. ANDREWS.

His Lordship Bishop Cleary arrived at St. Andrews on the evening of the 13th inst, and the following day examined the children who were preparing for confirmation. In the evening in company with the paster he visited the chapel at Monck-land and Eriday morning administration. land, and Friday morning administered confination and addressed the children confination and addressed the children on the nature, importance and effects of this Sacrament. He was assisted by Rev. Fathers Corbett of St. Andrews, Murray of Cornwall, Kelly of Kingston, Leaby of Mosee Creek, and Kelly of Cornwall. This ceremony ended, about 40 of the gentlemen of the parish advanced to the sanctury, and the following address was read to His Lordship by Mr. Alexander Fraser: Fraser: To the Right Rev. J. V. Cleary, L. L. D.

Bishop of Kungston;
My Lord.—Permit us to offer to
Your Lordship the respectful greetings
of the parishioners of St. Andrew's, whom you honor by your visit. Harmon, and charity are the bonds which unite us, therefore we welcome you here to day as the representative of the true Pastor, who is always happy to learn that peace and concord exist among his fold. We are also happy to state that our worthy and esteemed priest, Rev. George Corbett, possesses our unbounded confidence; for in him we see a wise and learned guide as well as a devoted and zealous pastor. Since the parish has been guided by his wisdom and prudence, numerous improvements have been made. We have now a vestry acjoining our magnificent church, the pews are another addition, the tower and spire show for miles around that St. Andrew's church is secondary to none in the diocese. The three altars have been recently beautified by the most costly workings of art; the presbytery is quite a new building; this shows your Lordship that nothing is neglected to enhance the beauty of the church and its vicinity. The convent too has been rescued from threatening ruin,

and thoroughly repaired. These and several other improvements have been courageously undertaken and happily completed, the entire cost being about twenty thousand dollars, and we are happy to state to your Lordship, over eighteen thousand of this has been paid, while no person was ever asked to contribute more than \$15 at a time; a fact which shows tha these works have been executed with judiciousness and economy. We further state that those who might be expected to nelp in defraying these expenses did it graciously. The exceptions were few as the accounts show. During the first four years that our worthy pastor was with us, the money which he with us, the money which he received for his personal use was freely expended in these improvements, and we field that even to the last work \$200 was generously contributed. Our convent which stands to the memory of our lamented pastor Very Rev. George A. Hay, who guided us so faithfully for 40 Hay, who guided us so faithfully for 40 years, no longer reproaches us with its empty walls. Its re opening was the first object of your pastoral solicitude in coming to the parish eix years ago, when you honored us with your first visit. To your Lordship we owe the presence among us of the Reverend Sisters of the Congregation de Notre Dame, who are cultivating the minds and forming the hearts of our children to virtuous and useful lives. We children to virtuous and useful lives. We children to virtuous and useful lives. We here bear willing testimony of their zeal and readiness at all times in helping our esteemed Pastor to teach the christian doctrine in the parish. Your Lordship, who has always manifested a great interest in the cause of education, will learn with gladness that our worthy pastor's zeal is not confined to our convent home. His gladness that our worthy pastor's zeal is not confined to our convent home. His regular visits to the various schools in the parish prove that his unlimited interest in the religious and moral training of youth is exercised towards all. With your Lordship's kind approval of these happy results of things, we sincerely desire that the coming years may be as prosperous as the past. Permit us to wish Your Lordship many years of health to work in the Divine Master's vineyard, good and faithful subjects, whose united prayer is that God may bless Your worthy Bishop and bestow countless graces on his many undertakings.

bestow dundertakings.

Signed on behalf of the parish:
SAMUEL MOINTOSH,
JAMES FRASER,
ALLONEY, EDMUND MALONEY, ALEX K. McDonell, ALLAN McDonell,

DUNCAN MCDONELL.

DUNCAN McDONELL.

His Lordship repited to the address in most familiar terms, expressing the sincere pleasure he felt for the warm and generpleasure he felt for the warm and generous sentiments it contained. He declared himself highly pleased with the successful way in which everything pertaining to the Church's improvement was executed. He highly approved of the manner adopted for paying the expenses of these improvements, as it in no way burdened the faithful. It was a system he wished to see organized in every parish.

He said he was glad to find the parishioners appreciating the labors of the Rev. ladies of the congregation whom he has established in four places in the diocess, and wished to have them established in every place suitable for them, throughout

selves by holy vows, besides sacrificing all for the children's welfare.

Obedience must be, or society cannot exist; children must obey their parents and teachers who are guided by their pastor. Their pastors obeys the Bishop who is subservant to the Sovereign Pontiff.

is subservant to the Sovereign Pontiff.
The Pope himself must obey the Canons of the Church. Nothing disturbs the peace of a family more than a disobedient child, but one who performs well his daily occupation—his duty—is working for God, while he obeys His voice in his superiors. As a magnificent tree owned by one man is admired by all who see it, so a good child is not only the delight of his parents, but of all who know him. He encouraged them to entertain a grateful remembrance of their deceased pastor, Very Rev. Father George Hay, and to pray for him. He said his first vist to St. Andrews, six years ago, delight el him and each succeeding visit was equally agreeable. Andrews, s'x years ago, delightel him and each succeeding visit was equally agreeable to him. There was nothing to disquiet him when he came among them, and he always felt quite at home with them. He said he was greatly pleased to hear that peace and concord reigned in the parish and hoped it would long continue. That it might be preserved, he invited parents to bring up their children good, industrious, useful men and women, to accustom them to their children good, industrious, useful men and women, to accustom them to home labor, and if submissive at the fireside, they would be docile to the church. His Lordship asked God to increase this great happiness, and gave his Episcopal Benediction.

OBITUARY.

Mr. Daniel O'Neail, South Dumfries. We regret very much to be called upon to chronicle the death of this upon to chronicle the death of this worthy pioneer of Catholicity in the county in which he died. In the early days he was one of the few belonging to the old faith who sought a home in that the old faith who sought a home in that section of Ontario where Catholics were few and far between and it was seldom the presence of a priest could be obtained to say mass and bring a blessing to his scattered children in the faith. The late Daniel O'Neail was one of the foremost at all times in furthering every movement for the advancement of our holy faith. An ardent Catholic himself holy taith. An ardent Catholic himself he ever wished to forward the interests of holy church. He leaves a large and much respected family to mourn his loss, one of whom is Thomas O'Neail Esq., who has held the position of Mayor of Paris, being at the same time one of the most prominent business men of the town. The death of Mr. O'Neail occurred on Sunday 30th ult, and the funeral took place last Tuesday. He was in the 90th year of his age. We extend to the surviving members of the family our sincere condolence. All who knew sincere condolence. All who knew Daniel O'Neail will fervently offer a supplication to our divine Lord to have

Miss Annie Cahill, West Lorne. Death does not respect our loved ones. It strikes with an impartial hand, stills forever the greatest joys of life and leaves us to sorrow and grieve. Such is true of the subject of our notice who died on 23rd ult, at the residence of her father, Thomas Cahill. This amiable young lady won the hearts of all who knew her by her gentle manners and loving Christian nature, and her death cast a shadow of gloom over the whole community. The heartfelt sympathies of her acquaintances and friends are tenderly accorded to the mourners, and may God in His mercy heal the wound which He has made, and comfort them in their affliction. May she rest in peace.

Mrs. A. J. Comiskey, Ingersoil. true of the subject of our notice who

Mrs. A. J. Comiskey, Ingersoll. Mrs. A. J. Comisacy, Ingersoil.

Died, at Ingersoil, on the 25th inst.,
Mrs. Ann Jane, relict of the late Edward
Comiskey, at the residence of her son,
T. P. Comiskey, after an illness of over
turee years' duration, at the age of sixtynine years and eleven months. Mrs. nine years and eleven months. Mrs. Comiskey was born in Newry, Ireland, in 1819 and came to Canada with her parents and settled here in 1841. She shortly atterwards was married to Mr. Edward Comiskey, a native of County Meath, Ireland. They lived about a mile and a half north of Ingersoll. Mr. Comiskey died in 1876, and Mrs. Comiskey has lived with her son nearly ever since. She had a family of five children, three sons and two daughters, all of whom survive her. The funeral took place on Wednesday, the 27th, the services at the church and grave being conducted by the Rev. Father North—graves.

graves.
Mrs. Ellen Roche, London. Mrs. Ellen Roche, London.

At the family residence, 246 Grey st., on July 29th, occurred the death of Mrs. Ellen Roche, wife of Mr. John Roche, in the 46th year of her age. Mrs. Roche was the eldest daughter of the late Mr. Denis McCarthy, one of the most respected of London's residents. The deceased lady was remarkable through life for her sincere and ardent faith, and kind disposition to all with whom she was acquainted. She leaves a husband and a young family to mourn the loss of a good and faithful wife and mother, to all of whom we extend our sympathy. The funeral took place on Monday from St. Peter's Cathedral and was largely attended. May the Lord have mercy on her soul. her soul.

Mrs. Mary O'Neil, London.

Mrs. Mary O'Neil, London.

On July 26th occurred in this city the death of an estimable Catholic lady, Mary, wife of Mr. Patrick O'Neil. She was in the 51st year of her age. By all who knew her she was much respected for her very many amiable qualities. She was truly a fond and faithful wife, a good mother and a charitable and kindly neighbor. The funeral took place on Thursday from St. Peter's Cathedral, and was one of the largest which has for some time taken place in London. We tender our sincere condolence to the family and relatives.

— Requestat in pace.

The tenants on Mr. Webster's Nicho-town estate (county Kilkenny) have an granted an abatement of 25 per it, on their rents. Mr. Thomas Hunt, kimount, Kilmas thomas, is the agent

returning the diocese of Maitland, netralia, for the diocese of Maitland, and Rev. Patrick's; Rev. Hward O'Keeffe, Mullinavat; Rev. John Falshe, Tullaberin, for the diocese of leavy; Rev. Thomas McKenna, Donnaman, for the diocese of Wellington, lew Zealand; and Rev. Patrick Flannam, Relyna, for the diocese of Maitland, metralia.

Queen's County.

The evictions have proved an unprofit shie bit of business for the Governor General of Canada. Disaster in his farmonsing at Luggacurran, ruinous wages to the "emergency" gang for care taking the graves of the eattle he sent them to make a profit out of, howle of exceration tracking his footsteps in the country he governs and extravagant law costs to maintain his section at home—these are the circum-tensor under which the evicting landlord new figures before the country. Take his costs. A few days ago, three ordinary while seems on of ejectments against tensors of his. A defence in secondance with the "Plan of Campaign" policy was entered in the provider of some excelling point like one of the many that gave the quietus to his previous efforts in the Superior Courts, hired the leader of the bar, Mr. Walker, to conduct his cases. If, Walker's fee cannot be less than a hundred guiness for appearances in these masses, that an ordinary barrister would infine to argue at a cost of not so many shillings. Lord Lanadowne won't make rejection pay.

Louth.

On Saturday, July 21, a meeting was held in the Mayoralty Rooms, Drogheda, for the purpose of adopting measures to ferm a Defence Fund for the tenants of Lord Massereene, who have adopted the Plan of Campaign, and to sustain them in their efforts. The Rev. Mr. McKee, P. P., Tenure, presided, and opened the proceedings by a lucid and argumentative address, in which he described the excessive rents paid by the tenants, and the struggle for bare exister on in which their lives were ceaselessly engaged. The Rev. J. Book, U. C., Tenure, next addressed the meeting. Mr. James Everitt, P. L. G, suggested the propriety of asking the Contral Executive of the National League to allocate a grant of money to the tenants, and afterwards an appeal to be made to the people. After some further discussion it was arranged to ask Mr. Wm. O'Brien, M. P., to visit the place and address a public meeting. The proceedings then ended.

Kildare.

Carlow. On Tuesday, July 5th, Baron Dowse opened the Assise Commission in Carlow. Addressing the grand jury, he said he was glad to be able to inform them—and he believed it was a very usual announcement—that their labors at the present assisss would not be very much. There were only two unimportant bills to go before them.

At Conna Petty Sessions, on July 1st, lichael Donovan, an evicted tenant of Michael Donovan, an evicted tenant of Mr. Pope's property, in that district, was charged with attempting to stab with a pitchfork Patrick Scanell, a laborer on his evicted farm. Donovan was evicted in November last, and has since been living in a National League hut. Information made by Scanell, declared that Donovan would have stabbed him, but for the wife of the latter. The accused was sent to jail for a month.

At Mallow Patty Sessions on July 5th

necessed was sent to jail for a month.

At Mallow Petty Sessions, on July 5th, John Burke and his sister Margaret were charged with assaulting a bailiff named Beland, on the occasion of the eviction of the defendant's father, from his holding at Mounteagle. John Burke was sentenced to a month's imprisonment and his sister was fixed £1. The charge of assault brought by Miss Burke against Beland was dismissed.

The parliamentary representatives of the county of Cork, have issued a circular convening a meeting of the clergy and

the county of Cork, have issued a circular convening a meeting of the clergy and representatives of the National Leagues of the county, to consider the best means of counteracting the eviction proceedings

Limerick.

Limerick.

Mr. Justice O'Brien, in opening the Limerick City Assizes, on July 8th, congratulated the GrandJury on the freedom of the city from crime, and expressed the wish that its prosperity may be commensurate with so gratifying a state of things, which it is not, by a long way.

Mr. Justice Johnston also congratulated the County Jury in a similar strain. The City Grand Jury subsequently adopted a resolution protesting against the Coercion Bill as harsh and excessive, and declaring that the peaceable condition of the country did not warrant so diastic a measure; and they expressed the conviction that the true remedies for Ireland's grevances were ameliorative land

county.

On July 1st, a farmer's wife named Mrs. Kennedy went to bathe in a lake adjacent to her residence, at Moyree. She was first to enter the water, where she disappeared immediately to the horror of her companious, who raised an alarm which brought the police to the locality. They dragged the lake, and discovered the body some hours subsequent to the sad event, which is intensified by the fact that Mrs. Kennedy had scarcely passed through the honeymoon of her married life.

It is stated by the London Standard

of her married life.

It is stated by the London Standard that the Government intend to give immediate practical effect to the Goer c'on Act, when it becomes law, by "proclaiming" the counties Cork, Kerry, and Clare. Why they should portions of Kerry seems somewhat intelligible; but what pretence they can have for pouncing upon Cork and Clare is an unfathom able mystery. There is mere crime in one small English electoral district than in the whole of these two large counties put together, as the Quarter session courts eloquently tell.

Cavan-

Cavan. At the hour of 10 o'clock, on the night of July 6th, a fife and drum Orange party halted on the public road, immediately beneath the windows of St. Patrick's College, Cavan, and played "Kick the Pope" and "The Boyne Water," with the evident intention of disturbing and insulting the priests of the Kilmore dioceses, who were in the College on a spiritual retreat.

opiritual retreat.

On July 7tb, Mr. Justice Lywson opened the Commusion for the county in Cavan. The Grand Jury having been re sworn, the Judge in addressing them, said that he was glad to observe that their duties were of a light description. There were only three unimportant caves to go before them; and these called for no particular observation.

Monaghan.

We regret to announce the death of one of the oldest and most venerated clergymen of the diocese of Clogher, the Very Rev. Canon McCluskey, who departed this life, on Wednesday, July 6th, after a life devoted to God and his people. He was the foster-father of patriotic sentiment in the county Monaghan. The venerable clergyman died, at his residence, in his parish at Aughnamullep East. He used to say that Sir Charles Gavan Duffy, who was his cousin, was named Charles after him. His burial took place on the 6th instant, from the parish church, which was crowded not only by his flock, but by the clergy of Clogher and the adjoining dioceses.

diver with a described the excessive rents paid by the tenants, and the struggle for bare exister ce in which their lives were ceaseleasly engaged. The Rev. J. Bock, U. C., Tenure, next addressed the meeting. Mr. James Everitt, P. L. G., suggested the propriety of asking the bailiffs who were to execute a number of contact a grant of money to the tenants, and afterwards an appeal to be made to the people. After some further discussion it was arranged to ask Mr. Wm. O'Brien, M. P., to visit the place and address a public meeting. The proceedings then ended.

On Thursday, July 7th, Justice Harrison opened the Commission of Assize for the county of Kildare.

On Thursday, July 7th, Justice Harrison opened the Commission of Assize for the county of Kildare, at Nasa. Addressing the grand jury, he said—'Gantlemen of the Grand Jury of the county of Kildare, at Nasa. Addressing the grand jury, he said—'Gantlemen of the Grand Jury of the county of Kildare, at Nasa. Addressing the grand jury, he said—'Gantlemen of the Grand Jury of the county of Kildare, at Nasa. Addressing the grand jury, he said—'Gantlemen of the Grand Jury of the county of Kildare, at Nasa. Addressing the grand jury, he said—'Gantlemen of the Grand Jury of the county of Kildare, at Nasa. Addressing the grand jury, he said—'Gantlemen of the Grand Jury of the county of Kildare, at Nasa. Addressing the grand jury, he said—'Gantlemen of the Grand Jury of the county of Kildare, at Nasa. Addressing the grand jury, he said—'Gantlemen of the Grand Jury of the county of Kildare, at Nasa. Addressing the grand jury, he said—'Gantlemen of the Grand Jury of the county of Kildare, at Nasa. Addressing the grand jury, he said—'Gantlemen of the Grand Jury of the county of Kildare, at Nasa. Addressing the grand jury, he said—'Gantlemen of the Grand Jury of the county of Kildare, at Nasa. Addressing the grand jury, he said—'Gantlemen of the Grand Jury of the county of Kildare, at Nasa. Addressing the grand jury, he said—'Gantlemen of the Grand Jury of the county of Kilda across the readway. Great inconvenience to the evicting force was the result. Large crowds assembled, and during the eviction proceedings collisions were on several occasions imminent. The police seemed disposed to create a disturbance, their conduct being more or less aggressive towards the people. Through the tact of Mr. Townsend, R. M., no unpleasant consequences ensued. Mr. Sheeby, M. P., and the Rev. Mr. Egan were present, and the former addressed the people in the evening. vening.

Ill Temper

Ill Temper
Is more rapidly improved by relief from
physical suffering than in any other way.
Step on your friend's corn and the
impulse to strike is strongest. Putnam's
Painless Corn Extractor, by quickly and
painlessly removing them, insures good
nature. Fifty imitations proves its value.
Beware of substitutes. "Putnam's," sure,
safe, painless.

Promnt Results.

"I was very sick with bowel complaint, Two physicians did me no good. I tried other medicines but all was no use until I tried Dr. Fowler's Wild Strawberry The next day I was like a different man. Geo. H. Peacock, of Stroud, Oat.

If tacked with cholera or summer complaint of any kind send at once for a bottle of Dr. J. D. Kellogg's Dysentery Cordial and use it according to directions. It acts with wonderful rapidity in subduling that dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine cays it acts promptly, and never fails to effect a thorough cure. Broken Down.

Broken Down.

"After suffering with dyspepsia, kidney disease, loss of appetite and pain in the head until discouraged, I heard of B. B. B., took two bottles and am happy to say I feel as well as ever." Mrs. Rufus E. Merry, New Albany, N. S.

Dr. J. D. Kellogg's Dysentery Cordial is prepared from drugs known to the profession as thoroughly reliable for the cure of cholera, dysentery, diarrhos, griping pains and summer complaints. It has been used successfuily by medical practitioners for a number of years with gratifying results. If suffering from any summer complaint it is just the medicine that will oure you. Try a bottle. It sells for 25 cents.

The history of the brief but gallant struggle made against Eaglish tyramy in the close of the last century is now known to most Irishmeo, and possibly most of all to Wexfordmen. The part which our forefathers played in that memorable fight is one of the highest records in our history, and it is no exaggeration to say that our people to-day look back upon those exciting times with mouraful pride, if not in some instances moved by feelings of pardonable emulation. The Rev. Father Kawangh, a well known and distinguished Wexfordman, in his able history, says the Insurrection of '98 may be said to have commenced with the attack on Nasa, which was, in the month of May, 1798, garrisoned by 400 of the Armsgh Militia—the insurgent forces consisting of about 1000 men, rudely armed. It is needless sere to recount the deeds of horror and of wanton crime that had driven the persecuted peasantry to the dreadful arbitrament of the sword. Most of our his tories concur in stating that to drive the people into rebellion was the sole object of the British Government; and so completely had they handed the peasantry over to the ruthless savagery of the Orange Yeomen, during the preceding six month, that, by May, the arrangements of the Castle were perfect for the enactment of that dreadful drama. From that period down to the close of the year, I reland was convulsed by all the miseries of civil war, darkened by the crimes of the soldiery, but marked on the part of the insurgents by act of the regular soldiery. Wexford kept the first rude onest against the solid front of the regular soldiery, Wexford kept the first rude onest against the solid front of the regular soldiery, Wexford kept the first rude onest against the solid front of the regular soldiery, Wexford kept the first rude onest against the solid front of the regular soldiery, wexford kept the first rude onest against the solid front of the regular soldiery, wexford kept the first rude one tales that have been told, again and sound have been mater tally altered. We aim not

particisms in a more practical cutilization has prompted the people to turn the sword into a ploughshare, something may be gained by turning over those and pages of human history wherein are recorded examples of self-denial and self-sacrifice examples of self-denial and self-sacrifice such as few countries and few peoples may boast. But should they fail to inspire noble sentiments in our countrymen, we can at least claim the excuse of Moore, who claimed, as he shrunk in horror from those tales of blood and villainy:—

"The stranger shall hear thy lament o'er his plains;
The sigh of thy harp shall be sent o'er the deep;
Till thy tyrants themselves, as they rivet
thy chains,
Shall pause o'er the song of their captive
and weep."

A GENEROUS YOUMAN.

"Servata Fides" writes:—After a few years it will be difficult to have any reliable tradition about the "Rebellion," as the sons and daughters of the actors of that period will have all passed away. I am very glad to say that all the "Yeos" were not given to killing their neighbors in cold blood, as many instances are on record of megananimous conduct when they could have acted otherwise. A case in point. A neighbor of mine, long since dead, told me that, in '98 he was about two years old, his home being convenient to the road. A band of Yeomen cavalry came riding by. His father took him up in his arms and ran out of, the house down a boreen (or lane) to a bog that was covered over with fuzz, where he screted himself and child until the cavalry should pass. All the time the child (with being carried off so quickly), kept crying in the father's arms. True enough, the Yoomen searched the house for any males that might be there, and finding a man's hat on the table, they concluded the owner of it had field, and, suspecting the covert just mentioned might be has hiding place, the whole corps galloped into the "knocks" of bushes, and commenced slashing right and left with their swords—cutting off tops of bushes and stabbing here and there through the dense fuzze in hopes to meet with their victim. About this time the child fortunately ceased crying. The father, thinking, every minute, he would be discovered and out into pieces,—himself and his young off-apring,—parental affection caused the tears to see well up into his own eyes. The dropping of the tears on the child's face had a

conting chec, and at this memori it fell nelsey. Suddenly one of the troop cut the bush over his head, and, at the same time, bending down and seeing the mac in tears, whispered nurriedly:—"Lie close!—if I pass you another won't." The same trooper at once called aloud to his companions to come away, as "there was no damned rebel there."

UNERQUITED SERVICES.

Mr. Richard Arnold, grandson of William Arnold, writes:—"In the village of Kileshea, county Wicklow, there lived a family named Arnold in 1798, comprising three brothers, William, John and Richard, two sisters, Elen and Margaret. William married and had five children. John shouldered his pike in those troublesome times, when one day he and his comrades were met by a Protestat neighbor named David Edge. His comrades were for putting Edge to death, but one of the Arnolds saved him, and at the same time Arnold and another were taken prisoners. When they were coming through Glepealy his comrade lost courage, but young Arnold tried to brace him up and told him 'to die like a marp,' when, forthwith he jumped across Genealy river, and escaped. Arnold was marched on to Wicklow town and got a mock trial. To the credit of David Edge be it said, he came when he heard Arnold was taken, to give evidence to prove how he had saved his life. The prosecuting counsel simply said it was men who had such a power that they wanted, and the judge entirely agreed with his remarks. A packed jury found him guilty of high treason, and he was hanged in a few hours after. Then the bloodthirsty vilains saked iff there were any more of these Arno d." They were soon informed trat William and his family were in the father's place in Kileshea, and, accordingly, the Youmen went thither with the keen cent of blood-hourds. Avnold had e c.ped, and when they could not find him they burned bis whole place and gave he led not of the said, he came were any more of these Arnold villes have dealed them. There was a sorg composed on that occasion which tells the whole history of this. I often heard m

The Battle of Horetown.

Thomas Canning, of Hayestown, originally of Bannow, used to relate that after the battle of Horetown some seventern of the insurgents got into the p und; they had all firearms, but were short of ammunition. About threten of the Yeoman cavalry spied them and soon they were apprised of the news by a young man about eighteen years of age, who cried out "The cavalry are coming." The answer of his friends was—"We know they are, but what can we do; we have not The answer of his friends was.—"(We know they are, but what can we do; we tave not a grain of ammunition." "I have one round," he said, "and with that I'll take down the captain." They replied—"If you fire, we shall get no quarter." "Fire or not," he said, "you will get no quarter, so I'll take him down any way." He posted himself near the gatewsy, and as the cavairy were coming along, he fired and lowered the captain, whereupon the rest of the Yeoman turned and fied. "Now boys," he said, "as we are out of ammunition 'tis better leave here," so he crossed the fields but was not gone far when he was pursued by two Hessians. He threw away his gun and took up a pike from beside a dead insur.ent. With this he faced the enemy; he killed both the Hessians and then pursued his way. He said he was from the Barony of Forth, but never gave his name.

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An old physician, retired from practice, having had placed in his bands by an East ludia missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Luog Affections, also a positive and radical cure for Nervous Debility and all Nervous Compiants, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering sellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desie it, this recipe, in German, Freuch or English, with full directions for preparing and using, sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

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AUG 6, 1887.

To the Very Bev. Dr. Newman,

On the 77th Anniversary of his Birthday, Feb. 21, 1878.

any were the years, how dark the Of wandering spent in labyrinthian ways, When 'mid 'the stammering lips' of error

back ugh the dim paths of error's drear With trankful heart on the light touch rched desert to the truta's well ast thou first to me, the morning

gieam ucifer, to herald light's full stream, new a generation more has sued mers and winters on they blanche

No pipe for fortune's fingering touch to play God-given o'er minds of men thine only sway.

So dweit of old the Angel of the School. And drew for the afterworld a peerless rule Amid the humble the, who now Wears truth's full corolet upon his brow. So echoed once afar by Afric's main His voice who told of Christ's unending wigh present gloom he saw the future

In tranquil age as tempest-troubled youth
The same strong witness of all conquering
truth.
T. W. ALLIES.

By the Paulist Fathers. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

FIVE-MINUTE SERMONS

FOR EARLY MASSES

EIGHTH SUNDAY AFTER PENTECOST. "And the lord commended the urjust steward for as much as he had done wisely: for the children of this world are wiser in their generation than the children of light."

The Gospel which you have just heard, The Gospei which you have just heard, my brethren, is somewhat hard to understand at first. Here we have an example of the most flagrant kind of dishonest dealing, and of cheating an employer, and yet we read in the words of the text that "the lord commended the unjust steward for as much as he had done wisely." for as much as he had done wisely."

Isn't this a little strange, and contrary to
what we call our modern enlightened notions of right and wrong?

Let us examine the case carefully and see.
And, first, we must not make a mistake
about the words. We might at first sight
easily think that "the lord" means the
Lord Jesus Christ; but it really means the
lord the master, the employer of the Lord Jesus Christ; but it really means the lord, the master, the employer of the unjust steward, about whom Jesus Christ is speaking. That bad, crafty fellow had been cheating his master, and perenading and assisting other people to cheat him also, so as to get them on his side, and have some friends to go to when he should be turned out of his place. And he certainly had done his bad work very cleverly; he had laid his plans very well, and hat taken a great deal of pains about them. There wasn't any doubt about that. And the lord, or, as we should say nowdays, his employer, when he found it all out, could not help admiring the shrewdness of the sharp practice on the part of his steward, even though he must condemn its dishonesty. He "commended" him—

that is to say, praised him for his worldly wisdom and cleverness. I fancy he might have said: "Ah! the sharp, cunning rescal! What pains he took, and how shrewd he was, in making friends for himself with money. I wish nself with money. I had only half as much honest clever-ness in managing my honest business. I should be a rich man in no time!" You should be a rich man in no time!" You see, my brethren, his employer did not praise the steward for his honesty, or for his faithfulness, but only for his shrewdness. And then Jesus Christ finishes His parable by saying: "for the children of this world are wiser in their generation than the children of light," And is not this type meaning the children of the child tion than the children of light." And is not this true, my brethren? Do you not see and feel every day that the 'shildren of this world," that is, those who live for this world alone, and place all their happiness and hope here below, are far wiser in their own way, and among their own cort, than good people are? See how men slave and toil and cheat and lie and steal, and sometimes murder, to get a little money, a little of the riches of this earth. How much trouble do good people take, or how much self denial do they suffer, to gain the riches of heaven? See how orafuly wise the unjust steward was to get friends for himself, to receive him and give him a home when he lost his place. How much wiedom do we show to get for ourselves true friends, and to make sure of a heavenly home when we die? This is heavenly home when we die? This is what Jesus Christ means: bad, wicked people put us to shame by the cleverness they show, and the pains they take to win earthly goods, while we do not mani-fest half the wisdom, or take one-fourth the pains to win a heavenly reward. We

could very well take pattern by bad men in this regard. We know that heaven is better than earth, and yet how many really strive harder for heaven than for "Make unto you friends of the mammo "Make unto you friends of the mammon of iniquity," Yes, use the riches God has given you, be they much or little, to get use friends with. Give alms to God's poor; help to pay the church debt; have Kasses said for the holy souls in Purgatry; do something for Catholic schools, Taus you will gain friends indeed—friends before God's throne—friends who, when you fail, shall "receive you into everlastingd wellings."

What Is It? Not a snuff, powder or liquid, but a pre-paration peculiar to itself. Easy to use, pleasant in effect, Nasel Balm will posi-tively ure Cold in the Head, Catarrh and kindres disorders.

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DR. LOW'S PLEASANT WORM SYRUP is a safe and teliable worm remedy for all worms officing children or adults.

To the Very Bev. Dr. Newman. On the 17th Anniversary of his Birthday, Feb. 21, 1878. Full forty years have passed since words of

First woke in me the thought of things nany were the years, how dark the Of wandering spent in labyrinthian ways, When 'mid 'the stammering lips' of errors ce alone seemed clear, thy accents

bold.

Now in the retrospect of life, I trace in them the gently guiding hand of grace, And from the garden of the Church look back.

Through the dim paths of error's dreary With trankfol heart on the light touch which led From the parched desert to the truth's wellwast thou first to me, the morning

gleam of Lucifer, to herald light's full stream, And new a generation more has sued Summers and winters on they blanched Star after star has passed from us, but thine Stands in its zenith still, with pure bright anine: And through the fruitful years of riporepose Thy life's full beauty yet upon me grows. I see the character the card fareaw, Whose fearless conscience is his life's deep Whose fearless conscience is his life's deep

No pipe for fortune's fingering touch to play God-given o'er minds of men thine only

So dwelt of old the Angel of the School.
And draw for the afterworld a peerless rule.
Amid the humble humblet he, who now
Wears trulb's till corot et upon his brow.
So ceboed once afar by Afric's mail.
His voice who told of Christ's unending

When nation's failing 'neath the Northern Through present gloom he saw the future Beyond Augustine's years thou fivest still Unchanged in powerful word and stead(as wil): In trapquil sge as tempest-troubled youth
The same strong witness of all conquering
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T. W. ALLIES.

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I had only half as much honest cieverness in managing my honest business. I should be a rich man in no time!" You see, my brethren, his employer did not praise the steward for his honesty, or for his faithfulness, but only for his shrewdness. And then Jesus Christ finishes

"Inasmuch," says Professor Tyrds!,

"as a desperate gamester, miscalled a statesman, has chosen to invoke ignorant foreign opinion against the instructed opinion of his own countrymen, it is worth showing that American opinion is not entirely on his side."

This is intended for Mr. Gladstone, who for himself with money. ness in managing my honest business. I should be a rich man in no time!" You see, my brethren, his employer did not praise the steward for his honesty, or for his faithfulness, but only for his shrewdness. And then Jesus Christ finishes His parable by saying: "for the children of this world are wiser in their generation than the children of light." And is not this true, my brethren? Do you not see and feel every day that the 'children of this world," that is, those who live for this world alone, and place all their happiness and hope here below, are far wiser in their own way, and among their own sort, than good people are? See how men slave and toil and cheat and lie and steal, and sometimes murder, to get a little money, a little of the riches of this earth. How much trouble do good people take, or how much self-denial do they suffer, to gain the riches of heaven? See how crafully wise the unjust steward was to get friends.

Taus you will gain friends indeed—friends before God's throne—friends to intercede for you in heaven—friends who, when you fail, shall "receive you into everlast-ingd wellings."

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A SCHOOLMASTER VERY MUCH

Catholic Review

Catholic Review.

Professor Tyndall is an Irishman. He is what is called a scientist in physical science. Up to a certain point he is an entinert man. But science is not always at home, even among its professors. Nature is always true to itself, but the professors who would speak fornature are apt to go wrong, and this is as true of Tyndail as of the colored clergyman who moved that "de sun do move."

Professor Tyndall, like Professor Gold.

moved that "de sun do move."

Professor Tyndall, like Professor Goldwin Smith, has a weakness for dabbling in everything. Many so-called scientists suffer from the same complaint. Richard R Proctor is one of them. Now, if these numerous and worthy gentlemen had only the honesty and modesty to attend to their own business, they would better themselves, and might possibly benefit the world. Politics is a practical science of its own order. When the every-day phil osophers, Henry George, for instance, undertake to tell us, men of reason and of some knowledge, what we should do or not do in politics, practical men smile or frown.

frown.

Professor Tyndall has set his scientific head dead against his own country and people. All well and good. The Professor is entitled to his own opinion, however false a scientist he may be. But it is a personal mistake for him to dictate, and all people of his class and kind have a weakness for dictating. It is the "school-master abroad." None better than a worthy school master—in school. Abroad, whether he calls himself a celentist or a teacher of the allohabet, he is not to wanteacher of the alphabet, he is apt to wan-der. The world is too large and wide a class room for the mere professor to reguclass room for the

But Mr. Tyndall, Mr. Herbert Spencer and the rest of them, are auxious to reform the world on their own personal and particular plans. A most worthy purpose, provided that they could only ac complish it. But after all it is a big world, composed of many men and many minds, and not all the reformers agree as to how to go about the grave business of

There is at present a grave question of reformation in Ireland. That is no new, nor is there any news to all of us over here as to the attitude of the American nere as to the attitude of the American people and the American press on the Iri-h question. We have simply one voice in condemnation of the Cyercion Act and in favor of local self-government

Act and in favor of local self-government for Ireland, otherwise known as Home Rule That fact comes home to the whole people of the United States, quite outside of those who are of Irish blood or birth. Yet Professor Tyndall writes to say that he has received letters from "all parts of America" on the Irish Home Rule question, and they all recommend the utmost resistance to Mr. Gladstone's policy.

To speak frankly, we believe Professor Tyndall is going very far out of the way

This is intended for Mr. Gladstone, who has been premier of England thrice. Mr. Gladstone is a statesman. He does not profess to be a scientist. He can easily afford to stand such aspersions from a man gone astray. Can Mr. Tyndall? It matters little whether he can or cannot. He gives his own measure and weight in writing in such a rabid style. And there are your scientists!

Catarrh, Catarrhal Deafness, and Hay Fever.

cheat and lie and steal, and sometimes murder, to get a little money, a little of the riches of this earth. How much trouble do good people take, or how much self denial do they suffer, to gain the riches of heaven? See how oraitly wise the unjust steward was to get friends for himself, to receive him and give him a home when he lost his place. How much wiedom do we show to get for ourselves true friends, and to make sure of a heavenly home when we die? This is what Jesus Christ means: bad, wicked people put us to shame by the cleverness they show, and the pains they take to win earthly goods, while we do not manifest half the wisdom, or take one-fourth the pains to win a heavenly reward. We could very well take pattern by bad men in this regard. We know that heaven is bester than earth, and yet how many really strive harder for heaven than for earth?

"Make unto you friends of the mammon of inlquity." Yes, use the riches God has given you, be they much or little, to get tue friends with. Give alms to God's throne—friends to intercede for you in heaven—friends who, when the control of the process of little god the discussion of the god has before God's throne—friends to intercede for you in heaven—friends to intercede for you in heaven—friends to intercede for you in heaven—friends who, when the control of the process of the god has given you; be they much or little, to get the first of the process of the state of the process of the regular practitioner are benefited, while the patent medicines and other advertised curse never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once control of the sum of the process of the process

Thus you will gain friends indeed—friends before God's throne—friends to intercede for you in heaven—friends who, when you fail, shall "receive you into everlasting dwellings."

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Dr. Low's Fleasant Worm Strup is a safe and cliable worm remedy for till worms in ting children or sdults.

Samp.—Scientific American.

What Toronto's well-kuown Good Samaritan says: "I have been troubled with Dyspepsia and Liver Complaint for over 20 years, and have tried many remedies, but never found an article that has done me as much good as Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure."

Chara E. Porter.

Peter Kieffer, Bufialo, says: "I was badly bitten by a hone a few days ago, and was induced by a friend who with nessed the occurrence, for try Dr. Thomas' Eclectric Oil. It relieved the pain almost immediately, and in four days the wound was completely healed. Nothing can be better for fresh wounds.

A HEBOIC NUN.

In presence of all the French troops guarding the capital of Tong-quia the Governor General recently bestowed the Gross of the Legion of Honor on a nur, Mother Mary Teresa, Superioress of the Sisters of Charity in that empire. The troops were drawn up in the little pleza of the city in a square surrounding a pat form on which was the Governor General and his staff. When an aide de-camp was sent to bring the nun he found her in the hospital consoling a soldier who was having his leg amputated. She refosed to leave the bedside until the operation was completed, and then followed the officer to the square, where she was received by the General in person and led up to the platform amid the joyful exclamations of the soldiers. The General then commanded silence, and in a solemn and impressive

soluters. Ind of a solution and impressive solutions and in a solution and impressive tone addressed her as follows: "Mother Mary Tersas, when you were twen y years of age you received a wound from a caused ball while see sting one of the wounded on the field of Balaklava. In 1859 the shell from a mitral cuse laid you 1859 the shell from a mitral euse laid you prostrate in the front rank on the baitlifield of Magenta. Since then you have been in Syr's, in China, and in M-xico, and if you were not wounded it was not because you have not exposed yourself to the shot of gue and cannon and the sabres and lances of the enemy. In 1870 you were taken up in Reischoffen covered with were taken up in Reischöffen covered with many sabre wounds among a heap of dead cairasiers. Such deeds of heroism you have crowned a few weeks ago with one of the most heroic actions which history records. A grenade fell upon the ambulance which was under your charge; it did not burst but it might have done so at any moment and caused new wounds in the bodies of those who were already wounded; but there you were—you took up the gr. nade in your arms, you smiled wounded; but there you were—you took up the gr. nade in your arms, you smiled upon the wounded who looked at you with feelings of dismay, not for themselves but for you, and you carried it away a distance of eighty metres. On laying it down you noticed it was going to burst; you threw yourself on the ground; it burst; you were seen covered with blood, but when persons came to your assistance, you rose up smiling, as is your wont, and said, 'That is nothing!' You were scarcely recovered from your wound, and you return to the hospital whence I have just now summoned you."

During these words of praise the good

During these words of praise the good nun he d her head modestly cast down min hed her head modestly cast down, with her eyes fixed upon her crucifix that hong by her side. Then the General made her kneel down, and, drawing his sword, touched her lightly with it three times on the shoulder and pinned the Cross of the Legion of Honor on her habit, saying with a quivering voice:

"I put upon you the cross of the brave, to the name of the French people and army; no one has gained it by more

orave, in the name of the French people and army; no one has gained it by more deeds of hero'am, nor by a life so com pletely spent in self-abn-gation for the benefit of your boothers and the service of your country. Soldiers! present arms! The troops saluted, the drums and bugles rang out the air was filled with oud acclamations, and all was jubilation and excitement as Mother Mary Teresa rose up, her face suffused with blushes, and asked: 'General, have you finished me?

"Yer," said he.
"Weil, then, I am going back to my
wounded soldier in the hospital!"

Consumption Cau be Cured By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strengthgiving virtues of these two valuabe specifics in their fullest form Dr. D. D McDonald, Petitodiac, N. B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in per sons with consumptive tendencies."

AND HOW TO BUILD THEM.

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I Glasgow, Scotland, and we are now engaged and price will be only one express or freight others.

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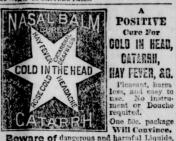
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ist, it is situated in the heart of the whole-sale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—
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SACRED HEART, LONDON, ONT.
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TERMS to sa lithe difficulty of the times without impairing the select character of the institution.

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TO THE CLERGY

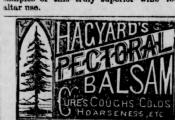
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THE LONDON MUTUAL the only Mutual Fire Insurance Compan licensed by the Government of Canada-Head offices, 428 Richmond street.

Head offices, 428 Richmond street.

This Company insures private residences and the contents thereof, and farm property and by the last Government returns it will be seen that it has, with exception of one other company, and whose business in Ontario it doubles, more property at risk than any other company in the whole Dominion The business of 1886 has exceeded that of any previous year, and still increasing, thus making this company the largest, most successful and best mutual fire office in the world, result of resonable rates, good management, and fair, honest dealing. For insurance apply to J. A. Hutton, city agent, Arch. McBrayne, 74 Dundas street, for East London; John Ferguson Campbell and Wm Stanley, county agents, or at the Omes Richmond street, between 9 and 4 daily. D. C. MACDONALD,

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ercial Course For further particulars apply to REV. L. PUNCKEN, C.R., D.D.

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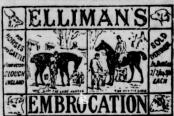


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FOR OVER-REACHES, CHAPPED HEELS, WIND
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FOR RHEUMATISM IN HORSES.

FOR SORE THROATS AND INFLUENCA.

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FOR MIS GREET THE DRIVE OF RULIANG.

SPECIMEN TESTIMONIALES.
From His Grace The Dube of Rutland.
Belvoir, Grantham, Dec. 1, 1975.
"Sirs,—Elliman's Royal Embrocation is used in my stables.
I think it very useful.

Gastic Weir, Kingston, Herriordainre, Dec. 3, 1978.
"Gentlemen,—I use the Royal Embrocation in my season the Indiversal Embrocation in my season the Indiversal Embrocation for Jumbago and Theumation for the last two years, and have suffered very little unce using the R. H. PRICE, Lieut Col., Muster of Radnorshire Hunt.

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Balbriggan Underwear, - 50c. french Balbriggan do. - 75c. White & Col'd Cashmere do. 75c. PETHICK & M'DONALD

O. M. B. A.

lution of Condolence

opted:
That, Whereas Almighty God in His
I wise Providence, has been pleased to
flict our much-esteemed brother, M J.
leary, by removing, by the hand of
sath, on June 29th ult, his infant
ughter, aged eleven months; also,
sout four weeks previous to that
better of his children, aged about three

b, the members of Branch 25, C. M., extend to Brother M. J. Cleary, his estimable wife our deep and felt sympathy in this their sad

reavement.
And be it resolved that a copy of this solution be sent to Brother Cleary and the official organs of our society in made for publication, vin., the CATHO: RECORD and C. M. B. A. Monthly and o spread on the minutes of the Branch esting.

Mingara Falls, Ont., July 23z³, 1887.

Mr. Sem R. Brown, Grand Sec. O. M. B. A.

Duan Sin and Brown, Grand Sec. O. M. B. A.

Duan Sin and Brown.

Thes. Farrell of Branch 18, I instituted
Branch No. 61 at Merriten. This branch
commences with 15 members, 13 being
charter members, and two being admitted
by eard from Branch 10 St. Catharines.

From my knowledge of the Brothers of
Branch 61, I have no hesitation in predicting for it a prosperous career. The choice
of officers was both judicious and unanimous; and not only each officer but every
individual member is determined to
promote success of the branch. Rev.
Father Allan, the worthy and zealous
Pavtor of the mission, is a warm advocate
of the "C. M. B. A." cause, and was present at the opening of the branch and gave
a very eulogistic and elequent discourse
on the alms and objects of the Association.

Bro. Horey, the president, late Rec. Sec.
of Branch 10, is well posted in his duties;
and with the active support of their
cherished Pastor, the members of 61 may
well look forward to a prosperous career.

Yours fraternally
J. Quillinan,
District Deputy.

OFFICERS OF BRANCH 61 MERRITON.

Spiritual Adviser—Rev. A. P. Allan.

OFFICERS OF BRANCH 61 MERRITON. OFFICERS OF BRANCH 61 MERRITON.
Spiritual Adviser—Rev. A. P. Allan.
President—G. H. Horey.
First vice President—John J. Giblin.
Second vice—Thos. M. Giblin.
Assistant Secretary—John McNally.
Finan. Secretary—Patrick Philips.
Treasurer—M. J. Cogan.
Marshall—John P. O'Reilly.
Guard—Laurence Jordan.
Trustees for one year—Darby Dock.
ery, John McNally, John Byron.
Trustees for two years—Pat. Duher,
M. J. Cogan.

. J. Cogan. Meetings every Thursday evening.

J. QUILLINAN.

Stratford, Ont., July 30th, 1887. To the Deputies of the C. M. B. A. in

BROTHERS.—I have mailed each of you the new form of deputy's report.
You will, at the earliest opportunity, assist each branch in your district and make an examination as per instructions in the account.

in the report.

Deputies should make themselves Deputies should make themselves thoroughly conversant with the laws of our Association so they may be able to give all desired explanations.

Yours fraternally,

D. J. O'CONNOR Grand President. Montreal, 14th July, 1887. Montreal, 14th July, 1887.

Received of F. C. Lawlor, recording secretary of Branch 26, Catholic Mutual Benefit Association, Montreal, Que., the sum of two thousand dollars, in full Beneficiary due me on the death of my late husband, Patrick Crowe, late a member of said Branch.

Maggaret Crows.

Witnesses T. J. Funn. Thomas H.

Witnesses—T. J. Finn, Thomas H. Nicholson.

Branch medical examiners and secretaries, when writing to the Grand Secretary, or sending medical certificates to the supervising medical examiner, should see that their letters and parcels are sufficiently prepaid.

The trustees and finance committee of the Grand Council of Canada were highly pleased with the condition of C. M. B. A. affairs in our Grand Secretary's office. We are in a postion to tell our brothers that the C. M. B. A. Grand Council of Canada has first class men at the helm.

Nos. 8 and 9 assessments were issued for July, covering 14 death beneficiaries

\$12 000 goes to New York State;
\$10 000 to Michigan; \$4 000 to Pennsyl-

yania, and \$2 000 to Canada.

Members who were initiated after May
25 are not liable for No. 8 assessment,
and members who were initiated since
June 24th are not liable for either

W-9 a grand idea.
The C. M. B. A. paid to the heirs of deceased members in 1878, \$22 000; in 1879, \$24,000; in 1880, \$69,000; in 1881, \$68,000; in 1888, \$100 000; in 1883, \$101, 130; in 1884, \$135 000; in 1885, \$181, 000; in 1886, \$248, 348 and so far in 1887, \$90,000, making a total of about \$1 069, 478. The C. M. B. A. now represents an insurance of \$32,000,000.

The following question has been submitted to the Grand Secretary: An applicants "application for membership" and medical certificate were approved; he was duly "balloted" for and "elected." He was notified by the branch Secretary to present himself within the constitutional time, for "initiation," but immediately after receiving said notice he was seized with severe illness and could not comply with conditions of said notice. May the members of the hranch meet at their hall on regular date of meeting, and then adjourn to said applicant's residence, and initiate him? If such initiation be not legal, should said applicant die, would the Association be liable for the payment of his beneficiary? Answer. We cannot allow the initiation to take place at the applicant's house or place of residence. Sec. 5 page 66, Branch Constitution provides that "no person shall be elected or initiated except at a regular meeting, nor shall any person be entitled to any beneficiary in case of death unless he has been duly initiated, and has paid one assessment. If the applicant should die before being initiated, and has paid one assessment. If the applicant should die before being initiated, and has paid one assessment. If the applicant should die before being initiated, and has paid one assessment. If the applicant should die before being initiated, and has paid one assessment. If the "McParlin case" Judge Terris charged the Jury that an initiation was necessary to constitute membership, but that we were unable to prove that such was the case at the time Mr. McParlin was admitted, the constitution not having been printed or promulgated.

All our branches will remember the

ted.
All our branches will remember the McRea case. He was killed the same day that he was to be initiated. But the Association was not held liable.

I would be in favor of having our C. M. B. A. amended, so that, should an elected applicant die between date of his election and limit of date for initiation, his heirs would be entitled to the beneficiary amount stated in his "application" and "medical certificate,"

Same R. Brown.

SAML. R. BROWN.

CATHOLIC PRESS.

Colorado Catholia.

Riches and knowledge are trust, which God gives his creatures to be wisely used. They are so often abused, that it is refreshing to read of generosity like the following: "The action of an Israelite banker of California in giving \$20,000 to banker of the colorada and the col wards building an orphan asylum, to be placed under the care of the Sisters of Charity, is an example for those who have been favored by heaven with an abund-ance of the material things of earth."

testant minds are finding something in the Catholic Church to be warmly commended. Some years ago, a Protestant Episcopalian passing a Catholic Church in a street-car, called attention to the parochial school children filing out of the church at the close of their Mass, and was impelled to exclaim, with fervency. "That is something like real religion!" Last week a correspondent of the New York Christian Intelligencer, who happened to be present at a church in Prince ton, N. J., when Bishop O'Farrel was giving Confirmation, not only admired the sacred rite, wishing it existed in his church, but was peculiarly and favorably impressed by the earnest efforts of the Bishop, and his complete success in inducing the children to take the pledge of total abstinence till they should be twenty-one years old.

Boston Pilot.

"It is hard to find words to express the pain felt by the Catholies of America over the excommunication of Dr. Mc-Glynn. Grief for the insubordination of Glynn. Grief for the insubordination of a priest once deeply loved and respected is strangely mixed with astonishment and perplexity at his stubborn refusal to abide by the primary elements of Church discipline. It is nonsense for Dr. McGlynn to say that he has been excommunicated because he taught that God made the land for the people. It is not true. The Sacred Congregation of the Propagnate has never considered Henry George's theories. Dr. McGlynn is simply like a soldier who refuses to keep step or rank or direction. But he will come back—he will surely stay his feet in time. Believe or direction. But he will come back—he will surely stay his feet in time. Believe it, the heart of the priest is true, and the passion will not hold it long. He will wash away the stains of the scandal with tears. Too many love him and pray for him to let him go to far. Soggarth Aroon, Sog garth Aroon, remember the little ones who do not know!

Buffalo Union.

25 are not liable for No. 8 assessment, and members who were initiated since June 24th are not liable for either assessments.

New York has now 107 branches, an increase of 11 since last G. C. Convention; Pennsylvania has 41 branches, an increase of 7; Michigan has 46, an increase of 1; Canada 61, an incr

of the Teries. Like Job, do these men love Victoria in vain! Lat her stricts forth her hand a little and touch all that they possess, and see if they do not cure her as roundly as the Nationalists.

The following highly interesting account of the sympathy of English ladies with Ireland is from the London Tablet of July 16th: "Last Monday an interesting proceeding took place at the Dublin Mansion House. An address of sympathy from the Women of England was presented to the Lady Mayores. There were signatures from nearly 40 000 women of England, Scotland and Wales. The deputation conveying the address included Mrs. John Mills, Miss Conden, Mrs. Schwann, Miss Mills and Miss Gertrude Thompson, Mr. Schwann, M. P., the President of the National Reform Union of England, and the Secretary, Mr. Symonds. The following is the text of the address: "We the undersigned women of England, Scotland and Wales, send loving and sympathetic greeting to our suffering sisters in Ireland, and declare that we utterly condemn the Cocroion Bill, and will use all the influence we have to urge the giving of such measure of Home Rule as will satisfy the just demands of the Irish people, as made through their representatives in Parliament. Meanwhile, we entrest them, for their own sakes, to endure as patiently as they can the woes of eviction and other suffering now bearing so hardly upon every class, but which will, we are convinced, be soon put an end to by the voice of the indiguant and justice-loving masses of Britain." Mr. Schwann intro duced the deputation in an appropriate address, and short speeches were made by Mrs. Schwann, Miss Cobden, and Mrs. Mills; and the Lady Mayoress made a very pithy and suitable reply. The proceedings concluded with a speech from the Lord Mayor.

London Universe.

Mr. Eugene Kelly, Chairman of the Lish Parliamentar Fund Association at the last the parliamentar fund Association at the last the parliaments of the last parliaments are fund.

London Universe.

Mr. Eugene Kelly, Chairman of the Irish Parliamentary Fund Association at New York, has forwarded Mr. Parnell £2000 in addition to the £5000 sent by Mr. O'Brien in aid of the evicted tenants. There is more where that came from These stubborn, generous, Irish Americans are glorious fellows. God bless them sleeping and waking.

Leo Taxil (the nom de querre of a profane writer in the Siccle and other Paris papers), who was notable for his scurrilous attacks on sacred subjects, has made submission on his knees at the Vatican. This is how it came about. He was gathering material for a diatribe against Joan of Arch and ended by owning the angelic qualities, the courage, purity, and retaining the Middle of the

Joan of Arch and ended by owning and angelic qualities, the courage, purity, and patriotism of the Maid of Orleans. Thus people enter churches to scoff and remain to pray.

The Pall Mail Gazette has had the happy thought to originate a new order to be

The Patt Matt Gazette has neat the nappy thought to originate a new order to be conferred on the strong advocates of Paper Unionism. The following is the inscription which is to embellish it: FOR MER'T.

AMALGAMATED ASSOCIATION OF LIARS,

jurisdiction is to the exclusion of all other denominations, it being the policy of the German Government to allow the missionaries of only one religion in one and the same territory. The district allowed to our missionaries stretches from the coast up to Kilimnsjaro, and is the healthiest part of equatorial Africa. In thus giving exclusive jurisdiction to a single church in one place, the Government, no doubt, realizes the great scandal that is presented by a half dozen so call Christian churches, without union of teaching or organization, by a half dozen so call Christian churches, without union of teaching or organization, but each occupying a position of hostile rivalry to all the rest, laboring for the conversion of the poor heathen to Christianity. The effects of these divisions are sufficiently shocking in so-called Christian lauds; but that men of the least common sense, not to say Christian feeling, should not only sanction but encourage this rivalry of sects—this travesty of Christianity—in the presence of the heathen, surpasses comprehension. The fact itself is as strange as it is deplorable.

Catholic Columbian.

Catholic Columbian.

Catholic Columbian.

The Michigan Catholic regards the secret organization known as the Elks, with others of the same kidney, as but inventions of the devil to ensuare our Catholic young men and inveigle them into masonic lodges.

Justin McCarthy, in one of his excellent stories, expresses the thought that "in real life only taose who are persistently wrong, are always quite astisfied that they have been invariably right." Each one's experience attests the truth of the observation.

Quite a tempest was created recently in

observation.

Quite a tempest was created recently in a German Evangelical Lutheran Church, near Wilkeebarre, Pa., where a prominent member wanted, it was charged, to Romanize the church. He merely wanted to put a cross on the pulpit. This the pastor and trustees would not allow. They could not tolerate the emblem of man's salvation. The contention got into the newspapers, and the Romanizing member has brought suit for slander against eight of the trustees.

Church Progress.

Church Progress.

Another remarkable cure is established for the water of Lourdes. Thomas Hallahan, well known of Oakland, Col., was induced by friends to try some of the water of Lourdes. For years he was completely crippled; so much so that he had to be rolled around in his chair, caused by spinal irritation. His case was declared incurable by some of the most distinguished physicians of the Pacific coast and he had given up all hopes of

Seal recovery. He used the water as Seal hope and the result was miraculous His restoration to health was instantan-sous and to day he walks abroad per icetly cured. In compliance with a vo-of making a pilgrimage to Lourdes, has returned fully restored and speak much of the many cures he saw per formed at the time of his visit,

formed at the time of his visit.

London Universe.

Professor Tyndail is a very great Irishman in the scientific world. He knowt all about bones and stones and things; bus he has "gone off his nut," to use the picturesquely familiar language of the streets. He has vowed to preserve what he terms the Union, would hang that "desperate gamester, Giadstone," as high as Haman, and talks blood and fire with all the wild incoherence of a Salvation Army captain bound in an orange sash lent by Mr. Colonel Saunderson. Our advice to Tyndail is to stick to his retorts and skeletone, his geological hammers and his frowsy conversationes, and leave politics to those who understand them. If he does not take care he will be confounded with that doddering old charlatan, Goldwin Smith.

Wexford People.

Au interesting and striking incident

dering old charlatan, Goldwin Smith.

Wexford People.

Au interesting and striking incident marked the last mement of the Jubilee Coercion Bill in the House of Commons. A London evening paper says that after the division was called, Mr. Gladstone was making his way alone and at the head of his followers through the lobbies. Just as he came to the point where the tellers await the voting members he caught sight of Mr. Parnell, also alone, approaching the same spot through a side lobby. Mr. Gladstone waited for the Irish leader, abook hands with him, asked after his health, and then the two stood talking in a low earnest tone for three minutes while the whole of the Liberal and Irish parties waited at a respectful distance behind them. Then the two walked on, recorded their votes together and the two parties followed them past the tellers.

United Ireland.

It is certainly a glorious consummation to arrive at on the very day the Coercion Act was receiving the Royal assent to have Lord Salisbury admitting urbit of orbithat the Plan of Ounpaign, against which the Coercion Act was aimed, was a just and necessary organization; to have Mr. Goschen declare that the judicial rente, which three days before he was awarring was as accosanct as his own Egyptien bonds, were unjust and should be reduced, and to have the whole Tory and Liberal-Unionist Party meet in solemn conclave and deliberately put it upon record that in lending the force of the Crown to clear the properties of the Brooks, the O'Callaghans, the Lansdownes and the Clanricards they were aiding and abetting a gang of robbers to take vengeance on victims they had fleeced. Whatever be the upshot of the situation, this is one of those great conspicuous facts which carry conviction with them into minds the most powerful reasoning fails to penetrate.

It is an old recover that any fit is had Irish American

wards building an orphan asylum, to be placed under the care of the Sisters of Charity, is an example for those who have been favored by heaven with an abundance of the material things of earth."

This is the season of the year when parents may cast up accounts with their consciences in relation to their children. Are they training them for God—their first duty—or are they smothering in them every thought of God in godless schools? Now is the time to think seriourly of this most important matter. Every year of foolish neglect must have its corresponding year of regret in the future, not to appeak of the long years of clearved punishment which the loss of souls confided to them will demand from God. The parent who thinks that his whole duty consists in fitting his child for the counting house, is a fool.

One by one, prominent and leading Protestant minds are finding something in the Catholic Church to be warmly commended. Bome years ago, a Protestant mended. Bome years ago, a Protestant mended ago to the part of the parent who there are a proper to ago the parent who there are a Office and the totach old dogs new tricks." The English Government appear to the tase of the above Association, having fully qualified yourself, and you are now eligible to act as Office Bearer.

Ananta, and it is an old proverb that that a Office and mitted a Member of the above Association, having fully qualified yourself, and to teach old dogs new tricks." The English Government appear to the teach old dogs new tricks." The English Government as Office at the time to think seriour proper to the at the parent with their above Association with the form the new Coercion Law Irish ministerial bench,—men who will not regard either law or justice but only the dictates of their faction, as their fathers did before them. That is the prevailing quality of English rule in Ireland, at all times. But at present, it is more than usually rampant. It is a good sign. The "flurry" of the whale is at once demonstrative and dangerous. But it in dicates the last throse of the leviathan. So it is that the last demonstrations of Irish landlordism foretell the utter collapse of that nefarious system, which not even the whole power of the British Empire has been sufficient to sustain,—and which now collapses to its fall.

What a Fortune-teller Says.

Our best patrens are married women, some of whom come to us every mouth and in many cases retain us by the year. Their most frequent inquiry is about their husbands, whom nine tenths of them seem to entirely and absolutely mistrust. "I want to know if my husband is faithful to me," is a question they invariably pop at us, and we, as a rule, invariably demonstrate that he is. You see, we dare not tell them anything else, or we would lose their custom. We have male patrons but not many—not more than ten per cent; and about thirty per cent are young ladies who want their prospects in life unfolded. But married women are our main support, and the secret of our success with them lies in telling them just what they would like best to hear.

The Archeonfraternity of Notre Dame des Victoires, Paris, counts 1,061,886 members. They are found in every part of Christendom.

As soon as a man receives into his heart the full light of the Incarnation, two self-evident truths arise upon his reason: the one, the presence of Jesus in the Blessed Sacrament; the other, the love and veneration of His Blessed Mother. They follow by the necessit of consequence.—Cardinal Manning.

of consequence.—Cardinal Manning.

During the celebration of his Golden
Jubilee the Holy Father will sometimes officiate in St. Peter's, in
order that the great influx of pilgrims
may have the happiness of seeing
him and assisting at his Mass. The great
hall over the portion or vestibule of St
Peter's is now undergoing a thorough
renovation, and it is expected that the
grand ceremony of canonization announout for the Jubilee will take place there.

LOCAL NOTICES.

The bal of Summer Stock of Dry Goods solling at Cost Price for Cash during next to days, at J. J. GIBBONS'. For the best photos made in the city go to Eur Bnos., 280 Dundas street. Tall and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures.

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arch, Ont.

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VOLUME 9.

Fly Not Yet Away. (Air-"Fly Not Yet.")

To Prince A'bert Victor, who landed in cland on Menday and departed on the illowing Thursday.

following Taureauxy.

Fly not yet; 'tis just the hour,
Coercion, with her visaxe sour,
Shall spread abroad her wings of night,
And from our itle screen Freedom's light
Now shadowed by a Throne;
'Tis soon for guests who came at eve
Upon the Derk's approach to leave
in haste, as from some feast returning.
That Death had turned from Mirth to
Mourning.
Oh, stay ! Oh, stay !
Stay and hear how stern the stave
That slogs the yet unconquered slave,
The threat that's in his moan.

Institute the state of the charge of the state of the sta

Fly not yet! your kindred's laws
Shall open soon your prisons' jaws;
Ob, stay and mark the calm undain
That makes your sooursea fail in vain
On backs that will not bend.
Nay, stay and mark the rule that tends
To make your House and ours such friends;
And if you're baser chains prepare them,
For with dignity we'll wear them,
Oh, stay! oh, stay!
Although o'erhead Dishonor lours,
The shame is England's and not ours—
Tis those who break must mend.

Go not yet! for years may flee
Before our shores again you'll see;
A blund'ring Future may regret
You had not known our People yet,
Nor seen their hidden heart;
The hinds who've snivelled at your heel
From birth were formed to crouch and
kneel. kneel.

Ab, weel if in the days to come
You think, like them to find us dumb.
Oh, stay to, stay!
Stay to find y our mad control
Will fall to bind a Nation's soul
By terror, Fraud, or Art.

-THOS. S. CLEARY, in United Ireland.

TWO REMARKABLE CASES WHERE THE ACCIDENTAL PRESENCE OF A PRIEST SAVED A SOUL

THE WAYS OF GOD.

By L. W. Reilly. This anecdote was told by me to the editor of a Catholic newspaper:
When Father K——was stationed at Palatka in Florida he had to make periodi-

Palatka in Florida he had to make periodical trips to a dezen outlying missions. On one occasion when he went to De Land he was met at the wharf by an acquaintance, who, after greeting him, said:

"There is a young man at Blank's who is anxious to see you."

"Is he a Catholic?" inquired the priest.

"No, Father that in—yes—well, he ought to be. He is raptized and made his First Communion. But he's nothing now. He drifted out West in his early youth, and lived for years where there was no other Catholic. Missionaries occasionally visited adjacent hamlets, but he never had the good fortune to be at hand. Consequently he fell away from the knowledge as well as the practice of his religion. Finally he took to attend Protestant meeting-houses, wherein titherant preachers held forth at irregular intervals. His health began to break down last year, owing to the severity of the climate, and he has come here to locate."

"No, Father, he's not sick. His lungs are weak and his system's run down, but he's able to do light work, and is as lively and chipper as a cricket."

"What does he want with me?"

"What does he want with me?"
"I presume he desires to put himself under instruction to return to the Church. He was here recently, and when he found out that I was a Catholic he seemed drawn to confide in me. He told me his whole history. When he came to speak of his illness he said that lately he had been at the point of death in one of the Territories, and that his one source of dread was, as he put it, 'to go across the river without being acquainted with God.' All along he had been eager to meet a priest. When I told him that you would soon be here, his face flushed with pleasure; but as he is working in Mr. Blank's grove, and is kept busy all with pleasure; but as be is working in Mr. Blank's grove, and is kept busy all day long at this season, he begged me to request you to visit him. Indeed the last words he said as he bade me good night were: 'Now, don't forget; tell him to please come right away.'"

The day was hot. The priest was tired. Noon was near. The road was dusty, and Blank's was three miles away.

away. "All right," said the priest ; "I'll go see

"All right," said the priest; "I'll go see him after dinner."

Then he went to a hotel, got a room, made his toilet, and sat down to wait for the mid day mesl. But he couldn't rest. The thought of that unhappy man so long deprived of the Sacraments haunted him, and the words, "Tell him to please come right away," rang in his ears. "Right away," echoed the priest; "that's unreasonable. I'll go after dinner."

Then he picked up a paper, but he couldn't read. His mird would not be interested in the news; it would persist in recalling the entreaty, "Tell him to please come right away." He took an orange from a dozen on a table in the room, and began to peel it; but that troublesome "right away" took away his taste for the fruit. He got up and looked out of the window. The level land stretched out before him four miles; the pine trees waved their high branches in the distance; the pine trees waved their high branches in the distance: the orange groves that dotted the neighboring fields were beau-tiful in green and gold; there was not a cloud in the bright blue sky, and the sun was fiercely shipping. These properties the sun

was fiercely shin'ng. The priest put back the orange on the table. "I'll go before dinner," he said.

He hurried down stairs, hired a horse, against the remonstrance of the landlord, who urged him to defer the trip until the cool of the evening, and rode away to Blank's.

Blank's.

The young man was at the gate.

Noticing the priest's black garb and