I notice your statement that you have published my Doctrinal Instruction in extenso on the 6th inst. "by request." I will thank you to state that the request

Purgatory;" whereupon you proceed to

eay:"Here, in two instances-and these are the only two where he might have employed the term Limbo as a substitute for Pargatory—he, ex professo, ignores the expression, and, apparently, at least, places himself out of joint with the generally accepted Catholic tradition."

ing the Saviour's compassion for the "suffering souls," I could not well have "employed the term Limbo as a substitute for Purgatory;" the former signifying the peaceful abode of purified, but unglorified, saints; and the latter denoting a prison wherein painful atonement is exacted for imperfect penance or venial offences even to "the last farthing." Nor did I "ex professionees the saviour visited in the latter denoting a prison wherein painful atonement is exacted for imperfect penance or venial offences even to "the last farthing." Nor did I "ex professionees the "to "the last farthing." Nor did I "ex professionees the "to "the main question: "Did Christ descend into this prison, called the Christ descend into the Christ desc to "the last farthing." Nor did I "ex professo ignore the expression" (Limbo), the professed scope of the chapter being definitely confined to the consideration of Christ's merciful dealing with the holy souls that, up to the day of His visit to their prison, had been excluded from Limbo. Had you not cut short your Limbo. Had you not cut short your quotation of my words by omitting the latter and, in this connection, the most significant half of the second sentence on which you base your criticism, your readers would have seen at a glance that, so far from Limbo being "ignored" by me, it is represented as the final term of Our Lord's visit to Hades, the world of disembodied spirits, and the central scene of His display of Divine power and mercy. The sentence, as quoted by you, is this: "The Gospel, or glad tidings, preached by the Lord Jesus in Purgatory to those wno had been condemned and punished, ..., was the grace of full pardon, etc." Whereas the sentence, as it stands on the page from which you extracted it, is this: "The Gospel, or glad tidings, preached

It is difficult to comprehend how any intelligent reader, acquainted with the Children's Catechism, more especially a well read theologian, as the writer of your article seems to be, could have failed to well read theologian, as the writer of your article seems to be, could have failed to recognize the doctrine of Limbo in the suppressed half of the foregoing sentence. The suffering saints who had theretofore been detained in what the Scriptures designate their "prison"—"the pit wherein designate their "prison"—"the pit wherein designate their "prison"—"the pit wherein the pit wherein designate their "prison"—"the pit wherein the pit where not glorified in Purgatory, but in Limbo. There was, therefore, no necessive for Christ's presence there. His suppressed half of the foregoing sentence. The suffering saints who had theretofore been detained in what the Scriptures designate their "prison"—"the pit wherein is no water"—are declared in my text to have been fully pardoned, as was the penitent thief, by the compassionate Saviour, on the day of accomplished Redemption, and transferred by Him "to the liberty and tranquil repose of the blessed" (the Patriarchs and all other completely purified souls) "who were to ascend with the triumphant Saviour into Heaven" six weeks later. Were I engaged with a doctrinal exposition of the fifth article of the Aposites' Creed, I would doubtless have thought proper to treat of Limbo in a formal way and with separate consideration of the "tranquil repose of the blessed" in contradistinction to the pains endured by the hely ones in the intermediate state of purgation. But my sole theme was purgatory; and a just regard for unity of subject and brevity in its treatment forbade need less discursion through other regions of thought, how cognate soever.

The royal warrior who has captured a sity for Christ's presence there. His will and his power were all sufficient."

The opinion of Suarez, although uttered by him with marked hesitation, is worthy of intelligent respect. His argument, however, communicates its argument, how

The royal warrior who has captured a city in which are a palace and a prison, hastens to console his faithful soldiers

FACT."

| People on any prominent matter of religion, saumes that they already know, some that they are remark, by way of friendly suggestion to the laws on the day of Penteccas, the laws of the changes of know, are mented, date in a passing way, as occasion may suggest, the thready of the some that the some reports of the laws of the some that they are considered the laws of N. WILSON & CO.

112 Dundas. - Near Talbot.

THE BISHOP OF KINGSTON'S REPLY
TO THE EDITOR OF THE "CATHOLIC WEEKLY," TROY, N. Y., ON THE SUBJECT OF PURGATORY.

To the Editor Catholic Weekly, Troy, N. Y. Sir—I have been engaged during the past three weeks in Pastoral Visitation of remote districts in my diocese where the mall did not reach me, and only to day have I received the copies of your jour nel, for which, I presume, I am indebted to your kindness.

I notice your statement that you have published my Doctrinal Instruction in the case of the copies of thought at a period, three hundred years ago, when the Church's traditions on this contained in Scripture, as an the Colleges and Universities in the world. They are Estius, the Prince of Biblical commentators, styled by Pope Benedict X(V. Doctrinal instruction on the occasion remarks upon it. The pith of the general remarks upon it.

I notice your statement that you have published my Doctrinal Instruction in science on the 6th inst. "by request." I will thenk you to state that the request did not come from me, nor from anyone in my name.

In your editorial comment on the Doctrinal Instruction recently delivered by me to my clergy and people on Indulgences and Masses for the Dead, you cite two sentences from the chapter headed "The Saviour's compassion for the souls in Purgatory:" whereupon you proceed to provide the writer of your article sets forth a Purgatory: "whereupon you proceed to goodly list of ssints and eminent theological statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers that the foregoing statement will, I trust, convince your readers th goodly list of saints and eminent theolo-gians, with their respective opinions on

All agree that our blessed Saviour visited the Limbo of the Fathers; and it would be, to say the least, temerarious to dispute it. Even those few men of great name who think that he descended into the hell of the damned, for the purpose of reproaching those reprobate spirits with their crimes and giving them a foretaste of the terrors of the general judgment, do not question the undoubted truth of our Lord's visit to Limbo. Much less is it questioned by those who, reading the declar those passages, so that each is to derive illustration from the other. What, therefore a said in the foregoing chapter Lord's visit to Limbo. Much less is it questioned by those who, reading the declar ations of St. Peter (1 Ep. iii. 19 and iv. 6) and Zachary (ix. 11) in their plain, literal sense and in the light of ancient tradition, maintain as probable, or the most probable, doctrine that our Lord did make the day of consummated atonement a joyful and happy day for the boly sufferers in Purgatory by visiting their abode of sorrow and forgiving their debts without exacting from them payment of "the last farthing," and announcing to each of them, as to the Lord Jesus in Purgatory to those who had been condemned and punished, ..., was the grace of full pardon, etc." Where as the sentence, as it stands on the page from which you extracted it, is this:

"The Gospel, or glad tidings, preached by the Lord Jesus in Purgatory to those who had been condemned and punished before men in the flesh, but had repented of their sins at the hour of death, was the grace of full pardon—and admission to the district of the sins at the hour of death, was the grace of full pardon—and admission to the lessed, who save to ascend with the triumphant Saviour into Heaven to 'live according to each of them, as to the this day thou shalt be with Me in Paradise."

All, therefore, agree as to the visit to Limbo. some doubt the personal visit to Purgatory in disjunctive opposition to that of the visit to Limbo, or vice versa, as though they were mutually exclusive of each other. Thus Suarez, the sole author quoted in your article against the personal visit of Christ to God in the spirit,' for an endless eternity."

It is difficult to contain the spirit, or an endless of the paradise."

It is difficult to contain the spirit, or an endless of the paradise.

The Gospel, or glad tidings, preached by the Lord Jesus in Purgatory to those some doubt the personal visit to Limbo. The doubt is directed here to those only of whom he had previously written, that is, of the spirits lodged in the purgatorial pains; whereas in the former passage express mention was made of those spirits only who were in prison. But I am each of the visit to Limbo, or vice versa, as though the visit to Limbo, or vice versa, as though the visit to Limbo, or vice versa, as though the visit to Limbo, or vice versa, as though the visit to Limbo, or vice versa, as though the visit to Limbo, or vice versa, as though the visit to Limbo, or vice versa, as though the visit to Limbo, or vice versa, as though the visit to Limbo, or vice versa, as though the visit to Limbo, or vice versa, as though the visit to Limbo, or vice versa, between it and the visit to Limbo; but,

because:
"He does not believe Christ liberated all the souls from Purgatory, and having freed only some of them, these souls

The opinion of Suarez, although it of no little importance in establishing titered by him with marked hesitation, is worthy of intelligent respect. His argument, however, communicates its weakness to his opinion, insomuch as the theologians and biblical expositors who oling to the doctrine that can be described by purgatorial pains in the other life."

hast heard from me before many witnesses, the same command to faithful men who shall be fit to teach others also." This is the order of Catholic tradition, and through it have I received the salutary

thons of the Bible published throughout the ages.

Expounding I Peter iii. 19, Estius writes: "The first opinion," viz, that Christ preached to the good spirits only, and delivered them from the lower pit, "appears to have more probability than the others; yet so that the whole must be understood from the part: that is, in saying that he preached to the spirits who in time past had been incredulous, you extend it to all the spirits capable of salvation who were in the lower regions when Christ came there—as well those who were then in the bosom of Abraham (whose abode is styled by goodly list of saints and sminent theologians, with their respective opinions on this question, and suggests that my teach ing, as he then understood it, was out of harmony with them all, it seems proper that I should join with him in considering the general subject so far as the limits of a letter will allow.

I feel bound in limine to dissent from his statement of the main question: "Did Christ descend into this prison, cailed the Limbo of the Fathers, or into Purgatory?"
This thesis, in its disjunctive form, finds no place in Catholic theology, as represented by the Church's approved writers. All agree that our blessed Saviour visited the Limbo of the Fathers, and its world and the limits of the Fathers, and its world and the limits of the Fathers, and its world and the limits of the Fathers, and its world and the limits of the Fathers, and its world and the limits of the Fathers and its world and the limits of the Fathers and the Deluge coming upon them and the Deluge coming upon them and the limits of the Fathers and the Deluge coming upon them and those who were then in the bosom of those who were then in the bosom of the Fathers and the belongians the Limbo of the Fathers as the limits of a letter will allow.

I feel bound in limine to dissent from his statement of the main question: "Did Church's approved the limits of a letter will allow.

I feel bound in limine to dissent from his statement of the main question: "Did Church's approved who formerly had been incredulous, not all, but some. For, it is highly who for the Fathers are the limits of a letter will allow.

I feel bound in limine to dissent from his statement of the main question: "Did Church's approved who formerly had been incredulous, not all, but some. For, it is highly who for merly had been incredulous, not all, but some. For, it is highly who for merly had been incredulous, not all, but some. For, it is highly who for merly had been incredulous, not all, but some. For, it is highly who for merly had been incredulous, not all, but some. F

says: "It seems to be doubted that the Apostle intends the same meaning in both those passages, so that each is to derive illustration from the other. What, therefore, he said in the foregoing chapter about Christ having 'preached to the spirits who were in prison,' is the same as what he here saye, that 'the Gospel was preached to the dead; with this difference, that some suppose this latter passage may be extended to a greater number, namely to all the dead who were capable of benefitting by his preaching of the Gospel to them, whether they had been already received into the bosom of Abraham, completely purified, or were

from the prison in which they were confued, and take them up with Himself to heaven, leading captivity captive." Estius concludes his commentary on this verse as follows:—"This interpretation of the two passages (of St. Peter) is to our mind the most probable of all—nobis omnium maxime probatur; both because it varies least from the usual meaning of the words, and Let us next hear A. Lapide. In his

commentary on I Peter iii. 19, after citing Turrisnus, a famous Jesuit author, and St. Augustine for the opinion that "Christ preached to the souls detained in and St. Augustine for the opinion that "Christ preached to the souls detained in Purgatory, and evangelized to them His first jubilee, and bestowed on them a plenary indulgence, delivering them from all their pains," he subjoins, "that Christ did this, is highly probable, as I have said in my comment on Acts xi. 24" He repeats the same doctrine in several places; and at Genesis vi. 5, he says: "It is the more probable opinion that some adults, when they saw themselves surrounded by the waters of the Deluge and gradually sinking, did repent, and were justified and saved," and he then adds: "This is the teaching of St. Jerome and Rupertus, and St. Peter sufficiently insinuates the same on his first Epistle iii. 19"

The well known sentence of St. Jerome

hastens to console his faithful soldiers incarcerated by the enemy and bound in chains. If, to extol the King's character for goodness and tenderness of heart, it be related that his first thoughts in the hour of victory turned upon their sorrows, and that he had visited them personally and, releasing them from bondage, invited them to participate in the festive peace and joy of his victorious army; assuredly the narrator of this proof of kingly compassion for loyal sufferers could not be fairly charged with "ignoring" the existence of the palace and its happy rejoicing on the score, foresooth, that he did not mention it "by name" and turn aside to discertate upon the difference between palace and prison.

A Bishop, in addressing his clergy and

astrangely at variance with himself in striving to attach the note of "novelty" to a point of Catholic belief so close in harmony with the inspired declarations of the Prince of the Apostles, and in support of which he himself has alleged "the teaching of SS. Gregory, Augustine and Auselm" without citation of their words. A yet more ancient Father than those already named, St. Hilary of Poietlers, Doctor of the Church, expounding the words of the 118th Ps. 82 verse, "When will thou comfort me?" says "The prophet knows that this considers the holy ones reposing in hell (Limbo) He knew that, as Peter testifies, when Our Lord descended into heil, this encouragement (consolation) was preached to those also who were in prison and had been in time past incredulous in the days of Noe." One more witness, still more ancient, and I have done. Origen, who was born in the year 185, and whose name shall be forever identified with the surpassing excellence of Biblical scholarship displayed in his voluminous writings, and extolled by all the learned in the surpassing excellence of Biblical scholarship displayed in his voluminous writings, and extolled by all the learned in the institution and the Beatific Vision of the God-head in Christ, was the climax of Giory and the Beatific Vision of the God-head in Christ, was the climax of God-head in Christ, was t Glory and the Beatific Vision of the God-head in Christ, was the climax of glad "tidings" preached to the spirits in the prison of Purgatory and accomplished in the Limbus Patrum,

I remain, dear sir, Your faithful servant in Christ, †JAMES VINCENT CLEARY, Bishop of Kingston, Kingston, Oat, 27th Oct., 1888.

DIOCESE OF PETERBORO. THE NEW ST. JOSEPH'S HOSPITAL

Corner-stone Laid by the Bishop of Peterborough.

LARGE CROWD WITNESS THE SOLEMN CEREMONY-NAMES OF THE ASSISTING CLERGY-THE CEREMONY-HIS LORD. SHIP'S ADDRESS-ADDRESSES BY SEV-ERAL PROMINENT MEN-LIBERAL SUB

wind blowing and the large concourse of people, half of whom were ladies, who had assembled to witness the ceremony bad assembled to witness the ceremony found it rather chilly standing in such an exposed place. Their interest in the proceedings, nevertheless, made them patient and long-suffering and the every description without distinction as to color, creed or nationality. True patient and long-sunering and the greatest attention was given to the ceremony and addresses. The wait before the arrival of His Lordship and the clergy was enlivened and made endurable by the popular airs discoursed by the Fire Brig-Band. The presence of so many of our leading citizens and prominent me evidences the deep interest that is taken in the erection of this building, in which the sick may be healed, the suffering lieved and the afflicted attended to, lleved and the afflicted attended to, by citizens of all creeds. It is intended that this hospital shall be open to all invalids, without distinction of creed or nationality, aud, therefore, the general public can most becomingly take this interest in the inetitu-

tion and support it.
THE PREPARATIONS A platform, trimmed with evergreens had been erected at the south west corner of the foundation, and here, suspended by a rope attached to a derrick, hung the stone. It was about three o'clock when the procession composed of His Lordship and the assisting clergy made their appearance and moved towards the platform. Two Rev. Father O'Connell, Douro; Rev. Father Conway, Norwood; Rev. Father Murray, Cobourg; Rev. Father Larkin, Grafton; Rev. Father Larkin, Grafton; Rev. Father Casey, Campbellford; Rev. (Cheers) He was satisfied that everyone in Peterborough, no matter what his color, Father McCloskey. Victoria Road; Rev. Father O'Brien, Fenelon Falls; Rev. Father O'Brien, Fenelon Falls; Rev. Father Fenery, (Hamilton diocese), Price-ville, Ont.; Rev. Father Davis (Kingston diocese), Madoc; Rev. Father Doherty, (Hamilton diocese), Arthur; Rev. Fathers McEvay, Rudkins and Dube, of Peterborough; and he would redound to their credit. He was stated the veolid be. Covorion to the Holy Ghost, a manual for the cus of Seminaries, Priests, Reil. Peterborough, no matter what his color, religion or nationality must respect this best support to one of such a kind. His Lord-wille, Ont.; Rev. Father Doherty, (Hamilton diocese), Arthur; Rev. Fathers of his best support to one of such a kind. His Lord-wille, Ont.; Rev. Father Doherty, (Hamilton diocese), Arthur; Rev. Fathers on his part. (Cheere.)

ME J. E STEATTON, M. P. P., followed in a short address. He spoke of old age, grief without tears.—Abbe Roux

Alexander Campbell, Lieutenant Governor of Ontario, James Stevenson, Mayor of Peterborough, John Burnham, Reeve of Ashburnham, John Belcher the architect

of the structure.

In testimony whereof we the undersigned have subscribed our names.

(Signed) THOMAS JOSEPH DOWLING,

Bishop of Peterborough, (and all the clergy assisting in the ceremony.)
The stone was lowered into position,

The stone was lowered into position, His Lordship making the sign of the cross on each side and blessing it. He then declare the corner-stone truly laid.

THE BISHOP'S ADDRESS.

His Lordship then addressed bimeelf to the assembled crowd. He would take this occasion to thank them all for the interest they were taking in the institution. He they were taking in the institution. He wanted it understood that in no sense were there to be any sectarian distinctions The institution would be open to all without distinction as to creed or national SCRIPTIONS—THE BUILDING.

The afternoon of the 24th of October saw the corner-stone of St. Joseph's Hospital placed in position by His Lordship Bishop Dowling with most solemn and impressive ceremony. The weather was a cause of much uneasiness to those in terested, as the dark clouds which obscured the sun gave prospects of a wet afternoon. About noon, however, the clouds broke and the sun appeared. There was a cold wind blowing and the large concourse of The institution was one of charity. What long remain as a monument of their piety and benovelence. At the close of his eloquent address His Lordship said he would call upon somn of the public men present to deliver their addresses.

MR JOHN BURNHAM was the first speaker called upon. He made a short address in which he said it afforded him great pleasure to have been present at such an important ceremony. This was a benevolent institution which interested all and he could foresee the good work it would assemblish. The good work it would accomplish. The opening of the doors of the hospital to everyone was as it should be. If a man required assistance it was no time to ask
what his religion was or what his nationality. He closed by thanking His Lordship for the invitation

MAYOR STEVENSON, M. P. was then called forward. It gave him great pleasure to be present at the open-ing of an institution which he thought o'clock
posed of His Lordship
ing clergy made their appearance
and moved towards the platform. Two
acolytes proceeded the procession carrying candlesticks and then followed His
Lordship preceded and followed by the
clergy and attended by acolytes, one of
whom carried the crozier. The names of
those who took part in the ceremony are:
—Vicar-General Laurent, of Lindsay;
Vicar General Browne, of Port Hope;
iem:
Rev. Father O'Connell, Douro; Rev.
Taker Ennismore; Rev. Father Murray,
was sorry that the building was not in the
town, but he hoped some day it would be.
(Cheers) He was satisfied that everyone

munity that this grand work was being done. The building would do credit to them and all people of Peterborough should take an interest in this. He was strongly in sympathy with the foundation of an institution of this kind and he was going to give his services freely, and back it with his money. (Cbeers)

THE SUBSCRIPTIONS.

His Lordship called on Father McEvay to read the subscriptions which had al-

to read the subscriptions which had already been given towards the building. Father McEvay said the first and most generous donation was that of \$2 000 by Mrs. Dr. O'Sullivan. A lady in Lowell, Mrs. bad contributed \$1 000 and the Mass., had contributed \$1,000 and the Boyle estate had given another \$1,000. He was now ready, he said, to take the names of any who wished to cover any of those subscriptions. The total subscriptions by private individuals on the grounds amounted to over \$1000

The following is a list of the subscriptions.

grounds amounted to over \$1 000

The following is a list of the subscriptions:—Mrs. Dr. O'Sullivan \$2 000; proceeds of the Boyle estate \$1 000; private benefactor in Lowell. Mass. \$1,000; Dr. Kincaid \$100, J. W. Fitzgerald \$100, James Nevin \$100, Jas. Stevenson \$50, Friend \$50, John Lynch, sr., \$50, E. D., Gough \$50, John Garvey, London, \$50, Francis Garvey, \$25, Father Davis, Madoc, \$20, John Belcher \$20, Friend \$20, John Burnham \$10, Very Rev, Dean O'Connor, Perth, \$10. Peter Hamilton \$10, M. H. Lehane \$10, Mrs. A. Letellier \$10, Father McEutee, Oshawa, \$5, Hon. R. Hamilton \$5, J. H. Burham \$5, J. Toumey, Fenelon Falls, \$5 Jas. Sullivan, Asbburnham, \$5, Father Towhey, West Point, \$5 The clergy of the diocese and saveral members of the congregation also contributed liberally, and as many chapter of the diocese and saveral members of the congregation also contributed liberally. some future time.

THE BUILDING.

The building stands on a slight eminence on what is known as St. Leenard's, in Ashburnham. The situation is a magnificent one for such an institution, possessing many advantages as a site which are not inconsiderable when the character of the building is considered. The view rethe building is considered. The view re-ceived by the elevation of the land is a splendid one, while the air is of the purest. The plans for the building were designed by Mr. J. E. Belcher, C. E. The building will be a three story structure with a basement, and will be of the Gothic style of architecture. The front elevation, which will face Stewart street, presents a which will face Stewart street, presents a most handsome appearance as it appears on the plans. The building will cover an area of S6 feet 6 inches by 63 feet 6 inches and will contain four general wards—two for males and two for females—and twelve rooms for private patients, as well as a chapel, surgery, dispensary, kitchen, rooms for accommodation of nurses, etc. There will be accommodation for fifty-two patients altogether. Cases of a contagious character will be confined to the upper story, and those attending to such patients story, and those attending to such patients each end of the building are wide verau-dabs where the patients when approaching ms in this story convalescence can sit and enjoy the pure, fresh air. The architectural appearance of the front elevation of the building is greatly enhanced by a tower in the middle, and altogether the institution will have a striking appearance and will be an orna-ment to the village and town as well as a haven for the afflicted and suffering.

Rev. W. Flaunery, pastor of St. Thomas, Ont., has become associate editor of the London CATHOLIC RECORD, one of the best of our Canadian exchanges. Father Flannery is highly spoken of as a writer of comprehensive knowledge and graceful style, and the RECORD is to be congratulated on the fact of having secured his services. In Father North-graves, of ingersell, our contemporary possesses one of the best of editors, whose pen has contributed greatly to the excellent reputation it enjoys as one of the foremost weeklies of the Dominion—Bos.

Our esteemed contemporary, the CATH. Our esteemed contemporary, the CATHOLIC RECORD, of London, Oat, has the
Pilot's congratulations on its just celebrated tenth birthday. The Rev. George
R. Northgraves, author of that widely
known book "The Mistakes of Modern
Infidels," is editor-in-chief of the RECORD,
He is ably assisted by the Rev. William
Flannery. They issue a paper of which
Canadian Catholics are rightfully proud.
—Boston Pilot. Boston Pilot.

NEW BOOKS.

Friendship.

"Hail, Mary !"

- "Hail, Mary!" Gabriel cried, With reverent 'ear; She, with sweet wondering eyes, Marvelled to hear.
- Hail, Mary!" Lo it rings fnrough ages ou; Hail, Mary!" It shall sound Till time is done.
- 'Hail, Mary!" infant lips Lisp it to-day; 'Hail, Mary!" with faint smile, The dying say.
- "Hall, Mary!" Many a hear!, Broken with grief, In that angelic prayer Has found reitef.
- "Hail, Mary Queen of Heaven!" Let us repeat And place our fair spring flowers Here at her feet.
- -From Adeluide Procter's "Annuncia

Messenger of the Sacred Heart. AN EPISODE OF THE SIEGE OF MAESTRICHT.

Oa the 8th of April, 1579, an unusual excitement pervaded the troops which for the last three months had been encamped before the walls of Maestricht. Preparation was rife in the camp; for an assault was to be made early next morning. Prince Alexander Farnese, Duke of Parma and Placentia, Governor. General of the Low Countries for his Catholic Majesty Philip the Prudent, was holding an inspection of his troops. Mounted on a white horse, and wearing a blue mantle trimmed with sable, surrounded by a brilliant crowd of officers, he galloped from line to line, animating all; then rode to the various quarters of the camp, directing the preparations.

At a little distance, rose the dark froming walls of the city of Maestricht, then suffering from the threefold scourge of war, famine, and heresy. The heretic soldiers who composed the besieged force, sacked the Catholic churches, and destroyed the images of our Lady and assault was to be made early next morn

force, sacked the Catholic churches, and destroyed the images of our Lady and the Saints, and even placed some of them on the walls, where they would be most exposed to the fire of the Spanish artillery. One large image of our Lady, with her Divine Caild in her arms, they had placed upon the parapet of the battery nearest to the Catholic trenches; and the soldiers, arraying themselves in battery nearest to the Catholic trenches; and the soldiers, arraying themselves in the sacred vestments of the altar, parodied with impious gestures the most solemn rites of the Church, while the Spanish soldiers, gazing at the scene from the besieging camp below, gasshed their teeth with indignation at the blasphemy, and longed for the hour of the assault

The hour had come at last. Late in the evening of that same day, in the quarter of the camp allotted to one of the most distinguished infantry regiments of the Spanish force, occurred a scene scarcely to be witnessed amongst armies in the present day. In a sort of sceners left oner, amid the tents, was a square left open amid the tents, was a large group of soldiers, some standing, some seated, others in lounging attitudes.

some seated, others in lounging attitudes. All, however, were listening to the words of a man of small stature, wearing the Jesuit habit. Standing on a small platform, formed of a plank laid upon drums, and holding up a large crucifx, he was preaching fervently to those fierce soldiers, preparing them to die, in order to prepare them to conquer.

As the passionate exhortation of the priest was coming to a close, a young and handsome officer, wearing the uniform of the infantry, joined himself to the audience. He had just come off guard at the bridge of boats, which communicated between the companies encamped on each side of the River Meuse. With no very reverential air he listened to the no very reverential air he listened to the

Young and thoughtless, though gener-ous hearted, the lieutenant had, but a few days before, been rather sharply re-proved by one of the Fathers for some

which stood out clear in the glar torches placed on either side of it by the mockery of the heretics, he exclaimed:

"Is there not one of you who will dare something to rescue that image of our dearest mother? Save it; and we will give thanks at her feet for the taking of

The young lieutenant threw down his gauntlet of mail, exclaiming, in the in-solent tone which came from his previous

"May I never more set foot in Castile, if this little Father Juan does not think it as easy to scale a rampart, as to give an absolution!"

an absolution!"

The words rang out through the square, and they reached the ears of the Jesuit as he stepped down from his extemporized pulpit. He still held aloft his crucifix, and his small frame seemed to grow taller; his humble look had given place to an imposing mejesty which was unmistakeably impressive.

"Do you know me, lieutenant?" he said, laying his hand on the arm of the lent officer. "Yes!" answered he, in astonishment.

You know, then, that I am a priest?"

"Yes," he said again.
"Then kneel down, and kiss the anointed hand that blesses and absolves

in the name of Carist." And as Father Fernandez prono

And as Father Fernandez pronounced these words, his tone was so authoritative, his look so majestic, that the young man was subdued. Slowly he uncovered his head, sank on one knee, and kissed the hand the religious held out to him. Then the Father threw himself at his feet, and bowed his forehead to the dust. "You have given satisfaction to the minister of God, Sir knight," he said; "the man, the wretch, the low born peasant, Juan Fernandez, is not worthy to kiss the dust off your feet. Trample on him, Senor Alvar de Mirabel, trample on him; for you will only tread on a mass

on him, Senor Alvar de Mirabel, trample on him; for you will only tread on a mass of sin and wretchedness.

The generous heart of the young officer was quickly and deeply moved—but at that instant, the last bugle rang out on the evening air, and the men retired hastily to their tents.

Two hours later, a tall form, wrapped in a dark cloak, left the tent of Father Juan, where, after making his contession, Alvar de Mirabel had sworn to rescue

the image of Mary from the profanation of the heretics, or to die in the attempt.

Early the next morning, the assault began. The Catholics had raised six bastions along the line of the trenches, so hugely high as nearly to be on a level with the walls of the besieged city: and had also run a mine under the trenches, as far as the most near the gate of Saint

had also run a mine under the trenches, as far as the most near the gate of Saint Servius.

On the bastion, just opposite the image of our Lady, stood Alvar de Mirabel, silent, pale, restlessly awaiting the signal for the attack. He had laid aside musket and sword, but pistols were hanging from his belt, and he held in his hand one of the large Flemish pikes, called springstock, the long handle of which would aid him in lesping the ditch.

The Prince himself gave the signal, from the summit of a mound just within the camp. As the trumpet-call sounded every standard was lowered, and the whole army, as one man, fell on their knees, to implore the protection of the Lord of hosts. He gave another signal, and in an instant the cannon pealed, the mine exploded, and the assault began.

Then might have been seen a strange spectacle. A man appeared to fly through the air from the bastion of the besiegers to the battery of Burgos. As he alighted on the battery, at the very feet of the astounded soldiers he quickly let fall the springstock, by aid of which he had accomplished this tremendous leap, and before the enemy could recover from their surprise, he had seized the image of our Lady in his arms, let himself drop with it to the ground. Large and heavy though it was, he kept his hold with iron tenacity, until he rolled over and over down the glacis, and at last, bruised and bleeding, almost insensible, lay at the bottom of the trenches.

Lieutenant Alvar de Mirabel had accomplished his oath.

The assault went on with varying success; but just as the Catholics began to shout: "Hurrah! the Burgos gate is won!" there was another fearful explosion, and stones, earth, and human limbs went flying through the air. The begand had anyung a counterpine, and it went flying through the air. The be sieged had sprung a countermine, and it had destroyed the flower of the attacking army. The retreat had to be sounded. That evening, Alexander Farnese visited every quarter of the camp, renewing the courage of his soldiers and cheering the wounded. In the very centre of the square which was the scene of our last night's sermon, he saw the image of our Lady, placed triumphantly by the soldiers on a gun carriage, which by the soldiers on a gun carriage, which was covered by a banner won that day. The Captain General asked the meaning of this, and was told of the gallant deed of the lieutenant, as well as of the scene of the previous evening. Alvar, though lame and bruised, and marked with many a wound, was standing near; and the Duke called to a page who stood behind, and took from him a short lance with a gilt head and silken tassel, the distinguishing sign of a captain of

infantry.

"Receive," he said, "Senor Alvar de Mirabel, this mark of a captain's rank. He who can perform such a deed, well deserves to command. But where is Father Juan?"

No one could tell. He had been seen,

No one could tell. He had been seen, during the oneet, in company with the other Fathers, assisting the sick and dying, but no one knew where he was.

At last, an old soldier said that, about hall an bour before, the Father had asked him many questions about the moat at the Burgos Gate, now full of the wounded and dying from the explaining of the

and dying, from the explosion of the

At this moment, there was a loud shout of many voices amongst the troops, and a tumultuous rush to the edge of the deep fosse or ditch which divided the

fix on his breast, towards the most at the that seemed only less than that of the

The Father advanced unmoved neither hastening nor slackening his pace. Arquebus after arquebus was dis-charged at him, and, as he reached the onarged at him, and, as he reacted the most, there was quite a beavy fire. The Jesuit fell, and rolled down to the bottom of the most, where he lay as dead, on the top of a heap of corpses. Nigat fell; and when darkness covered

that field of blood and horrors, the Jesuit that field of blood and horrors, the Jesuit heedfully raised his head from its ghastly pillow, and listened for any sounds that might come from the city. All was still. Then he sat up, and gradually stretched his limbs, stiffened from their long and painful constraint, whilst he had feigued death to avoid the Huguenot fire.

Gentle he than heren the grips specific.

Gently he then began the grim spostle-ship, for the sake of which he had risked his life—to feel among those cold corpses for any faint sign of life, whispering:
"Brother, are you still alive? I am
Father Juan, come to hear your confes-

sion, that you may save your soul!" sion, that you may save your soul?"

Sometimes there was no answer, sometimes a groan showed where life still lingered. Then he dragged himself towards the sound, and repeated his question. If a second groan responded, he gently removed the weight of the dead bodies, placed his ear to the dying lips, and gave the abcolution, pouring out the saving streams of the Precious Blood, to bathe the departing soul.

By degrees, he passed from one end of the moat to the other, having heard the confessions of forty-two dying men.

When his zeal could find no more, and now just before dawn, he clambered wearily up the sides of the fosse, and regained the camp. All covered with blood and mire, unrecognizable and wellinigh lifeless, without strength even to grasp the crucifix on his breast, he crawled on till, as he heard the challenge of the advance guard, he fell fainting on the ground. Sometimes there was no answer, some

cries of triumph were heard from the outpost, as the guard discovered Father Juan. The priest was led—supported, almost carried—to the Prince's presence, and a cordial applied to his lips. Consciousness soon returned.

Alexander Farnese reverently kissed the Jesuit's hand and led him to his horse saying, "Mount, Father Juan; go to my tent, I command you, nor quit it till you have had rest and refreshment." Then, turning to the new captain Mira-Then, turning to the new captain Mira-bel, who with many others was look on, he added: "Hold the Father's stirrup, Sir Alvar de Mirabel; and confees, there are times when it is a harder thing to give an absolution, than to scale a rampart."

A DAY'S HUNTING.

A LEGEND OF PRINCE MAX.

ADAPTED FOR THE YOUNG CATHOLIC BY

Maximilian I., who reigned in Germany between 1493 and 1519, was a passionate lover of hunting, and the history of his reign is filled with accounts of daring feats and narrow escapes that rival those of any lion-hunter of to-day. The following adventure befell him

The following adventure befell him while he was yet a prince:
One beautiful morning in the early autumn, long before the sun had risen above the tops of the Alps surrounding a small village in the Tyrol, the inhabitants were awakened by the gay music of bugles and hunting horns announcing that the imperial prince was about to start on a chamois hunt. He had arrived the evening before, having been led to choose this little halmet as his starting-point from the fact that the mountains choose this little haimet as his starting point from the fact that the mountains surrounding it were a favorite grasing ground of his best beloved game; the chamois—best beloved because its chase was attended with the greatest danger.

was attended with the greatest danger. The villegers were quickly astir to witness the departure of the brave procession of knights and nobles and yagers that accompanied the imperial huntsman. They gaily followed their guides to the steep, rough sides of the mountain in whose recesses it was said there was a herd of chamois feeding. At first they amused themselves with song and jest and yodel; once among the rocks, however, the paths became so difficult they were forced to settle quietly down to steady climbing, which needed all their breath and strength, practised as they

breath and strength, practised as they were to such exercises.

The party was preceded by one of the oldest and most experienced of the guides, who led them on quickly until guides, who led them on quickly until they reached a level spot many hundreds of feet above the village, where, as they reached the edge of the forest that skirted the alp (or pasture ground), he signalled a hait and pointed to the opposite side, where there was a flock of a dozen or more chamois grazing, while, as is the habit of these animals, one old buck stood on the highest of the surrounding rocks as a sentinel to guard them against surprise.

them against surprise.

After a short consultation with their Tyrolean huntsmen (or, as they are called, "yagers"), the imperial party separated that they might the better and more quietly surround their game. Creeping carefully through the bushes and behind the rocks till they were within bowshot of the animals, the hunters thought themselves sure of their hunters thought the meelves sure of their prey, when the old bearded sentinel on the lookout caught sight of a plumed hat that was lifted too high in the eager. ness of its wearer to have a better look at the herd. In an instant a shrill cry like a whistle gave the alarm, and like trained cavalry the chamois stopped feeding and gathered together to look in which direction came the threatened danger, their bright eyes shining and their nostrils dilating in their effort to scent the coming foe. In another in-stant they tossed their graceful heads and bounded off, closely followed by the

Burgos Gate.

The Huguenots saw him coming, and discharged a small cannon at the audacious intruder. The Catholics held their breath; for they guessed his heroic intention. in the bushes. When too late to stop in his wild career he found himself on the nis wild career he found himself on the edge of a sheer precipice many hundreds of feet high. With a cry of terror he caught at the overhanging bushes, but in vair; down he slid, down, down, till he was breathless with the speed and horror of the fall. Suddenly something struck his feet, checking his descent, and with an algost horseless invitant of struck his feet, checking his descent and with an almost hopeless instinct of self-preservation, he grasped at and caught a wild grape-vine that was trail-ing a scraggy length over the wall of rock. This saved him, and with a half-unconscious "Thank God!" he gathered himself together and stood up to take breath and look around,

A very short examination sufficed to m his horrible situation. He was standing on a ledge of rock as far alike from the top of the precipice as from the bottom, and nothing absolutely within reach by means of which he could either help himself or be aided by others. The position was ghastly. He must either starve to death, or dropping asleep from weariness, fall headlong into the abyss pelow! Faraway in the sunlight gleamed the houses of the village, which he had left but a few hours ago so full of life and joyous anticipation; above stretched the blue, cloudless sky; and, as if to mock him, youder, on a peak just visible over the bushes on the further side, stood the chamois he had been chasing, quietly grazing as though perfectly aware of his security in the helpless situation of his the confessions of forty-two dying men.

When his zeal could find no more, and now just before dawn, he clambered wearily up the sides of the fosse, and regained the camp. All covered with blood and mire, unrecognizable and wellingh lifeless, without strength even to grasp the crucifix on his breast, he crawled on till, as he heard the challenge of the advance guard, he fell fainting on the ground.

The Captain General was issuing from his tent in the early dawn to direct the renewal of the assault, when the loud

the base of the cliff. The fact of his friends being at hand was some little comfort at first, but, alas! their very approach seemed only to show more plainly his horrible danger. Looking down, he could just see the knot of anxious followers, together with some of the villagers, apparently making useless efforts to climb the rocks to come to his aid. Suddenly an idea came into his mind and he hastened to act upon it. Tearing off a piece of his white scarf and pricking his wrist with the point of his dagger, he wrote in his blood on the linen: "Have Mass said for me in the village church, and ring all the bells at the Consecration, so that if possible I may hear." Tying it round a tit of stone, he flung it from the ledge with all his strength, and then anxiously watched to see if it reached his attendants.

A few minutes put an end to his suspense: he saw one of them stoop and pick up something, and then immediately several measengers started off at full speed for the village.

In the meantime both above and be low him unceasing but ceaseless efforts were being made for his rescue, which served only to render his condition more distressing. He was too far away to hear aught save an occasional indistinct sound from the ever-increasing crowd below; otherwise the silence that reigned about him was deathlike. He strove to prepare himself for his fate; but the young find it hard to die, and, though resigned to God's holy will, life was very sweet to him. Betrothed to a fair young princess, whom, unlike most princes, who are usually married chiefly for reasons of state, he loved tenderly; beloved by his future subjects, and full of life and hope, he could not calmly meet so fearful a death as that which threatened him. In the midst of this sickening suspense the oppressive stillness was broken by the faint sound of the village church-bell, announcing the solemn moment of the Consecration in the Mass he had commanded to be said for him. Dropping on his kneer, he joined in the act of profound adoration, and then, somewh

tast for ages and tell of his escape to future generations.

The weary hours dragged slowly by, and the dreaded night darkened woods and mountain top. In every available spot fires were kindled to comfort the poor fires were kindled to comfort the poor prisoner on the ledge—slender consolation truly, but still a comfort to know that his friends watched and prayed with him. The night wore on; naught was to be seen save the starry sky and the dark masses of trees and bushes that crept a little way up the mountain-side. Midnight was rung by the church bell on the still air, when suddenly the solemn silence was broken by a joyous bugle-call sounded close beside the sad group of watchers round one of the fires. They sprang to their feet in amezement, when sprang to their feet in amezement, when

sprang to their feet in amezoment, when it was repeated, and in another instant the prince stood in their midst. At first, in their breathless surprise, they thought him a ghost, and knightly hearts that scoffed at danger still stood with fear. But when be extended his hands and thanked them so warmly for their sympathy and prayers they broke out and thanked them so warmly for their sympathy and prayers, they broke out into wild shouts of joy. But how was he saved? was the question in every mouth. Let the prince answer it himself, speaking in a low, reverent voice, with uncovered head and clasped hands:

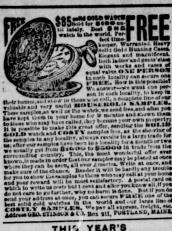
"The vesper bell had died away, and I was saying the prayers for the night, when I bethought me to kee of my guardian

was saying the prayers for the night, when I bethought me to beg of my guardian angel to help in this my desperate need, promising, if ever I become emperor, I would strive to serve the Church by every means in my power, to befriend and support the good, and to purify if possible, if not, to punish, all evil. While yet on my knees, I heard a sweet voice at my side saying: 'Prince Max, arise and follow me!' I looked up in fear, for who save a spirit could be there and at that hour? I saw a youth in the dress peccadillo; and he was still smarting camp from the walls.

The Jesuit, in concluding his discourse, had turned towards the walls of the city, and, pointing to the statue of our Lady which stood out clear in the glare of two and alone, unarmed, save with the crucicrook; strange to say, though there was no light but that of the stars, I could see which we stood, and pushing aside the mos, pointed to a spot whereon I might set my foot; still holding my hand, he walked in front of me and marked with his crook my every step until he had guided me to the bottom of that awful precipice. When I reached the ground I looked back at the dizzy height, where but a short while before I seemed condemned to die, and with a heart over flowing with gratitude I turned to thank my shepherd saviour—he was gone! I only heard his voice, as in a distant whisper: 'Remember thy danger, for get not thy promise, that it may be well with thee hereafter.' And truly I shall remember all! And the face of my angel—for it was he and no other who helped me in my need—will be ever in my mind while I live, and when I come to die may he be beside me."

The imperial party returned to the village, and in the early dawn the prince hastened with his followers to the church and offered up a solemn Mass of thanks giving for his wonderful deliverance. The chapel still stands on the mountain-side which he had built in memory of his wow, and history bears witness to his well-meant though sometimes mistaken efforts to serve the Church in fulfilment of the second part of his promise. of the second part of his promise.

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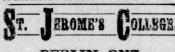
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MONDAY, NOV. 6TH INST .

for the construction of eight Cottages, Main Building, Central and Rear Buildings, at the TORON TO ASYLUM FARM, MIMICO. Plans and specifications can be seen at this Department, where forms of tender can be

The bona file signatures of two parties who may be willing to become surities for the due performance of the contract to be attached to each tender.

Each Tender must be accompanied by an accepted bank cheque payable to the order of the Commissioner of Public Works for Ontario for the sum of three thousand dollars \$3,000 which will be forfeited if the party tendering declines or lais to enter into a contract based upon such tender when called upon to do so.

Where the party's tender is not accepted the cheque will be returned.

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C. F. FRASER. Commissioner.



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Sealed tenders, addressed to the undersigned and endorsed "Tenders for the New Upper Canada College," will be received at this Department until twelve o'clock noon, on Thursday, the Fifteenth day of November next, for the several works and materials, labor, etc., required for and in the erection and construction of the proposed New Upper Canada College Building.

Tenders must be on the printed forms to be obtained at this hepsrtment, and must be signed with the ctual signature of every person endering (netting each member of the forms of the college of th Sealed tenders, addressed to

Minister of Education Department, Ontario, } Toronto, 23rd Oct., 1888.

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its particus on purchases made for them, and giving them besides, the benefit of my experience and facilities in the actual prices charged.

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C. S., IN CORK FXAMINER. As when around thee all is joy and mirth? Oh! cherish him as Goo's best cift on eart For such a friend is not the lot of all. crize him, though humb!c—humble frien are wise; Prize him, though poor and lowly—dear far stant twinkle of the meanest star, omet's transient blaze. And mo we prize The humble robin's rustic garb who stays To cheer our home through gloomy winter

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLANI

days, Than the blithe, wandering cuckoo's rich

his wings,
And speeds away in search of bright skies.

guise, only through the sun-bright summ sings, And when dark winter comes, outspread

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

JAMES GRANT, J. M'DONALD, GEO. HA

ETC, AND THEIR TIME.

Notwithstanding the cordial rega
and co operation Lord Linton and 8 John Dalrymple had met with in En land, there arose some difference b tween the Scotch and English repr sentatives, which led to there bei separate bills for the two countries That the objectionable laws were enact by different Parliaments, an English as a Scotch Parliament, was made the pr text. It was a frivolous one, however and, it is supposed, was merely used the English committee as an excuse getting rid of the Scotch Bill. Lo Linton immediately saw the Lord Adv cate of Scotland, Henry Dundss, w willingly undertook to introduce a to of relief for his Catholic fellow-counts men. He observed, however, that would be better to watch the progress the English relief bill, before taking a the English relief bill, before taking a steps, and see how it succeeded, there should not be time in the Parl ment that was then sitting, he pledg his word to obtain for the Scotch Catl lics, in the next session, all that th English brethren should obtain in t

It was managed so as to have the Elish bill presented to the House of Comons by two leading members of to Opposition, Sir George Saville and Pouncing. Their addresses on the occasimust have been highly crafficing to. Dunning. Their addresses on the occasi must have been highly gratifying to to tholics, as well as that of Attorn General Thurlow, who also spoke support of the measure. Leave to given to introduce the bill without a disentient voice. The Lord Advocate the observing how the House was dispossible for Scotland. This was granted with the same unanimity. It was foul however, to be too late in the session introduce the Bill; but the Lord Ad introduce the Bill; but the Lord Ad cate renewed his pledge to Lord Lin that the provisious of the English should be extended to Scotland dur

the next sitting of Parliament,
The English Reliet Bill, meanwh
passed through both houses withou
division. It was read a first time
May 15th, and received the royal asse June 3rd, 1778. Its terms were, in a stance, the same as already pointed of The only condition for enjoying benefit of it was declared to the taking and subscribing in Register the new Oath of Allegian appended to the bill. The English Ca olics readily came forward to swear subscribe as required. The day after bill passed a form of prayer was prom gated in all the Catholic Churches chapels in England for "our most gr

ous sovereign King George III., royal consort and all the royal family. It was a source of happiness for Bis Hay, during his sojourn in London, to otten with his venerable friend Bis Challoner, now in his eighty-seve Challoner, now in his eighty-seve year, but who, nothwithstanding his grage, enjoyed excellent heath. Scotch Bishop, as usual, a man of world although not worldly-minded, wa good deal into society, paying and ceiving many visits, sometimes on biness, and sometimes for acquaintainake.

Returning to Edinburgh with L Returning to Edinburgh with I.
Linton he gave the Scotch Cathe
great comfort by informing them it
there was, at length, a pretty sure p
peot of obtaining relief from the w
and most trying of the penal laws.
advised them, meanwhile, to comthemselves with becoming modera
on the auspicious occasion, which, ind
they were in the habit of doing, and
gether with him, express their gratito the Almighty for the happy
events had taken. In one of his let
to Bishop Grant, he shows his appretion of the recent good fortune, an
the same time, his astonishment, cai
the Relief Bill 'an amazing affair,"

The time for the annual meeting of

the Relief Bill "an amzzing affair,"
The time for the annual meeting of
Scotch Bishops had come, and Bis
Hay repaired to Scalan, where he s
the greater part of July. He was gre
renewed after his labours and bus
in London, by the unbroken repose
invigorating breezes of that lo invigorating breezes of that logien. He regretted to find that health of his brother bishops had grailed. He said with grief, that he course with the senior bishop, and Bi Macdonald of the Highland dis Macdonald of the Highland dis-although not aged, was in very del-health. The chief business of bishops at this meeting was the plei-duty of informing the Cardinal Propaganda of the success of the lish Relief Bill, and the expectation had in Scotland of being simi-benefited in a few months. The co-tution of the administrators of the sion temporalities had been rev sion temporalities had been rev and the bishops, in conjunction them, addressed a letter to them, addressed a letter to clergy, advising them of the ohe Bishop Hay availed himself of his let at Scalan to overtake his foreign respondence. In one of his letter cays regarding the new oath present to the English Catholics; "The nothing in it against consoil although it is conceived in very in

Friendship.

C. S., IN CORK FXAMINER.

Hast thou a friend, constant when sorrows As when around thee all is joy and mirth? Oh! cherish him as Goo's best gift on earth, For such a friend is not the lot of all, crize him, though humble—humble friends are wise;
Prize him, though poor and lowly-dearer

stant twinkle of the meanest star, omet's transient blaze. And more we prize
The humble jobin's rustic garb who stays
To cheer our home through gloomy winter

days, Than the clithe, wandering cuckoo's richer guise, o only through the sun-bright summer sings,
And when dark winter comes, outspreads
his wings,
And speeds away in search of brighter
skies.

Written for CATHOLIC RECORD CATHOLICS OF SCOTLAND.

BY THE REV. MNEAS M'DONELL DAWSON, LL. D , F. R. S.

PART II. JAMES GRANT, J. M'DONALD, GEO. HAY,

ETC, AND THEIR TIME. Notwithstanding the cordial regard and co operation Lord Linton and Sir John Dalrymple had met with in Eng. land, there arose some difference between the Scotch and English representatives, which led to there being separate bills for the two countries. That the objectionable laws were enacted by different Parliaments, an English and a Scotch Parliament, was made the pretext. It was a frivolous one, however: and, it is supposed, was merely used by the English committee as an excuse for getting rid of the Scotch Bill. Lord Linton immediately saw the Lord Advocate of Scotland, Henry Dundas, who willingly undertook to introduce a bill of relief for his Catholic fellow-countrymen. He observed, however, that it would be better to watch the progress of the English relief bill, before taking any steps, and see how it succeeded. If there should not be time in the Parliament that was then sitting he pledged ment that was then sitting, he pledged his word to obtain for the Scotch Catho-lics, in the next session, all that their English brethren should obtain in the

It was managed so as to have the Eng. lish bill presented to the House of Com-mons by two leading members of the Opposition, Sir George Saville and Mr. Dunning. Their addresses on the occasion must have been highly gratifying to the Catholics, as well as that of Attorney-General Thurlow, who also spoke in support of the measure. Leave was given to introduce the bill without a dissentient voice. The Lord Advocate then, observing how the House was disposed, rose and asked leave to bring in a similar bill for Scotland. This was granted with the same unanimity. It was found, however, to be too late in the session to introduce the Bill, but the Lord Advo introduce the Bill; but the Lord Advo-cate renewed his pledge to Lord Linton that the provisions of the English Bill

the next sitting of Parliament.

The English Reliet Bill, meanwhile, passed through both houses without a division. It was read a first time on May 15th, and received the royal assent June 3rd, 1778. Its terms were, in sub stance, the same as already pointed out. The only condition for enjoying the benefit of it was declared to be the taking and subscribing in a Register the new Oath of Allegiance appended to the bill. The English Cathcs readily came forward to swear and bill passed a form of prayer was promul-gated in all the Catholic Churches and chapels in England for "our most graci ous sovereign King George III., royal consort and all the royal family.

It was a source of happiness for Bishop Hay, during his sojourn in London, to be often with his venerable friend Bishop

Hy repaired to Scalan, where he spent the greater part of July. He was great and published by the Presbyterian provided the part of the standard provided provided the part of the standard provided provided the part of the standard provided provi

also that the clergy should inculcate among their people respect and obedi-ence to the laws; gratitude and attachment to his majesty's person and government, as well as moderation and pro ment, as well as moderation and propriety in their relations with persons of other denominations. Although banns before marriage had been, for some time, without hindrance, proclaimed at Edinburgh, the custom had not yet been established throughout the country. The bishops in their pastoral letter enjoined the publication of banns in all the missions the state of affairs being not stated in the proprietor.

of the Penal Laws in Scotland excited in an extraordinary degree the anger of in an extraordinary degree the anger of
the Presbyterian party. No fewer than
nine Presbyterian synods throughout the
country passed resolutions to the effect
that the proposed measure must be
opposed to the utmost. Not even the
powerful influence of the liberal Principal Robertson could prevent the Synod
of Lothian and Tweed-dale, which sits at
Ediphyreh from passing a resolution in of Louisia and I weed-dale, which sits at Edinburgh, from passing a resolution in accordance with the general clamour. He could only obtain that it should be more moderately worded. It alludes to the fears entertained by many that the English Relief Bill would inflict serious injury on the Protestant interests of injury on the Protestant interests of Great Britain; it was at the same time, the conviction of many others that the ultimate effect of that bill would be no more than the removal of a few severe penalties and disabilities from inoffensive Catholics. "Amid these various sentiments," the syncd adds, "while they declare their firm adherence to the principles of liberty and the right of private judgment, that they have no in-tention to interfere with the Legislature in matters of civil right, and do, by no means, wish that any person should be deprived of his inheritance, or subjected deprived of his inheritance, or aubjected to civil penalities for conscience sake. They, at the same time, express their hopes that if such repeal shall be extended to this part of the United Kingdom, the wisdom and attention of the Legislature will make effectual provision, under the property and the property Legislature will make effectual provision, under proper sanctions, to prevent all the dangers that are apprehended from

that repeal The synod of Aberdeen was even more The synod of Aberdeen was even hore liberal. The influence of Principal Campbel was exerted there; and that synodal body enjoyed the enviable distinction of being one of five synods which

pronounced no opinion whatever in the controversy.

Personal ill will came to aggravate matters. The non-juring minister, Dr. Abernethy Drummond, could not forget what they called the desertion of the Jacobite cause by Bishop Hay and the Catholics generally. He remembered, also, the severe castigation inflicted on him by the bishop on occasion of the controversy on miracles.

controversy on miracles,
Bishop Hay's pamphlet, "Detection in
reply to Principal Campbel," was the
alleged cause of complaint and provocation. The learned Prelate had accused
the Principal of "diabolical calumny and
damnable detraction," in having asserted
that "from the receiving of Power the damnable detraction," in having asserted that "from the rescripts of Popes, the cpinions of approved divines and even the practice of converts, it were easy to prove that it is not contrary to the will of Heaven to lie, betray or even murder when the supposed interest of the church requires it." Bishop Hay had challened his exponent to produce any church requires it." Bishop Hay had challenged his opponent to produce any one approved divine of the Catholic communion that holds, approves, or even insinuates such a doctrine. It was now seven years since this challenge was published; but, it was not till August of this year that Dr. A. Drummond took up the challenge on behalf of Dr. Campbel's charge. He wrote to Bishop Hay inviting him to an interview in the advocates' library in presence of three or four library in presence of three or four learned men to be chosen by both sides, for the purpose of "enquiring, by look ing at a few printed books," whether the earned men to be chosen by both sides, of eiten with his venerable friend hishop Challoner, now in his eighty-seventh year, but who nothwithstanding his great age, enjoyed excellent heath. The Scotch Bishop, as usual, a man of the world although not worldy-minded, went a good deal into society, paying and receiving many visits, sometimes on business, and sometimes for acquaintance aske.

Returning to Edinburgh with Lord Linton he gave the Scotch Catholics great comfort by informing them that there was, at length, a pretty sure prospect of obtaining relief from the worst and most trying of the penal laws. He advised them, meanwhile, to conduct themselves with becoming moderation on the suspicious occasion, which, indeed, they were in the habit of doing, and to gether with him, express their gratitude to the Almighty for the happy turn events had taken. In one of his letters to the Almighty for the bappy turn events had taken. In one of his letters to the Relief Bill"an amassing fair,"

The time for the annual meeting of the Scotch Bishops had come, and Bishop Hay repsired to Scalan, where he spent the same time, his astonishment, calling the Relief Bill"an amassing fair,"

The time for the annual meeting of the Scotch Bishops had come, and Bishop Hay repsired to Scalan, where he spent the seried of the seried of the seried to the seried to the process their gratified to the same time, his astonishment, calling the Relief Bill"an amassing fair,"

The time for the annual meeting of the Scotch Bishops had come, and Bishop Hay repsired to Scalan, where he spent the form of a letter addressed to Bishop Hay and published by the Presbyterian scienty for the bapty turn of the seried to the same time, he regretted to find that the lound on, by the unbroken repose and invigorating breezes of that lonely glen. He regretted to find that the couled one to the process of the process the form of a letter addressed to Bishop, the form of a letter addressed to Bishop, the reference to the process of the letter addressed to Bisho

the missions, the state of affairs being no longer unfavorable to such practice.

The idea of a bill for the mitigation and, finally proves, in the most satisand, finally proves, in the most satis-factory manner, that "the Catholic Church holds it impious and unlawful to

Church holds it impious and unlawful to break faith with any person whatsoever, or on any account." The answer concludes by deprecating the bitter spirit which appeared to animate Dr. Drummond against the Catholics.

The non-juring minister produced another pamphlet. It mattered not to him that his statements were proved to be false and his arguments overthrown. Although his reasoning was so weak that no man of learning or any information. no man of learning or any information, could, for a moment, entertain it, he presisted in his malicious course. He presisted in his malicious course. He wrote for the populance, and, unfortunately, he had its ear. In his second letter Dr. W. A. D. pretends to refute the objections to his first epistle, so clearly set forth by Bishop Hay. In attempting to do so, however, he only drew down himself a castigation under which even the Reverend Dr. Aberrathy which even the Reverend Dr. Abernethy Drummond must have felt somewhat sore. "So particularly disgraceful," writes the bisnop, "as well as mslignant, is the part you have acted, that all men of honor and humanity must equally despise both, especially when they are told that you grew up to man's estate, a member of that very church upon which you have now endeavored to call down vengeance. But, sir, you come too late for that wicked purpose. This is not the age; at least, thanks to God, this is not the country of persecution which even the Reverend Dr. Abernethy this is not the country of persecution

Whatever the wise and learned may have thoughto! Abernethy Drummond's performances, it was no slight satisfaction to him to find that they produced the bitter fruit which he so much desired. His pamhplets were widely distributed among the Preserverieus; and the among the Presbyterians; and, the more ignorant ministers, taking his denuncia-tions for texts, raved in their pulpits about the evils of "Popery" and the dangers of the relief bill. Taking example from Drummond, they issued numberless pamphlets, whilst the news-papers teemed with bitter and inflamma papers teemed with bitter and mismins tory articles. It would be to withhold due honour to principal Campbel, not to mention, and with praise, that he was almost the only one among the Presbyalmost the only one among the popu terians, who protested against the popu iar clamour. In an address to the people of Scotland on the subject, he disclaimed all attempts to repress the growth of "Popery" by compulsion, and insisted that the only consistent course for a Protestant nation, was the milder

TO BE CONTINUED. For the CATHOLIC RECORD.

MISS JENNIE MANCE.

It has been remarked by a distinguished Canadian writer that the above-named lady was one of a trio of rarely plous souls who by their sublime devotion have illuminated with their lives the early history of Montreal. Their memory has sur-vived centuries of time; the sacred benediction of their labor is a vivid reality to the present living generation of Cana dians—the saintly Olier, Margaret Bour-

geois and Miss Mance.

It may with justice be maintained that
of all those brave souls Miss Mance was
the peer. In none did the fire of holy

cate and harsh terms." Bishop Grant and bis coadjutor, before the close of the meeting, addressed a pastoral letter to the clergy of the Lowland district, congratulating them on the relief that was so soon expected for Scotland in regard to the Penal laws. They recommended the class of the meeting, addressed a pastoral letter to the class of the class of the class of the meeting, addressed a pastoral letter to the class of the cla of the Government, in mitigating the penal laws against Papists, is justified; the seditious tendency of W. A. D.'s letter is discovered; the Roman Catholies fully vindicated from the slanderous accusation of thinking it lawful to break faith with heretics, which W. A. D. endeavors to fix upon them; and W. A. D. endeavors to fix upon them; and W. A. D. endeavors to fix upon them; and W. A. D. endeavors to fix upon them; and W. A. D. endeavors to fix upon them; and W. A. D. endeavors to fix upon them. house was built and named the Hotel Dieu. This first religious refuge for the poor in Montreal was of wood, sixty by twenty feet, with a little oratory of stone nine by ten feet, and in the month of October Miss Mance took possession of it and commenced her grand career. In 1658 Miss Mance left Montreal for France, and the year following returned with much-needed co-laborers, a little commun-ity of three Sisters of St. Joseph, Mother Judith Moreau de Bresoles, Superlores; Sister Catherine Mace, assistant, and Sister Mary Maillet. These Sisters of St. Joseph were cloistered nuns, and were members of a community of religieuses

members of a community of religieuses hospitalieres founded in 1636, at Fleche in Anjou, by a gentleman, M. de la Dauversiere. This institution was accepted as a community in 1643 by the Bishop of Angers and approved by Pope Alexander VII., by his Brief, dated 19th of Jan. 1666. Their lives were to be dedicated to relieve the sick, to care the orphans and infirm of both sexes, and to instruct the ignerant poor. On the 2nd of October, 1659, Mgr. Laval, the first Bishop of Quebec, gave these three religieuses authority to exercise their functions as hospitalieres at Hotel Dieu, Montreal. Upon their arrival at their functions as hospitalieres at notes. Dieu, Montreal. Upon their arrival at the latter place, M. de Malsonneuve gave them, in the name of the Signeurs of the island, 100 arpents of land, situated between St. Gabriel and Mount Royal. The Sulpicians gave to Miss Mance seven to eight acres within the enclosure, and 200 acres within the enciosure, and 200 acres of woodland without the pall-sade. For many years Miss Mance labored faithfully in her chosen misson, edifying all by her great virtuess. She died in 1673, and was buried in the chapel of the now flourishing community. Her body rests amongst those of the poor Sisters of St. Joseph who loved her so much. Her heart was piaced in a vase before the lamp in the same chapel, but this rel'c, so dear to the pious fatthful, was consumed by the great fire that destroyed the Hotel Dieu in 1695.

M. C. K.

THE HOTEL DIEU. MONTREAL.

Perhaps the most beautiful page of Catholic history in North America is the narration of the brave, self-sacrificing work of the hospitalieres of St. Joseph. Arriving in Montresi, almost at the foundation of the city, the ploneers of the dation of the city, the pioneers of the Order, leaving aunny France with the endearing associations of youth, they came to a rude inhospitable country, bringing the sweet and gentle courtesies of refined and courtly training to become as mothers to the sick, the infirm, the savages, but above all to the poor, and since the middle of the 17th century until the present day these daughters of St. the present day these daughters of St. Joseph of Hotel Dieu, Montreal, have never ceased from the labor of their sublime mission, ministering to even the most loathsome of earth, the lepers in Nova Scotia. For a life so rigorous as those cloistered nurs live, their longevity is remarkable. Of one hundred and ninetytwo religiouses that died at the mother house 59 were between 60 and 80 years; house 59 were between 60 and 80 years; 14 were 80 years old; 3 were 90, 92, and 96 years respectively; 73 of the Sisters still living had arrived at an advanced age. Another fact worthy of note was the many years spent within the cloister; 31 had been in the community between 40 and 50 years; 23 between 50 and 60 years; 13 between 60 and 70 years; 3 were Septuagenarian, having lived within the monastery, one seventy years, the other seventy-two years, the third seventy-four. The Hotel-Dieu at Montreal has been three times consumed by fire, and as often rebuild. To day the building, hospital, build. To day the building, hospital, church and monastery is considered the most stately ecclesiastical building of its kind in the Dominion. There are 79 religieuses within its enclosure. The comreligieuses within its enclosure. The community numbers in Canada about 240 souls, and are divided between eight houses of the Order, situated at Montreal, at Campbellton, N. B., Chatham, N. B., Tracadie, N. S., Madawaska, N. B., Arthabaskaville, P. Q., Kingston and Windson Ontario. At the latter place very Rev. Dean Wagner has secured a handsome site, well located and extensive; the frontage is 300 feet on Ouellette Ave., with a depth of 225 feet on Erle street. About two weeks age ground was broken for the hospital building. The corner stone will be laid in a few weeks. When completed this building will be of brick with cut-stone trimming, and, clear of the foundation, will stand three stories of the foundation, will stand three stories gh, with maneard roof; it will extend 160 feet on Quellette Ave. by 47 feet on Erie street. Later the whole plan of the architect will be carried out by the erec plan of the tion of a chapel, an orphan asylum for colored children, and a monastery with cloister. The latter will also be used, in the future, as a novitate for the Order in Windsor. This magnificent monument of zeal and Catholicity is largely due to the indefatigable labor of Very Rev. Dean Wagner.



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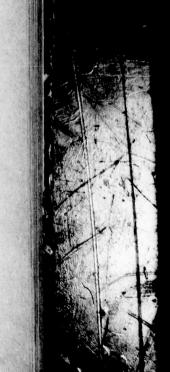
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his adversaries but we can strengthen his

his adversaries but we can strengthen his hands. I know that such an appeal to the United States shall not be made in vain. If there was not an Irishman in Philadelphia, in Pennsylvania, or in the Union, the American people would make it their cause, for it is the cause of freedom. If you are blessed with plenty give liberally. But, whether rich or poor, there is no one so poor that he cannot give his mite. Let it be done to night. I will begin with \$50."

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stantial assistance from a liberty-loving

people, Ireland has every reason to feel

encouraged and to entertain the hope that

the day of her triumph is at hand. Rev. Dr.

O'Rielly, the Treasurer of the Land League

of America, declares that the amount

needed by Mr. Parnell will be raised, and

with such spirit as Philadelphia and other

cities have shown, we may feel assured

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Secretary Balfour was selected -- save the

mark !- to deliver an address before the

English Church Congress on "Practical

Christianity." If their Graces and Lordship

could not find in the ranks of the establish

ment a better specimen of the Practica

Christian to speak on such a subject, than

the man who, as Mr. T. D. Sullivan said

while describing a late speech o

Mr. Balfour, "Indecently danced" or the grave of bis victim, John

Mandeville, it would have been more t

their credit to have omitted the exhibition

altogether. The description given of Ma

Balfour by Mr. Fitzgerald, member fo

South Longford, horrible as it is, doe

not at all exeggerate the Chief Secretary

detestable character. Mr. Fitzgerald sal

that "Balfour gloated over the corpses of

his victims, and only released Mr. Dillo

because the people would not permit hir

to be murdered. Balfour belonged to

ring of Welchers who had come to Irelan

to try to exterminate the people if the

The Rev. Mr. Kennedy, Vicar of Plamp

ton, in a letter to the Guardian, enters h

solemn protest against the selection. H

eays : "Mr. Balfour, as a Scotch landlore

has an anti-Christian record, the Strath

conan evictions being about the ver

worst ; as Irish Chief Secretary he has bee

false, vindictive, cruel and unscrupulou

and as Lord Salisbury's nephew he ha

present is fluence in the State, and bear

The Rev. gentleman adds that if M

Baltour be allowed to speak on such

antiect, it will be evident "that the bishor

are more anxious to maintain their ten

poralities than to recommend to repentar

einners the cultivation of practical Chri

the history of the Church of England the

Mr. Balfour should thus exhibit the close

connection between the Church and Stat

for the Church of England is the creatur

and subject of the State. It is the hand

work of the State, not being of divine in

stitution, and Mr. Balfour is, after all, no

much worse than the Bluebeard who made

However, it is not out of harmony wit

therefore, present responsibility."

refused to be robbed,"

that such will be the case.

THE CATHOLIC RECORD

ablished Weekly at 484 and 486 Richmon street, London, Ontario, Price of subscription—22,00 per annum. EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels
REV. WILLIAM FLANNERY.

REV. WILLIAM FLANNERY.

THOMAS COFFEY, Publisher and Proprietor.

MESSRS. DONAT CROWE, LUKE KING and
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ubscriptions and transact all other business for the CATHOLIC RECORD.

Agent for Alexandria, Glennevis and
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Approved by the Bishop of London, and recommended by the Archbishop of St. Bosiface, the Bishops of Ottawa, Hamilton, Kingston, and Peterboro, and leading Catholic Cle*gymen throughout the Dominion. All correspondence on business should be addressed to the Proprietor.

Arrears must be paid in full before the paper can be stopped.

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Catholic Record. London, Sat., Nov. 3rd, 1888.

THE " CHRISTIAN" CONFERENCE.

The leading Protestant ministers of the Dominion, with a sprinkling of American preachers, have been holding council in Montreal. Three whole days of the week ending October 28th were devoted to discussing the great questions that now agitate the Protestant world and seem to threaten its existence, viz. : "Infidelity," and, what they are pleased to call "Romanism." And it would appear from a remark of the late Lord Beaconsfield, as quoted by the President of the Council, Rev. Dr. McRes, that there is nothing novel or startling in the contention. Full twenty years ago the noble Lord, in an address to the students of Glasgow University, referred to the deadly influence of athelem as like "a mosning wind throughout Europe," which might produce the effect of breaking up Europe into two large sections—Romanism and Infidelity.

These were the two glant enemies Protestantism had to struggle with; and its critical position was never so clearly em phasized, or so hopelessly exhibited, as in the Evangelical Conference held last week in Montreal.

Rev. Dr. Burwash read a paper on "Unbelief." He consoled himself and his heavers for the havor unbellef is making in the Protestant world by saying that Christ Himself was an "unbeliever in some things, and that holy Job and Ecclesiastes were tinctured with unbelief; and that the Protestant Reformation was an outcome of unbelief in the prevalent dogmas." This easy way of treating Infidelity, on the part of a teacher in Israel, a Very Rev. Doctor, must be very gratifying to Bob Ingersoll and men of his school. If our Blessed Lord-who is Truth itself-and if Holy Job and Ecclesiastes, who were inspired of the Holy Ghost, could falter in their belief, how can it be expected that ordinary people can have faith, and "believe in all things." "One of the char acteristics of the age in which we live," continues the doctor, "is its intellectual superficiality." Just so, Rev. Doctor. "Drink deep or touch not the Plerian spring." Your readings and your teachings are all on the surface. You will not probe things to the bottom-you are afraid to strike hard pan and find the Truth. The possession of Truth would kill Protestantism, and in your heart of hearts you fear Truth more than Unbelief. For well you know that an honest search after Truth would lead of the Catholic Church.

Rev. H. E. Van Dyke, another D. D., came next. It is astonishing what a number of Protestant ministers have high sounding "D. D's." to their names. Dr. Van Dyke said: "Infidelity flowed-it was not intense-it was diffuse. Modern Athelsm was a Negation." If Infidelity flows diffusely and widely over American society, where does the blame rest? Is it not with the Rev. Dr. Van Dyke and his Evangelical brethren, who uphold a god. less system of education—who are rearing up an unbelieving generation of men to continue on the work of undermining the Christian faith and of sowing the dragon's teeth? But Christian faith does not seem to have taken a firm hold on the Doctor himself, for he says that "when he heard a minister expatiating upon the origin of species-(and proving no doubt that man's origin was a tadpole)-he always dreaded lest he might make a similar mistake." "Atheism was a Negation!" What of Protestantism? Is it not a continual protest, or negation, of Catholic teachings? Wherein, then, is Protestantism anything better than Athelem or Unbelief? Take away Catholicity, and Protestantism must fall to pleces, for there is no longer any reason for its existence. But Catholicity cannot be taken away. It is founded on the Rock. It is sustained by the right arm of Him who said "the gates of hell shall not prevail against it."

The apprehensions of Rev. Dr. Van Dyke-lest he should falter and share the unbelief of Evolutionists-must have been realized in others of his rev. brethren for the Rev. Dyson Hague, of St. Pauls, Brookville, thought "they might most successfully grapple with current unbelief among those who were teachers of others." He attributed much of the paralysis caused by doubt to "the paralysis of the Christian

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Church itself." And these are the teachers in Israel, the Doctors of the Law, who sit in the chair of Moses, the "salt of the earth" "and the light of the world !" What confidence can men of the world have in the dogmatizing of such shallow-minded hypocrites ? And what a source of jubilation for the Bob Ingersolls and Agnostics of our times, when the very apostles, commissioned to teach and confirm the brethren in the faith, exhibit such paltry weakness, and acknowledge that they hemselves have need of the "light that shines" and the "grace that strengthens."

Rev. Dr. Wardrope, of Guelph, agreed "that vital living Christianity would raise them to a far higher level than they had yet reached." That, indeed, must be a dying and collapsed Christianity that leaves its preachers at the mercy of evolutionists and Ingersolls. It is about time Protestantism, after a growth of three hundred years, should put on some signs of life. But the exhibition of its strength and of its teaching or governing power, as manifested at the Christian conference in Montreal, would lead outsiders to the conviction that instead of renovating its youth, like the eagle, Protestantism on the decline, and sinking fast into

Rev. Dr. Hall, of New York, bade hem be of good heart, however, and said "there was no reason for discouragement." He deprecated "those gloomy forebodings" and said their meetings ought to stimulate to further effort rather than depress them upon the failures of the past." It is evident the outlook of Evangelical Protestantism is gloomy the extreme. Its votaries and its accredited ministers are tossed about by every wind of doctrine. There is no hope for them, no possibility of reaching the harbour of assured safety and peace of soul -but in the guidance and authority of the Catholic Church, against which they have been fretting and striving and vainly contending for the last three hundred

Rev. Principal Barbour presided over the second day's session, and in a short address congratulated his fellow-Christians on having prevented "the erection of a statue of the Virgin Mary on the top of the nountain in a public park. A statue in nonor of the late Dr. Egerton Ryerson was being erected in Toronto on that very day, and no one objected. A statue or bust of the late George Brown may be seen in the public park of Toronto and in many private residences in the Province of Ontario, and no Catholic, priest or layman, s heard to shout "Protestant aggression" or stigmatize the honors done the memory of such as acts of idolatry. But Mary crushed the serpent's head. Satan's power was broken and his baneful influence forever destroyed by the Immaculate Conception-hence satan and those who lie with him-for he was a liar from the purity of life-Turks, Mormons and Evangelicals—who degrade matrimony by divorce, are all found in opposition to any due honor paid to the Virginal Mother of God. The Catholics of Montreal, who yielded to the insensate clamour of narrowminded bigots, and for peace sake refrained honor, had not forseen or calculated on out." the bigots gloating over the concession as a victory

But the greatest treat and piece de re sistance enjoyed by the spiritual banqueters, was furnished by Rev. Dr. MacVicar, styled by the Mail reporter as the "eminent and scholarly principal of the Montreal Presbyterian College." This rev. gentleman quoted the different acts of Parliament by which the French-Canadian Catholics were allowed the free exercise of their religion, after the conquest, and finally the Act 14, Geo. iii., cap. 83, which conferred power on the clergy to "collect tithes and levy taxes as they may judge necessary for Church purposes." It is explained further on that the amount levied by the tithe system equals onetwenty sixth of cereals, or grain crops, raised on each farm. Mr. McVicar should have added that the parishioners are not taxed one cent in money, and that the French-Canadians are perfectly satisfied with these regulations, and have never complained of them or offered any resistance in the payment of such. But, on the contrary, they consider it a matter of conscience, and believe it, with all other good Catholics, a very grievous ain "not to contribute to the support of their pastors." But the Rev. McVicar would counsel rebellion and disorder, and calls upon the French Catholice to cast off "this intolerable incubus of mediaval barbatism of tithes and taxes." to pretend they are. The casting of lots do so," he says," but we should aid them sin. The casting of lots to fix on some in every way in our power to accomplish one who is to commit a murder would be language of this nature breathe more of the casting of lots to ascertain who conference? Why should the peace-loving, which was made by God's command for to rebel against their priests, and abandon I have given it you for a possession. And intend to imitate. We will not calumniate their pastoral and patriarchal simplicity you shall divide it among you by lot. : • our Protestant fellow-citizens. We will

and the hollowness of evangelical by-poorisy? But what about the salaries paid to Preabyterian ministers? We venture to swert that no professor or principal in any Catholic college in this broad Dominion receives one-third the salary paid to Rev. Dr. McVicar. We are very cerain also that the stipends and salarie paid to Presbyterian preachers far exceed the revenues of the richest cares in Quebec We know of one Presbyterian minister in l'oronto whose salary is \$5,000 per annum allowed six weeks every summer to enjoy himself crossing the Atlantic with his wife and children, and whose oceanic passage is Presbyterianism. occasionally paid for him by private anhecription

When Presbyterians, Methodists, Con-

gregationalists and all the other Ista agree to sink their differences of dogma. one might expect that in their merciful mood they would exercise their forbearance towards Catholics as well, for after all it cannot be denied that from the time theory of these Evangelicals) the original, pure, Protestant Apostolic faith, and ecame Romanists or Papists, down to the day when Martin Luther re-established that pure faith which comprises all the Calvinism, Ritualism and Latitudinarism ism, Shakerism and Quakerism, Pælobapt ism, Anti-Pælobaptism and Anabaptism the Catholic Church alone preached the Gospel of Christ to every nation, and preserved with respectful care that very Bible for which these Isms profess so much respect and reverence. This period when the Catholic Church was alone preaching and teaching the doctrine of man's Redemption extended at least from the Council of Nice, A. D. 325, to the day when the babel of sectarianism was introduced, and was a period of over twelve centuries, during which the Church preserved the sacred scriptures, which these sectaries profess to regard as their charter of religious truth. One would naturally suppose, then, that there would be found among them some gratitude, some respect, some charitable sentiments. for the great historica! Church which must have been during those twelve centuries Christ's own Church, since there was no other to claim the name. We do not take into consideration here the Greek schismatical Church, which was, as it is yet, a merely local institution, and which besides is amenable to all the charges of corruption in doctrine which can be alleged against the Catholic Church. But of such charity there was no semblance. It was the well-known history of Herod and Pilot transacted over again : "And Herod and Pilot were made friends that same day : for before they were enemies one to another." (St. Luke, xxiii, 12) Judging from the unanimity with which the parsons beginning—and all such as are opposed to reviled "Romanism," one would infer that the only way to bring about Christian unity and to cultivate Christian charity is to abuse and calumniate the only perpetual and self consistent Christian Church in existence, the Church to which the vast bulk of Ohristians adhere. Of such a unity as this a Protestant religious journal from honoring their city's patroness- lately said : "It is like a confederation of Villa Maria-by a statue erected in her the British isles with Great Britain left

> We now pass to the substance of what Professor McVicar had to say. We begin with the following specimen of Presbyterian theology, which the professor quotes with approbation from, as he states, "one of our daily papers" of the 10th October: "Like many other Roman Catholic dioceses, that of London, Ont., has resolved itself into a gembling agency. We have received a package of tickets of a lottery scheme entitled : Grand Charity Bazzar carried on under the patronage of Bishop Walsh, who appears as the giver of the principal prize." "This traffic." the professors says, "is utterly indefensible," and a little before he states that the Romish Church is "thoroughly corrupting the hearts and conscience s of the people." He continues : "It is well known that according to the casulstry and ethics of Rome what is wholly immoral in ordinary business may be properly employed in

behalf of religion." It is well known that Dr. McVicar's sesertion is false, and that there is no such principle of Catholic ethics, and as Professor McVicar must be aware of this we are compelled to say that his falsehood has the appearance of being deliberate. But what are we to say of the Charity Bazzar authorized by Bishop Walsh? Are not all lotteries forbidden by divine and human law? They are not, and it is a

for the subtlety of Presbyterian craft To every one as the lot shall fall, so shall the inheritance be given." Num. xxxiii, 54. That this law was strictly carried out may be seen throughout the book of Josue. We might quote many other similar examples in Holy Writ, but it is unneces eary. Suffice it to say that the contributors to the bazaar do an act of charity and therefore an act of virtue. We are reminded of Mr. Peckeniff when Dr. Mc Vicar endeavors to distort it "a corruption of the hearts and consciences of the people" It is Dr. McVicar who corrupts -who has a grand library furnished at hearts and consciences by barefaced slan-the expense of the parish-and who is der-it is Dr. McVicar whose unboly ethics make it lawful to use distortions of truth for the purpose of serving the cause of

But he says that "the secular authorities of civilized nations have, with singular unanimity, pronounced unlawful the gambling by lottery now home gomated as part of the dominant religious system of this province." In the first place, bazaars and lotteries are no part of the Catholic religious system, any more than are the envelopes which are laid in the pews of Presbyterian Churches every Sunday. when all Christians forgot (according to the | Lotteries are, besides, in common use at Protestant gatherings as well as Catholic, with this difference, that we have known Protestant ministers who have made money by them one day, whereas on another day they hypocritically concontrary teachings of Arminianism and demned them as victous and highly criminal. As to their being condemned by civil authority, is the Professor not aware that the laws of Canada expressly permit them for charitable purposes, under certain limitations? It is with the laws of Canada we are concerned, not those of Zululand or the Sandwich Islands, if they are pro-

hibited in those lands. We will now say a few words on an other subject which seems to be a special grievance in the eyes of nearly all the ministers who addressed the Congress "The Aggressiveness of Romanism. "The attitude of Romanism is aggressive Aggression is the word," said Dr. Ryck man, of London, who is almost as skilful in the use of slang language as his brother Dr. McVicar. And so this Methodist and this Presbyterian are really brethren quite in accord with each other! "Be hold how good and how pleasant it is for brethren to dwell together in unity." The Methodist is an Arminian, and Dr. McVicar is a Calvinist on the subjects of grace and predestination. Now at this very moment we have a discussion raging in an Ontario town, Ayr between the Rev. Mr. Horne, whose views are Calvinistic, and the Rev. Mr. Stewart on the Arminian side, which shows beautifully the accord which exists between these two schools of doctrine, What does Rev. Mr. Stewart think of Calvinism? We will give his opinion briefly: "The Calvanistic doctrine of election is objectionable in four respects; it is out of harmony with the invitations of the Scriptures. . . . and it prophesies lies in the name of the Lord. Secondly, t ignores man's free agency and makes him cease to be a moral agent. Thirdly, it makes God the author of man's condemnation. Fourthly, it leads to unwarranted confidence or unwarranted despair."-(See Christian Guardian, Oct. 24). Such is the fraternity between the jarring sects. But when it comes to the planning of an attack upon Catholics, the Herods and the Pilates are one

Mr. Ryckman considers it an aggression that Catholics are not allowed by the laws of the church to mix a little Protestantism with Catholic faith and practice. Servants should worship with Protestant masters. Catholic wives should adopt the religion of their Protestant husbands, and the Protestant French-Canadian missions should be permitted full scope to convert the benighted Lower Canadian Catholics. Instead of this being the case, the parson complains that the Quebec priests are so vigilant that the French Canadian missions get few, if any, professed converts. If all this be a mark of aggressiveness, does not the rule work the other way too? Is it not a proof of aggressiveness that the Protestant parsons will move heaven and earth, and will hold congresses to prevent Catholics from making inroads on their adherents? We will acknowledge that to this extent the Catholic Church is aggressive: We believe that Christ has established but one church on earth-the one, Holy, Catholic, Apostolic church-and that he desires that all should be member of that one fold. For the attainment of this result He has commissioned the teachers of His church, the successors of the apostles, to preach His gospel to every reature. This commission the Catholic clergy intend to obey. They will not use force, or persecute Protestants to bring piece of dupilcity in Professor McVicar them to the fold, but they will instruct all who are willing to receive instruction "And not only should we urge them to is of itself neither an act of virtue nor a in the true faith. If this constitutes aggression, the teachers of the Catholic Church will be aggressive; but we think the national reformation." Does not sinful, because of the bad end in view, but it will be found that the Methodist and Presbyterian parsons are aggressive, too direful civil war than of Christian peace? is to be the possessor of a prize, which is in apreading their errors. We must try Are not such utterances more akin to the the gift of its lawful proprietor, is no more to counteract their efforts, and their character of a diabolical than of a Christian sinful than was the casting of the lots threats will not terrify us. But such aggressiveness as the preachers have simple-minded Canadian habitants be urged the division of the land of Canaan : "For shown in the Church Congress we do not

their children a Godless education, such as they declare that they wish to force upon | the matter by Catholics, but, "on the conthemselves, and they endeavor to draw public attention from the fact by raising the cry of aggressiveness sgainst Catho-

The Ray. Mr. Milligan brought out plainly the spirit which animated the sembly, for, amid their loud applause, he publicly approved the whole career of bigotry in which the Toronto Mail has een luxuriating within the last few years. This includes within their plan the destruction of Catholicity, the subjection of the Province of Quebec to Ontario domination by armed intervention, and the harassing of Catholics in every possible way. These people forget that Catholics are here to stay, and that their frantic appeals to religious bigotry will be powerless against the good sense of the people of our Dominion.

BOSTON SCHOOLS.

Every day makes it more clear that the bigots of Boston are not going to have all their own way at the forthcoming chool elections. The movement which the parsons started with the hope of annihilating the Catholic vote of the city by inducing the women to register, has not proved as auspicious for them as they expected it to be. The Boston Republic, an able Catholic weekly, was in the first place disposed to discourage Catholic women from following the example set by the Protestant women of the city, who were registering by thousands for the purpose of assisting to carry out the parsons' views, and indeed it is not advisable or becoming that women should be dragged by wholesale into election contests, but even the Republic now recognizes that there are occasions when public duty justifies that such a sacrifice of private feelings should be made; and that the present is one of these occasions. The Republic says :

"Cases may arise, however, where things which are not to be commended do not call for any especial reproof, and the bigoted issue certain fanatics are endeavoring to inject here into the school question sflords some justifica-tion for the action of the Catholic women who have registered as voters

We would not be disposed to lock at the matter in the same light as our respected contemporary. Instead of being merely instified somewhat in their course we think that the Catholic women have performed a noble and heroic act, for which they deserve a credit similar to that which patriotism accords to the brave women of Limerick who "manned" the walls of their city in its extreme peril,

and gave battle to its besiegers. The total vote of Boston last year was 51,741. From these figures our readers may judge of the determination of the women when they learn that up to the last reports which have reached us, 25 149 women had registered, and of this number It is believed that the majority are Catholics. If the parsons had been allowed to have been inflicted on the Catholic popuhave averted the danger.

But it is not to be supposed that all the together in Philadelphia. He conclude Protestants of Boston are in sympathy with the movement to make the schools so offensively sectarian as the bigots demand. The Protestants on the present School Committee are as firm as ever in maintaining the stand they have taken, so that, if possible, the schools may be made worthy of Catholic support. It would, of course, be better for all the Catholics of the city to have their children at parochial schools, and the effort made by the bigots to retain the sectarian features of the school system is the best possible proof that this is the case. But as long as Cathlics make use of the public schools, and as long as they are taxed for their mainten ance, they would be recreant to their duty if they ceased to insist that their righ's in the management of the schools be not infringed upon. The cry that Catholics meditate the destruction of the public school system is absurd as well as false. and it is raised merely as a pretext to force sectarianism upon the Catholics; but what is taking place in Boston proves that Catholics are by no means disposed to be ridden over roughshod. We heartily wish our co-religionists success in the conflict in which they are engaged, and we feel assured that they will attain it.

Among the Protestants who refuse enter upon the anti-Catholic crusade we are pleased to find the Boston Beacon and the Christian Observer. The Beacon, after exposing the many historical errors which are to be found in Swinton's Outlines, says :

lines, says:

"The book should not be used in our public schools, where nothing but indubitable truths should ever be uttered. The defenders of Mr. Swinton's book help our public schools as certain newspapers help the cause of protection by publishing forged quotations and sections them to the Loudon Times or Spectator. Our public schools were not organized to teach conventional opinions, but the truth."

The Christian Observer shows that the section of the School Committee was discovered.

The Christian Observer shows that the action of the School Committee was due and we will pay the bill. We cannot meet

not endeavor to force Protestants to give to its sense of fair play and justice, and not to any pressure brought to bear upon Catholics. These ministers have shown trary, the influence of the committee's hemselves to be impudently eggressive action is just in the opposite direction. It assures Catholics that the public schools shall remain unsectarian in character, that their children may go to them without being compelled to study ecclesiastical history through Protestant interpretation.

> Other Protestant journals have similarly expressed themselves, but a convention of the women voters of 1887, held on Saturday, Oct. 6:h, has, we think, sounded the death knell of the bigots' crusade. The convention was decidedly Protestant. for the most part, though there were also many Catholics present. These voters of former years had always worked together harmoniously to promote the welfare of the schools, and though a section of them wished to introduce the auti-Catholic views which were maintained by the virages of Tremont Temple, a large majority voted to pursue the same ronsectarian and non partisan course which they have hitherto followed. The fanat. ical element have formed a separate organ. ization, under the presidency of a Mre. Shepherd, a "converted" nun.

PHILADELPHIA SPEAKS OUT.

Philadelphia is determined not to be behind in the movement to sustain Mr. Parnell in his contest against the calumnies and forgerles of the Times. The monster meeting which was held in that city on the 15th ult. was convened with the cooperation of the Municipal Council and under its auspices. A grand demonstra-tion was expected, but the greatest expectations were exceeded, the hall being filled with a crowd of over 5000 people, including many of the most prominent citizens. Besides a large number of priests, there were present ex Governor Major General Hartranft; ex Governor Abbot, of New Jerrey; Col. McClure, Commissioner H. Biake Tyler, P. O. Inspector O'Leary, Dr. P. J. O'Neil, of Los Angeles, and many other persons of

Major General Hartranft paid a glowing tribute to the Irish in America, which should bring the blush of shame to the cheeks of caluminators like Mr. Joseph Chamberlain and Professor Goldwin Smith, who have endeavored to create among Americans hostility to Irishmen. General Harntraft declared that during the civil war he had the opportunity of learning the characteristics of the Irishmen who were enrolled in his regiment. and in that severe service not one ever wavered. He added: "Because those Irishmen stood up for me, I stand here to-night. Irishmen prove determined men. When right they will always succeed, and that is the earnest wish of myself in their contest in Ireland to day."

Ex Governor Abbot was equally, if not more, emphatic. He pointed out the fact that American influence, and the public opinion of the civilized world, had had a great share in bringing about the change for the better in Eaglish sentiment have their way, bigotry would have towards Ireland, and that if Americans of triumphed, and permanent injury would every party, loving liberty and hating oppression, did not sympathize thoroughly lation. The Catholic women of Boston with the cause of Ireland, such a meeting as was there present could not be got most eloquent address with the following brilliant peroration :

"How many men are in this land who are Irishmen and descendants of Irishmen? They count by the millions, and they are They count by the millions, and they are as good a class of citizens—good for peace or good for war—ss any. If the Irish people were a nation of cowards there would be no sympathy in this land for them, but they are brave, and their dead lie upon the soil of every land and upon every battlefield. If the genius and the valor of this people could have found an outlet at home under a Government where the people could have been heard, and where self-respecting men could live in happiness and comfort, the genius of that people, now scattered over the world, would have made the little green isle as glorious as it was in the ancient days when it was the pioneer of civilization when it was the pioneer of civilization and religion for the whole world."

Never was more direct contradiction given to the assertion of any public man than Mr. Chamberlain has over and over again received from prominent Americans in response to his barefaced assertion that no Americans sympathize with Ireland in her struggle for Home Rule. The very fact that Mr. Chamberlain made such an assertion, shows that the English enemies of Home Rule are anxious to stand well in the opinion of foreign countries; but the response of Philadelphia, and the other large cities of America, makes it clear that they never can so stand until the just claims of Ireland be granted. Among the speakers were persons of different nationalities, but none spoke

more feelingly of Ireland's wrongs then John Field, an Irish Protestant. Colonel McClure, after a brilliant speech, opened the subscription list for the Parnell Indemnity fund by laying down \$50 as his contribution, and in a short time \$25.76 were handed in. The gallant Colonel declared that the Americans will sustain Ireland in her present just demands. He said :

the late civil war between the Unite States and the Southern Confederacy, wa not merely an enemy to the Federalist but a spy in the Federal camp, and such was ordered for execution by Genera Burnside. Grant saved him from bein shot, but turned him bag and baggage or of the Federal lines under threat of con dign punishment if he caught him within them again. Yet this is the man whose book the bigots of Boston want to restor into the schools in order to perpetuate a insult upon the whole Catholic popula tion of the city. These bigots wis Catholics are anti-American, because they will not allow themselves to be in juriously assaulted by this spy and traite whose work is contemptuously con demned by the school-board by more tha the necessary two-thirds majority though that school-board is composed for the most part of Protestants, of me thoroughly competent to sit in judgmen on its worth. But it appears that th school-board are not disposed to be brown besten in this matter. When the del gates of the Evangelical Alliance waite on the board they impudently stated th they had offered their terms and the would not change them on any consider

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his adversaries but we can strengthen his so the dispute stands at present hands. I know that such an appeal to the United States shall not be made in and if for the present the Catholics hands. wain. If there was not an Irishman in Philadelphia, in Pennsylvania, or in the Union, the American people would make it their cause, for it is the cause of freedom. If you are bleased with plenty give liberally. But, whether rich or poor, there is no one so poor that he cannot give his mite. Let it be done to night. I will begin with \$50."

With such assurances of moral and substantial assistance from a liberty-loving people, Ireland has every reason to feel encouraged and to entertain the hope that the day of her triumph is at hand. Rev. Dr. O'Rielly, the Treasurer of the Land League of America, declares that the amount needed by Mr. Parnell will be raised, and with such spirit as Philadelphia and other cities have shown, we may feel assured that such will be the case.

"PRACTICAL OHRISTIANITY."

Secretary Balfour was selected-save the mark !- to deliver an address before the English Church Congress on "Practical Christianity." If their Graces and Lordship could not find in the ranks of the establish ment a better specimen of the Practical Christian to speak on such a subject, than the man who, as Mr. T. D. Sullivan said. while describing a late speech of Mr. Balfour, "indecently danced" on the grave of bis victim, John Mandeville, it would have been more to their credit to have omitted the exhibition altogether. The description given of Mr. Balfour by Mr. Fitzgerald, member for South Longford, horrible as it is, does not at all exeggerate the Chief Secretary's detestable character. Mr. Fitzgerald said equal that "Balfour gloated over the corpees of his victims, and only released Mr. Dillon because the people would not permit him to be murdered. Balfour belonged to a ring of Welchers who had come to Ireland to try to exterminate the people if they refused to be robbed,"

The Rev. Mr. Kennedy, Vicar of Plampton, in a letter to the Guardian, enters hi solemn protest against the selection. He says : "Mr. Balfour, as a Scotch landlord has an anti-Christian record, the Strathconan evictions being about the very worst ; as Irish Chief Secretary he has been false, vindictive, cruel and unscrupulous, and as Lord Salisbury's nephew he has present is fluence in the State, and bears. therefore, present responsibility."

The Rev. gentleman adds that if Mr.

and subject of the State. It is the handiwork of the State, not being of divine institution, and Mr. Balfour is, after all, not much worse than the Bluebeard who made the Church for the purpose of having a pseudo-divine sanction for his brutal conduct in divorcing and murdering his wives at will. This being the case, the selection of Mr. Balfour as the exponent of practical Christianity was appropriate

WHO IS SWINTON?

The New York Catholic News deserve credit for having made public certain incidents which throw light upon the career and character of Swinton, the author of the miserable "paste pot and scissors" production which has been used in the Boston schools, but which has been so deservedly thrown out by the School Committee. It deserved this treatment not only for its calumnies against Catholice, but also for its general inaccuracy in history, though the book is dignified with the name "Outlines of History." It is now accertained that Mr. Swinton, during the late civil war between the United States and the Southern Confederacy, was not merely an enemy to the Federalists, but a spy in the Federal camp, and as such was ordered for execution by General Burnside. Grant saved him from being shot, but turned him bag and baggage out of the Federal lines under threat of condign punishment if he caught him within tiem again. Yet this is the man whose book the bigots of Boston want to restore into the schools in order to perpetuate an insult upon the whole Catholic population of the city. These bigots wish to make it appear that the Catholics are anti-American, because they will not allow themselves to be injuriously assaulted by this spy and traitor. whose work is contemptuously condemned by the school-board by more than the necessary two-thirds majority : though that school-board is composed for the most part of Protestants, of men thoroughly competent to sit in judgment on ite worth. But it appears that the school-board are not disposed to be brow-When the dele beaten in this matter. gates of the Evangelical Alliance waited on the board they impudently stated that they had offered their terms and they would not change them on any considerstion. The board resolutely adhered to their original determination,

to It must be decided at the polls, and if for the present the Catholics be beaten, they will not be without resource Parish Catholic Schools will spring up all over the city, the public schools will be emptied, perhaps so much the better, and the Catholics meanwhile will not yield their right to a voice in the public school management as long as they are obliged to pay taxes to support the public school system.

The whole transaction will be an additional reason why Catholics should loudly demand the recognition of Catholic schools by the State, and it is to be hoped that there is liberality enough now in that quondam hotbed of Puritanism to grant freedom of education.

Here is what General Grant says of Swinton. The extract is from Grant's Personal Memoire, vol. 2, chap. 47, pp.

"A few days before my departure from Culpepper, the Honorable E. B. Wash burne visited me there, and remained with my headquarters for some distance South, through the battle in the wilderness, and I through the battle in the winterness, and I think to Spottsylvania. He was accom-panted by a Mr. Swinton, whom he pre-sented as a literary gentleman who wished to accompany the army with a view of writing a history of the war when it was over. He assured me, and I have no doubt Swinton gave him the assurance, that he was not present as a corresponden of the press, I expressed an entire will-ingness to have him, (Swintou) accom-pany the army, and would have allowed im to do so as a correspondent, restricted however, in the character of the information he could give. We received Richmond papers with about as much regularity as if there had been no war, and

knew that our papers were received with equal regularity by the Confederates. It was desirable therefore that correspondents should not be privileged spies of the enemy within our lines. Probably Mr. Swinton expected to be an invited outside the second of the control of the c invited guest at my headquarters and was disappointed that he was not asked to become so. At all events he was not invited, and soon I found that he was corresponding with some newspaper (I have now forgotten which one), thus vio lating his word either expressed or implied. He knew of the assurance Washburne had given as to the character of his mission. never saw the man from the day of our introduction to the present, that I recol-lect. He accompanied us, however, for a time at least. The second night after crossing the Rapidan (the night of the 5th of May), Col. W. R. Rowley, of my staff, was acting as night officer at my head-quarters. A short time before midnight I gave him verbal instructions for the night. Three days later I read in a Rich mond paper a verbatim report of these

Balfour be allowed to speak on such a subject, it will be evident "that the bishops are more anxious to maintain their temporalities than to recommend to repentant sinners the cultivation of practical Christianity."

However, it is not out of harmony with the history of the Church of England that Mr. Balfour should thus exhibit the close connection between the Church and State, for the Church of England is the creature and subject of the State. It is the handl. seated on the ground, and leaving against the stump, listening to the conversation between Meade and myself. He called the attention of Colonel Rowley to it. The latter immediately took the man by the shoulder, and asked him in language more forcible than polite what he was doing there. The man proved to be Swinton, the 'historian,' and his replies to the questions were exactly and unsatisthe questions were evasive and unsatis factory, and he was warned against further eavesdropping. The next I heard of Mr. Swinton was at Cold Harbor. General Meade came to my headquarters, saying that General Burnside had arrested Swin ton, who at some previous time had given great offence, and had ordered him to be shot that afternoon. I promptly ordered the prisoner to be released, but that he

> It is well that it should be known widely that the bigots who are accusing the Catholics of being anti-American, are themselves enlisted in upholding the cause of a traitor to Americanism.

army, not to return again on pain of punishment."

be expelled from the lines of the

A SLAVISH CHURCH.

Whether the theory of National Churches, or that of Independent Dioceees be the more nonsensical, it is difficult to say. Both theories are maintained in the Church of England, according as their advocates desire to support the claims of the Church of England against non-Conformists, or against Catholics; but the absurdity of both is admirably illustrated by the action of the Servian Church in the case of the poor persecuted refugee, Queen Natalie. What is a church for, unless to maintain the law of God, and its supremacy over all human law, even when kings are the delinquents ? Indeed this obligation is the more pressing when the weak are to be protected sgainst the strong, and the Catholic Church has always acted firmly in resisting kings who have endeavored to set aside the law of God regarding the indiesolubility of the marriage

The National Church of Service has different conception of its duty. It will be remembered that the National Synod pronounced in favor of the dissolution of the marriage between King Milan and Natalle, having no pretext for doing this except the will of the king. A further step has been taken by the Metropolitan Theodosius, a pastoral from whom has been formally published in the Belgrade official journal, in which he says that "in the

consecrated by precedents, he dissolves the marriage of King Milan and Queen Natalie, and declares that it is no longer existent."

King Milan contributes a new feature to the farce by claiming to be above the ordinary laws which govern marriage. In a letter to the Metropolitan, written previcusly to the issuing of the pastoral, after pointing out that the ordinary laws of the country can not be applied to the eovereign, who stands above them, he demands that the Metropolitan avert the danger threatened for the Servian State and dynasty by dissolving his Majesty's marriage with Queen Natalie.

A later cable despatch informs us that some of the other Bishops dissented from the Metropolitan in this matter, and that "Bishop Demetrius, of Nich, and Nicanor of Cacak, have been dismissed because they opposed the Metropolitan's action in dissolving the marriage of King Milan and Queen Natalie."

If either of the favorite Anglican thec ries we have indicated above be true, it will be difficult to show that these inflexible bishops had any business to interfere. The King would be under jurisdiction of the Metropolitan, or at least of the Synod -or perhaps it would be more correct to say that the Metropolitan and the Bishops are entirely under the king's ecclesiaetical jurisdiction. It is a muddled case, but at all events the king is just as much in the right as was Henry VIII, in taking

a divorce whenever he wanted it. Queen Natalie has appealed to the Patriarch Dionysios of Constantinople, who is recognized as the superior of the Metropolitan Theodosius : but it is easy to prognosticate the result of such an appeal. The despatches inform us that Dionysios had been already consulted, before the decree of the Metropolitan was issued, and that he assented to the nullification of the marriage. But even should Dionysios oppose the act, nothing is easier than for Theodosius, with King Milan's support, to declare the Church independent of "all foreign Princes, Prelates and Potentates," just as the Church of England did in refereuce to the Pope, and presto! the Servian Metropolitan becomes the minor head of the Church, subject only to King Milan, and everything is made serene for the king. In the meantime Queen Natalie has telegraphed to the Slavish Theodosius: "I consider your decree null and void and without legal value." This will avail her very little. It is the tragical farce of Queen Cartharine and Henry VIII. enacted over again. Meanwhile the law of God will remain supreme, at least in the Catholic Church : "What therefore God hath joined to gether let not man put asunder." St. Mark x, 9 : St. Matt. xix. 6

King Milan has settled 1,000,000 france on Queen Natalie, and the Crown Prince will be penitted to write to his mother three times weekly.

EDITORIAL NOTES.

THE Bishop of Liverpool says that men in East London are living little better than beasts. The state of the district illustrates the opinion of an old divine that if man be left to himself (that to say without religious education) he is is half devil, half beast."

THE Liverpool Catholic Times informs us that the report presented to the Kilmore Diocean Synod of the Disestablished Caurch of England shows a decrease of the seminary Dr. Woodrow has gained still another victory. The old directors a decrease of more than £865 in the commutation capital, and of over £484 in the assessment fund. Nearly all the other diocesan reports show a similar decrease in resources. It would appear that the English Church in Ireland is becoming greatly crippled through want

Last Monday our enterprising cotemporary the Advertiser issued a magni ficent quarter century edition of forty. four pages. It is just twenty-five years since this newspaper was established in London, and we hesitate not to state that there is not in Canada a journal that has exhibited more enterprise and received greater measure of success in reward therefor, nor indeed, is there one that bas more richly deserved good fortune. The quarter century edition is a very valuable production and will be especially appreciated by old residents who wish to take a look back at the days of auld lang syne.

A PITTSBURG Congregationalist preacher has written to the Commercial Gazette. reprobating the attacks of bigotry which have been made recently on Catholics. He says :- "The friends of the Public Schools can be better employed than in raking up all the thread bear charges against the Church of Rome, or in unmercifully abusing its priesthood, and in coarsely assailing the characters of the good women of that faith who have devoted their lives to works of charity. The dangers which now threaten our schools are dangers which, in no possible way, can be traced to the door of the Roman Catholic Church."

THE Chicago Tribune has made special inquiry into the statistics of divorce, with and the result that it has discovered that

ence is that divorces are generally sought with the object of contracting new marriages, and that easy divorce laws are an nducement to the breaking up of many families. It recommends, therefore, a change in the laws for the purpose of remedying the evil. The only satisfactory remedy is to re-adopt the Christian indissoluble marriage to which the Catholic Church constantly holds.

UNITED IRELAND has a cartoon representing Mr. Balfour in his double character. On one side he is represented as a clown or court jester with fool's cap and bells, dancing on John Mandeville's grave, and saying, as at the Glasgow meeting, "I see nothing but what is comic in the whole proceeding." The epitaph under his feet is: "Sacred to the memory of brave John Mandeville, Balfour's victim, cruelly done to death in prison for the crime of saving God's poor from eviction, misery and ruin. On the other side he is represented in cassock and surplice, holding in his hand "Balfour's Bible, the defence of Philosophic Doubt and Savage Coercion." Here he is preaching on "Practical Christianity" to the Bishops at the Church Congress in Manchester, and saying: There is no buman being so insignificant as not to be of infinite worth to him who created the heavens." This cartoon is one of United Ireland's best

FATHER SCHLEYER, the learned priest who invented the language Volapuk which is intended to be a universal languase for the interchange of communications, is dead. This language is so con structed as to be very simple and easy of acquisition, its grammar consisting only of a few pages, and yet it is of such a character that the nicest shades of thought can be expressed in it. It is thus a simple mode by which commercial men it is that it is unmusical and hareh. However, it was invented for utility and not for ornament. Volapuk is already studied by thousands all over the world, and though some rival universal languages have been put before the public since its claims were put forward, it has held its ground. The putting forward of other languages in its stead has only served to confuse those who wish to acquire a really universal mode of international intercourse. Father Schleyer is one of many priests who have greatly benefitted mankind by their discoveries and inventions. His genuis has been universally recognized, and has already been of great utility to the world.

In spite of the bigotry and intolerance of a few, religious bodies are commencing to recognize that a certain freedom of opinion must be allowed their members on points which are not vital. It will be remembered that a few months ago Dr. Woodrow was suspended from his duties in the Presbyterian Theological Seminary of South Carolina for expressing the opinion that there is nothing inconsistent in believing in both evolution and the Bible. On Wednesday last the South Carolina Syncd, by a vote of seventy three to forty-five, condemned the anti-Woodrow action of the Faculty and Board of Direction. tors of the theological seminary. The synod further decided not to confirm the election of two professors until the next strong anti-Woodrow men, were defeated and two friends of the evolutionists elected

The above extract is taken from the Mail of last Monday. What the Mail styles the bigotry and intolerance of a few is really the teaching of the Catholic Church for the last two thousand years, and the teaching of God by revelation for all time. The Mail, which denies the utility of prayer, and gives the lie direct to the Divine Teacher of mankind, has the assurance to decide upon what is vital or not vital in religious belief. How a set | tion moved slowly to the front entran of writers can be unbelievers one day and teachers in Israel another day passes all conception of what is consistent among men. We always opined that there is a vast difference between believing, with the bible, that God created Adam and Eve the first man and woman, and believing, with the evolutionists, that the beginning of man was a tadpole at first and something better and bigger at last, which developed into an ape and then a gorilla and finally a man. For trying to make believe in both theories at the same time, Rev. Mr. Woodrow was suspended, but, as seen in the above extract, he is restored to public confidence by a majority in the board of directors, and the evolutionists and the Mail men are perfectly delighted. There is a big field for the preaching of Musa Bhai and Jewish Rabbis, although proven frauds, in

That of the Virgin is already com red to exercise of his power as leader of the seventy-five per cent. of divorced women and Servian Church, and by virtue of rights marry sgain within a year. The infer-

among the habitante throughout the pro-vince.—Mail, Oct. 22.

'Tis the money that troubles the Mai!really too bad, altogether that money should come from the sale of devotional literature. If it came from the sale of Infidel journals that uphold evolution and Rose Hughes. and deny prayer, or from the sale of immoral works or dime novels, the editor of the Mail would not have one single objection to offer. Fortunately the French-Canadian habitants have faith and plety still left their surplus cash in the purchase of devotional books and sound wholesome reading for their families at the fireside We hope they will make good and frequent use of them these long winter evenings, and imitate in their actions the life of Mary Immaculate, while raising magnificent statues in her honor on Cape Trinity and the Saguenay River.

Special to the CATHOLIC RECORD.

DIOCESE OF LUNDON.

RE-OPENING OF THE CHURCH OF ST COLUMBRILLE

The church of St. Columbkille, situated

t Bornish, in the township of West Wil-

iams, has recently undergone various

repairs and been thoroughly renovated

under the direction and superintendence of the zealous and holy pastor, Rev. Father McRae. The church is now substantial,

solid and comfortable, and its exterior

and interior appearance mark it as an edifice erected for the worship of Almighty God. Although the repairs and siterations made were very considerable, the cost to the congregation will be but com-paratively small owing to the good pastor's practical knowledge, personal super-intendence and assistance, and the reduction of expenses to a minimum. The congregation, composed chiefly of High-land Scotch and their descendants, is land Scotch and their descendants, is deserving of every praise for the results achieved. On Wednesday morning, 24th ult., His Lordship Bishop Waish, accompanied by Rev. Father Brennan, St. Maryr; and Rev. Father Cornyu, Strathroy, started from the latter place, where His Lordship had remained over the subject of his contemptible and brutal wittelsms is most general. Charles Bradlaugh, Lord Roseberry, Sir George Otto Trevelyan, and William O'Erlen referred to Balfour's coarse language in most teather and their condemnation of its contemptation of the subject of his contemptible and brutal wittelsms is most general. of all nations may communicate with Strathroy, started from the latter place, each other. The principal objection to where His Lordship had remained over Tuesday en route from Wyoming, and proceeded to Bornish, a distance of about was received with the greatest satisfaction thirteen miles, for the purpose of re-opening the church and administering the sacrament of confirmation at that place. Owing to the bad state of the roads the drive must have proved very fatiguing tioned. The English Church Bishops have to His Lordsbip, yet on his arrival at Bornish one would have thought he had just come in a palace car. He seemed very much pleased and very happy to find the seemed very happy to find the seeme Bornish one would have thought he had just come in a palace car. He seemed very much pleased and very happy to find himself amongst his spiritual children from the base sole duties consist in protecting Emertance in their common and land-grabbers in their much plessed and this splittual children from himself amongst his splittual children from the Highlands—children for whom he has always manifested a special affection. Having viewed the church exteriorly and Having viewed the church exteriorly and the special conduct. In one case he was stationed on the farm from which Mrs. always manifested a special affection. Having viewed the cburch exteriorly and interiorly and found everything most satisfactory, His Lordship, wearing the pontifical robes prescribed for such occasions, preceded by the sanctuary boys and by Rev. Father Gnam, Wyoming; Corcoran, Parkhill; Cornya, Stratbroy; Brennan, St Mary's; and Father McRae pastor, entered the sanctuary. Here the Bishop publicly expressed his pleasure at finding himself amongst the good the landing himself amongst the good the landing state of the landing hard grabbets in their brutal conduct. In one case he was stationed on the farm from which Mrs. Ocaliagnan was evicted at Bally shanin, were set on fire. The agent demanded £220 compensation, claiming that this deed was done by the tenantry, but through Constable Whittaker's investigation it was found to be the work of an Emergencyman. This rendered him odious to the landing and proportionately esteemed by the pastor, entered the sanctuary. Here the Bishop publicly expressed his pleasure at finding himself amongst the good Catholic people of West Williams, congrat-ulated them on the improvements made on their church, paid a special tribute to the zeal, untiring energy and financial success of the paster; and explained fully the nature of the ceremony he was about to perform as well as the appropriateness of dedicating the church to St. Columbkill. who preached the gospel in the north of Scotland. The dedication was then pro-ceeded with in strict accordance with the Roman Ritual, after which high mass was sung by Rev. Father Corcoran. The local choir was supplemented on the occasion by talent from Parkhill and Wyoming by talent from Parkhill and Wyoming the court cheering for William O'Brien and the Dan of Campaign. As the grounds were parishes and acquitted themselves in a most creditable manner. After Mass His Lordship again addressed the large con-gregation on the practical duties of Cathosacrament of Confirmation. He spoke for over an hour, and his earnest, eloquent words of fatherly encouragement and ad vise will long be remembered by the spoke for over an hour. gregation on the practical duties of Catho-ics and on the nature and effects of the vise will long be remembered by those whose privilege it was to be present.

His Lordship then administered the
sacrament of Confirmation to thirty.

one caudidates who hed been
thoroughly instructed in the Christhoroughly institute that dectrine. The boys who were con firmed publicly pledged themselves at the hands of His Lordship to abstain from the use of intoxicating liquor until they shall have attained the age of twenty one years The children then made aloud the profession of falth and the congregaof the sacred edifice where they waited anxiously for the appearance of the bishop and vied with one another in offering con recovery from his late accident and in expressions of joy at seeing him in their midst. After thanking the good people for their kind sympathy and filial regard His Lordship and the clergy repaired the residence of Mr. John McRae, brother of the pastor, where a repast had been prepared and was served in a manner that would do credit to a first-class city hotel. His Lordship will long remember his visit to West Williams, nor will he nor the priests who were present soon forget the delicate attention and hospitality shown them by Mr. and Mrs. McRae. As for the people, your correspondent feels certain that they will look back to His Lordship's visit with pleasure and profit and with a hope that his Lordship may be long spared to pay them many other visits.

Sodality Reception.

A beautiful and imposing ceremony A beautiful and imposing ceremony took place in St. Peter's Cathedral on last took place in St. Peter's Cathed received into the Sodality of the Blessed Virgin Mary. Previous to making their act of consecration, Rev. Father Tiernan, Spritual Direction of the Sodality, spoke a few kind and encouraging words to the candidates; he exhorted them to be devout to the Blessed Virgin Mother of God throughout their whole lives, and then when the dark hour of death came they would be sure to find in Mary a true Mother who would

comfort and console them in that last

struggle.

The following are the names:—Teresa
Lewis, Ellie Dwyer, Martha Self, Munnie
Dwyer, Aunie Brown, Aunie Hayes,
Teresa Shes, Jennie Lewis, Annie Pumph-

LATEST PHASES OF THE IRISH QUESTION.

It is stated that the Tories are seriously Fortunately the French-Canadian habitants have faith and piety still left—sufficiently to induce them to invest their surplus cash in the purchase of expected that the monied men of the party will contribute towards his indemnt

fication.

The members of the Salisbury Government are very earnest in trying to make it appear that a verdict against the *Times* will bring no discredit on the Government. Their anxiety on this score does not show much confidence that the Times

will be able to make a plausible case.

It is reported that Mr. Balfour has refused Lord Clauricarde any more soldiers for eviction purposes. If this be so, it is certainly not because of his because his houseless that the protestic security is the protestic. coming humane, but because his brutality has already jeopardized the ministry to such an extent that they are forced to

apply a curb to it.

The Duke and Duchess of SaxeMeiningen, with their son, Prince Frederic,
Duke of Saxony, visited the Vandaleur
estate to see how the Vandaleur evictions estate to see how the Vendaleur evictions are carried on. They were present to see Pat McGrath's house battered down, and on leaving made presents to McGrath's family and complimented his son on the brave resistance he offered to the evictors. Thus all nations are becoming familiar with the benevolence of England's rule.

Mr. O'Brien's reception in Wales was unexpectedly enthusiastic. In Llandudno and Festining the whole population turned out to pay him honor. A Welch version of "God save Ireland" was sung by the populace, and his account of the slow murder of John Mandeville excited both

deep sympathy and intense indignation.

The condemnation of Mr. Balfour for making Mr. John Mandeville's sad death ing terms, and their condemnation of it

he was proportionately esteemed by the tenantry. At last he threw off his uniform, saying "such work is only fit for the saying "such work is only fit for the emisseries of Satan."

Sixteen eviction summonses by the Marquis of Clanricarde were brought before the Court at Killmore on the 6th of October, but on the technical ground that the signature of the Clerk of the The dedication was then pro-in strict accordance with the stamp which could be affixed by any clerk, technical, it may be supposed that the Marquis will renew the proceedings.

ment throughout Scotland. It is re-garded as almost certain that the two Unionist members for Ayrshire will be left at home at the next election and tha Liberals will take their place.

Irlsh Nationalist interests have been so

well cared for in Glasgow that in nearly every instance the Nationalist votes were sustained at the Court of Revision. Out of fifty nine votes objected to, fifty six were sustained. Among those sustained were the votes of two lessees of Branch Halls of the National League. The Prisons Board refuse to give Father

Kennedy, now in Cork jail, permission to say mass. Balfour being chairman of the Board, of course the refusal is his work.

Mr. Herbert Gladstone has made a fair

offer to Scoretary Balfour. As the latter states that the victim of police brutality at Mitchellstown was in such a position that the police could not see him to get him in range of their rifles, so that the fatal shot must have been an unintentional recochet shot, Mr. Gladstone says: "I will bet £10 to a brass farthing that if Mr. Balfour stood where that unfortunate man was killed in Mitchellstown square, I would hit him with a rifle loaded with buckshot 999 times out or a thousand."

Another member of Parliament has been arrested under the Coercion Act.

Mr. J. D. Sheehan, M. P. for East Kerry. The police offered to release him on ball if he would promise to keep silent urtil his trial, but he refused to do so. The appeal of Mr. James O'Kelly against his sentence of four month's imprisonment has been dismissed, but the sentence was reduced to two months without hard

The Pall Mall Gazette gives voice to the

A Dinner and A Kiss

"I have brought your dinner, father,"
The blacksmith's daughter said,
As she took from her arm the kettle
And lifted its shining lid.

"There is not any pie or pudding, So I will give you this!" And upon the toil worn forehead She left the childish kiss.

The blacksmith took off his apron And dired in happy mood, Wondering much at the savor Hid in his humble food.

While all about him were visions
Full of prophetic bliss;
But he never thought of the magic
In his little daughter's kiss.

And she, with her kettle swinging, Merrily trudged away, Stopping at sight of a squirrel, Catching some wild bird's lay.

And I thought how many a shadow Of life and fate we would miss, If always our fregal dinner Were seasoned with a kiss.

SHORT INSTRUCTIONS FOR LOW

MASSES. [Delivered by the Rev. James Dono-

hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XLIII.

MATRIMONY.

DEAR PEOPLE: As the human race is to be continued by man and woman standing to each other in that heaven appointed ascramental relation called marriage, it is interesting from an ethical and religious standpoint to inquire: Are all men and women bound by the laws of nature or by divine precent it parts.

all men and women bound by the laws of nature or by divine precept to enter that state? Looking at the matter from a purely material standpoint, it must be admitted that if the law of self preservation is binding upon the individual, it must also be binding upon the race. But it does not follow from this that every individual is bound fo marry. National defence is necessary, but every individual is not bound to become a soldier. Looking at the matter from a purely natural standpoint, it certainly would seem desirable that many individuals should not marry; the sickly, for instance, who would be likely to transmit to offspring their own bodily ailments; and the habit that cyminals, who would be likely to transmit a tendency to vice. Those who are physically and morally sound must be left free to choose between the married and unmarried state, so long as a sufficient number is found willing to carry on the continuance of the human race and undertake the obligations of the married

the continuance of the human race and undertake the obligations of the married

state. So long as the human race is not threatened with extinction, a contingency

which seems just now very remote, no individual who is unable to find or win a

suitable partner, or who wishes to give himself up to study, or to religion, or who has any wise reason for remaining

single, is under any obligation so far as the law of nature is concerned, to enter

the law of nature is concerned, to enter the married state.

Nor is there any such obligation arising from divine enactment. The text from Genesis, "Increase and multiply," does not contain a precept, but a blessing bestowing fruitfulness on the marriage of Adam and Eve, for in the same chapter God addresses the same words to the fishes and birds, who are incashle of re-

fishes and birds, who are incapable of re-

shee and birds, who are incapable of re-ceiving a precept.

Every man and woman, then, so far as the natural or divine law is concerned, is free to choose between the state of celibacy and the married state. A word on these states may not be amiss.

There seems to be an unbecoming anxiety on the part of many young people, particularly females, to enter the

particularly females, to enter the married state. Profound respect for the female sex is an instinct of Curistianity,

and this respect is too often painfully shocked by young ladies and their mothers who make husband-seeking an

occupation. The getting of a husband is too frequently put before the young girl, at an early age, as an end that must be attained; it forms part of her training

and education. Wordliness is its in-spiration. The wealth or social standing of the intended husband alone is con-

sidered. Then he is singled out and tought after. The young lady who should be wored is degreeded by being

taught to scheme and play a part.
the scheme succeeds the marriage

Weaving. BY AIMER CARBY.

Underneath the golden sunlight Sits a girl with eyes of blue; Weaves she on from dawn till midnight, All the weary daytime through; Never signing nor complaining— Since she toils for mother's bread.

Many days, though heavy hearted And forgot by those who loved, Running off the threads silotted Into patterns weft with life, Sits the patient weaver singing— Mother must not know sbe's sad.

Click, go-lick; the shuttles flying, Weaving in, and out and in; First a streak of sunset dying, Then a thread of morning mist— On the mystic pattern growing , till her sad life lies before.

Now the weary hands are folded, All the ta-k is done at last; Now the blue eyes look to seaward, Where death holds her lover fast. And the sad lips gently murmur: "Not my will, but Thine be done!" Soon her drooping head she raises, For a feeble step she hears. Bright now as the summer daisies, Slooming 'neath the silver stars, Grows the patient weaver's and face Beams the weaver's wistful eyes.

Nearer draws the aged figure, Tenderer grows the weaver's face. "Oh, poor heart! we must not murmur, We must bear our cross with grace; You and I must go on weaving Till the loom of life shall cease.

"With the jewel'd threads of prayer You shall weave a crown for me; With my white and golden shuttles I will weave for mother's peace. Web of yours the saints will pattern, Mine, the light of mother's life."

THE NATIONAL INDEMNITY FUND:

IMPORTANT ADDRESS FROM THE MOST REV. DR NULTY.

REV. DR NULTY.

In an appeal just issued to the clergy and laity of the Diocese of Meath, the Most Rev. Dr. Nulty says—Fifteen years have now elapsed since I first made Mr. Parnell's acquaintance. He had to travel on an outside car nearly twenty miles to reach me. Before presenting himself as a candidate for the representation of the county of Meath, he came to solicit my approval and support. Mr.
Parnell was then but little known to the world. Except the information con-tained in a letter which he brought me tained in a letter which he brought me from the pastor of the parish in which he lived, and who was a former classfellow of my own, I had no knowledge whatever of him. And yet, in a single interview of hardly two hours' duration, he revealed such extraordinary powers of intellect—such a ready and abundant command of fresh original resource that I, without the slightest fear of rashness or precipitation, committed myself to him with the fullest trust and confidence. I have never seen any solid ground for with the fullest trust and confidence. I have never seen any solid ground for withdrawing, or for even modifying, the conviction with which I then trusted in him; nor have I ever done so for a single moment. As I was thus the first Irish bishop who had absolutely committed himself to Mr. Parnell, so I should naturally be the army last. should naturally be the very last to abaudon him. And if I am now (as I believe I am) among the very last in the Irish episcopate to contribute to the National Indemnity Fund, I should and would be among the very first to join in it, and co operate with it had I been at home, or indeed in the country at all, since its inauguration.

PASTORS AND PEOPLE UNITED.

The state of my health obliged me to go abroad before the movement had been set on foot, and I returned only a few set on foot, and I returned only a few days ago. From what I have since gathered, it would appear that the Irish episcopate, with the archbishops at its head, has thrown itself earnestly and heartily into the movement, with, of course, an exceptional residuum of dissentient episcopal opinion, which must always exist when men are free, but which counts for very little when confronted with the maturer, the more enlightened, and the more experienced political wisdom which never has abandoned, and never can abandon, the great majority of the Irish Episcopate. Further, the whole Irish Nation stands sympathetically and approvingly at its back; and, without making any claim to a Divine promise or a Divine guarantee, the enlightened instincts of a thoroughly a Divine promise or a Divine guarantee, the enlightened instincts of a thoroughly Catholic nation like Ireland will always preserve it from going wrong. The Metropolitan See of Dublin is, as it ought to be, the political centre of unity and cohesiveness around which the Episcopate clusters, towards which it gravitates, and with which, as well as with itself, it harmonizes in perfect unanimity of senti-ment, of opinion, and of feeling. THE SPIRIT OF THE COUNTRY.

The most attractive and interestin period in the life of a nation is undoubtedly the time during which it battle bravely, undaunted and undismayed even by defeat or disaster, for the re-covery of its freedom and liberty. When a nation has once thrown its whole might and all its energies into a supreme an final effort for the achievement of its freedom, its want and exigencies will call up and intallibly bring to the front the patriots, the orators, and the states-men that are destined to lead it to victory. The men thus chosen by the ustion's will, and to whom it entrusts its fortunes, will not stop to count the costs of the sacrifices that will undoubtedly be demanded from them. They will feel themselves incessantly stimulated to make their best and noblest efforts in the interest of the cause they have espoused by consciousness that the eyes of the world are fixed on them; that their deeds will be imperishable; that their deeds will be imperishable; that their memory and their names will be ever fresh and green in the hearts of their countrymen and that a share in the gratitude of a nation restored to freedom is the highest earthly reward that man can their countrymen and that a share in the gratitude of a nation restored to freedom is the highest earthly reward that man can ambition. They will therefore dare every risk, they will defy every danger, and they will face the most appalling forms of suffering, of imprisonment, of torture, and even of death, with imperturbable constancy and courage. This is exactly the spirit that is actually now abroad in our country—that is being actually tried and tested and proved, like gold in the furnace, day after day, under our eyes. Lord mayors, town councillors, members of Parliament, Poor-law guardians, merchanta, traders, with a fair proportion of parish priests and curates, are arbitrarily and tyrannically arrested and thrown into prison simply for the crime of loving their country. And the injustice of

their imprisonment is cruelly aggravated by the mockery of a trial before the Removables! If we follow them into the prison in which they are confined, we shall see men endowed with the noblest intellectual gifts, men of the highest literary attainments, men distinguished for their educational culture and refinement; we shall see priests, orators, statesmen, end scholars compelled to associate with the coarsest and vilest criminals, and actually lowered down to a level with these malefactors by the entorced degradation of the jail uniform. Some of them, like poor Mandeville and Larkin, are killed outright by prison regimen, prison discipline, or prison medical treatment, or by all the three causes combined. Others, sgain, like Mr. O'Brien and Mr. Biane, have been starved nearly to death by hunger or perished almost to death by cold. Others still have been irreparably ruined in health, like Mr. Lane and Aiderman Hooper; and all of them have been subjected to inhuman privations, to murderous punishments, and brutal indignities that are quite enough; to rob them of their reason. And, though these persecuted rairiots could be counted in scores, hitherto at least, a traitor or coward was never found amongst them. A whine, a complaint, a moan, or a cry for mercy never escaped from any of them; they suffered silently, patiently, sternly, and with the constancy and courage of their reace, because they were all animated by the one same patriotic spirit that can never be cowed nor conquered. Irishmen, taken from all classes, ranks, and grades of society, have been aiready subjected to the cruel indig nities of the Coercion code; and all them, from John Dillon and William O'Brien down to the barefooted boys who sell uniform. Some of them, like poor Mandeville and Larkin, are killed outright by prison regimen, prison discipline, or prison medical treatment, or by all the three causes combined. Others, again, like Mr. O'Brien and Mr. Blane, have been starved nearly to death by cold. Others still have been irreparably ruined in health, like Mr. Lane and Alderman Hooper; and all of them have been subjected to inhuman privations, to murderous punishments, and brutal in dignities that are quite enough; to rob them of their reason. And, though these persecuted pairiots could be counted in scores, hitherto at least, a traitor or coward was never found amongst them. A whine, a complaint, a moan, or a cry for mercy never escaped from any of them; they suffered silently, patiently, sternly, and with the constancy and courage of their race, because they were all animated by the one same patriotic spirit that can never be cowed nor conquered. Irishmen, taken from all classes, ranks, and grades of society, have been already subjected to the cruel indignities of the Coercion code; and all them, from John Dillon and William O'Brien down to the barefooted boys who sell the Freman, the Nation, and United Ireland, have proved themselves to be actuated by the courage of heroes. That indomitable determination and courage of the people furnishes a great social force, which may, indeed, be be filled, outwitted, and even temporarily defeated, but which is eventually bound infallibly to conquer and succeed.

THE SUPPORT OF THE SCATTERED RACE.

the conquer and succeed.

THE SUPPORT OF THE SCATTERED RACE.
After an eloquent tribute to the love of the Irish exiles for their native land, his lordship says—The Irish race now forms one wast, distinct, and clearly defined social organization whose power is felt, and whose influence is recognized and respected in nearly every country on the globe. Although the members of that organization count by millions, scattered and dispersed through every land, yet in all their social relations, in their reciprocal sympathies and interests, in their mutual personal affections and friendships, and in their deep, ardent, and devoted individual attachment to one another, they exhibit in their wast aggregate all the distinctive peculiarities of one individual family. An Irishman in exile loves his country with deeper, tenderer, and nobler feelings of affection and interest than the Irishman at home. Indeed it is only when he has quitted his native land, and has actually currendered all hope of ever seeing it again, that he really begins with his whole heart and soul to love it. These beautiful patriotte feelings appropriate and establish themselves in all the powers of his soul patriotic feelings appropriate and establish themselves in all the powers of his soul, and fill his heart to overflowing; and he cannot help propagating them among his kindred, his neighbours, and his family with a zeal that is almost apostol ical. The eyes of the whole Irish race in exile are now fixed disinterested love for their kindred and country is the sole motive and the only feeling by which they are actuated. And here we find an interesting, rare,

of, in ancient or modern times,
THE CHANGE IN ENGLISH OPINION.
Having referred to the revelation of a great practical truth, providentially made to English statesmen, his lordship says.—They saw that the evil spirit of international discord uniformly ruled in the councils of English statesmen, sug gesting irritating proclamations, tyran-nical Coercion Acts, the arbitrary arrest and imprisonment of honest men, and sympathetic co operation with landlord injustice and inhumanity; they saw that that wicked spirit preached—apparently with their sanction and authority—a pestiferous gospel, not of charity and love, but of fierce hatred and strile and apparently between the residual constitutions. love, but of fierce hatred and strife and enmity between the various races of her Majesty's subjects, to the common detriment of them all, and to the serious peril of the Empire at large. On the other hand, they saw too that that Irish haughty spirit, which could not be coerced or conquered, could be most easily conciliated and won over by kindly considerations and fair play, into voluntary, generous, and affectionate loyalty to what is England's highest interest as well as its own. The preternatural en

fraternal love—the pure, the practical, the beneficent and the unselfish love

which the countless members of an ancient and noble race cherish and foster

mutually for one another, and which has no counterpart or parallel, that I know

perhaps into a consciousness of guilt, they became more insolent and audaclous. They reiterated their charges with redoubled vehemence and virulence, they magnified and exaggerated the maignity and wickedness of the alleged offences, and kept ringing the changes on them until they had succeeded in riveting the attention of the whole Empire on certain distinct and specific counts of indictment, to which they unmistakably and irrevoc ably committed themselver. Having decoyed them into the trap which he had thus skiifully permitted them to lay for themselves, Mr. Parnell suddenly turned upon his slanderers with the swiftness and vigor with which the lion springs upon his prey. He took up their chal lenge, he joined issue with them on the counts of their indictment, and, to their consternation and cismay, he boldly faced an exhaustive judictal inquiry into all those charges smultaneously before two independent tribunals. That he has got them completely into his power, and that they are helplessly at his mercy, can hardly be doubted. That the charges are intrinsically false and unfounded is absolutely certain. By proving these charges, therefore, to be baseless calumnles, and by convicting their author of falsehood, forgery, and deliberate slander, Mr. Parnell will disgrace and discredit them for ever, and the cause of Home Rule is practically won.

THE OBJECT OF THE FUND.

It is to supply him with the "sinews of

THE OBJECT OF THE FUND. THE OBJECT OF THE FUND.

It is to supply him with the "sinews of war"—to place in his bands the means necessary to establish convincingly, and to carry home to them clearly and unanto carry home to them clearly and unanswerably, their falsehoods, forgeries, and criminal guilt, that this National Indemnity Fund has been inaugurated. A crisis, therefore, so grave and so momentous in the National struggle, appeals with interesting and exceptional force to the patriotism of Irlshmen. It calls on them to come to the front to raily round their chosen chief, and to support him, with It would be a waste of time in me to illus-It would be a waste of time in me to illustrate this important fact still further. A movement, therefore, that comes directly and opportunely to its relief, must necessarily succeed. For, should the masses of my countrymen shrink back from the pecuniary sacrifices which this Indemnity Fund demands, I should feel forced to confess, with sorrow and with shame, and as one of themselves, that I did not believe them as yet at least worthy of freedom I do not admire the feelings or patriotism of any Irishman who is not eagerly desirous of taking a part and having a hand in the final discomfiture of the enemies of his country. That Mr. Parnell must succeed can scarcely be doubted. The Times is already down. Mr. Parnell has set his foot on its neck, and it is hardly likely that he will give or ask for quarter , therefore, heartily recommend this National Indemnity Fund, not only to the faithful of this diocese, but to Irishmen abroad and at home; and I forward by personal subscription to it.

Forgetting Wrongs

some grave their wrongs on marble; he, more just,
Stoop'd down serene, and wrote them on the
dust;
Trod under foot, the sport of every wind.
Swept from the earth, and blotted from his

Swept from the easts, and minds minds:
There, secret in the grave, he bade them lie,
And grieved they could not escape the Almighty's eye.

—Dr. S. Madden.

Hundreds of persons who have used Ayer's Hair Vigor attest its value, as a stimulant and tonic, for preventing and curing baldness, cleaning the scalp, and restoring the youthful color to faded and

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UP, LADS, AND AT THEM.

United Ireland. We have beaten Coercion. Again and gain its fiercest charges have broken hemselves in vain on the solid square of again its hereest charges have broken themselves in vain on the solid square of the Nation's matchless organization. The spirit of the people have been worderful. The Coercionists have found no opening in their lines. Their patient and resolute endurance has proved more than a match for the savage ferocity of their fors. Much suffering there has been, doubtless; humble homesteads destroyed by the thousand; honest men by the thousand pining in prison; the hard-working peasant, the popular member of Parlia ment, and the patriotic priest have been and are the "ordinary criminals" in Ireland. Other criminals there are none. But this oppression has roused, not damped, the spirit of the people. Coercion was devised and employed to crush the National League. For two years all the forces of the savage law savagely ad ministered has been concentrated on the League, and still League, and still

"Unbroken is the ring,
The stubborn Lesguers still make good
Their dark impenetrable wood,
Each stepping where his comrade stood,
Each stepping where his comrade stood,
Linked in the seried phalanx tight,
No thought is there of dastard flight." No thought is there of destard flight."
From the first we prophested that Mr. Balfour would have to fill all the jails in Ireland to bursting point in the vain effort to crush the Lesgue. Mr. Balfour himself recalls the prophecy. The jails are not fail, he boasts. True; but is the Lesgue crushed? Is it not daily growing in strength? It is he, not the people, who shrinks from the logical consequences of his pernicious policy. The jails are not full, because he dare not fill them. The material is ready to his hand. The candidates for imprisonment are countless. Coercion has not carried a single point nor checked a single practice at which it was aimed. The first assault was on the checked a single practice at which it was aimed. The first assault was on the National Press. The Press beat it back bravely. It was a desperate Coercion crime to publish National League reports of the so-called suppressed brancues —a crime so deadly dangerous to the public weal as to call for vengeance summary and severe. The Lord Mayor of Dublin went to prison for three months for this offence, which advances to a serior that offence in the force of the country and severe. Dublin went to prison for three months for this effence; half a dezen other members of Parliament, editors, printers, and newsvendors without number were struck down in the first fierce charge of Coercion. But the Press did not budge an inch. Volunteers were not wanting, "each stem. But the Press did not budge an irch. Volunteers were not wanting, "each stepping where his comrade stood the moment that he fell." Mr. Balfour shrank from prosecution before they shrank from publishing and from imprisonment. Never for one instant did the reports the prosecutions have coased. Never for one instant did the reports cease; the prosecutions have ceased lorg ago. Every Nationalist editor, printer, and newsvendor in Ireland is a double-dyed criminal, an habitual offender, under the Coercion Act. The Press criminals alone would cram the jalls to

criminals alone would cram the jalls to overflowing. Nor are other candidates wanting by the thousand, the tens of thousands, the hundreds of thousands. In the suppressed districts every member of the National League is ipso facto a criminal. Mr. Balfour's own Removables have certified at Loughrea that in these districts the League is "co-extensive with the community." Mr. Goschen describes it as omnipresent and omnipotent. At public meetings "criminals" are made in batches of five thousand at a time, We are constantly having it dinned in our ears that the Plan of Campaign is an illegal conspiracy; that every man who joins it is guilty of a crime. The Plan of Campaign still fronts Coercion, unbroken and defiant; Mr. Balfour no longer boasts that the Plan is crushed or the League a that the Pian is crushed or the League a thing of the past. That boast was cram-med down his throat. His boast is now med down his threat. His posset is now the prisons are empty. Three thousand innocent men sent to jail count for noth-ing in his cold-blooded calculation. Truly, they are as nothing compared with the hey are as nothing compared with the countless multitude of Coercion criminals litical prisoner this hour in jail. Evicpolitical prisoner this hour in jail. Evictions have in a great measure succeeded to prosecutions as the last pitiful device of the Coercionists. The cue of Mr. Baifour and his backers is to make believe that they have won. There was no real crime they have won. There was no real crime in Ireland when coercion began, and, despite the desperate provocation, there is no real crime in Ireland to-day. But the fictitious crime of National agitation, which coercion was passed to suppress, is more rife than ever. For the thousandth time the "Forger" utters its thousand times exploded faisehood that coercion has crushed the "Hottentots" and tranguillized the country. Lord Harting-

is yet time, should established his right to six months' imprisonment under the Coercion Act. It is not possible to command imprisonment, but it is at least possible to deserve it. There are evictions to be resteted, land-grabbers to be boycotted, and bold counsels to be spoken bodly in the ear of the people. Such things are crimes under the Coercion Act. Let such crimes be hurled in uncessing volleys on the fos. "Up, lade, and at them." The time for resolute resistance has pessed—the time for resists. resistance has passed—the time for resist less attack has come. Repulsed and discomfited the enemy retreat. One brave charge now, and Coercion goes down in the dust, trampled under the feet of an

AN INCIDENT IN THE HISTORY OF THE CANADIAN NORTHWEST.

American Catholic Historical Researches.

An English Catholic writer has remarked that the honest student of history must admit that in the darkest times the oppressed, the widow, the orphan and the slave have ever found in the Church a friend, a protector, a defender and a patron. No country in the world has supplied more evidence of this beneficent action than persecuted Ireland, where her faithful priests for centuries—down to the present year—have always been ready to defend her children and endure imprisonment and suffering in support of their rights. But the self sacrifice of the Irish priest is not exceptional; we have instances in this young country, and I would ask leave to draw attention to one in particular, which occurred just forty years ago.

draw attention to one in particular, which occurred just forty years ago.

The following is taken from the Colonial Intelligencer and Aborgines' Friend, published in London, 1848:

In February, 1847, the inhabitants of Red River settlement, said to number several thousands—half-breeds and Indians—sent a deputation to England with an urgent appeal to the Queen, couched in earnest but respectful terms, and complaining that they were left in a state of degradation, in which their energies were depressed, and all these sources of prosperity were precluded gies were depressed, and all these sources of prosperity were precluded from development by the onerous system to which they were subjected by the Hudson Bay Company, to whose power this large territory had been conceded by Charter. This constitutional action roused the hostility of the Company, and a systematic course of persecution was directed against all suspected of advising or abetting in the drawing up of the

etition.

Amongst others, the Rev. G. A. Belcour-Picton, a Roman Catholic clergy man at one of the settlements, and for several years a missionary amongst the Indians, was summarily ordered out of the country by Governor Sir George Simpson. The following is a letter addressed by this gentleman to one of the deputation already mentioned:

Quebec, Lower Canada, Quebec, Lower Canada,
December 21, 1847.
SIR:—As I was leaving the Red River,
at the end of October last, I had the
pleasure to catch a hasty and partial
glance at your pamphlet on the subject
of the Petition of the Inhabitants of the
Red River District against certain pro
ceedings of the Hudson Pay Company.
As I do not find a single copy of it at
this place, you will confer a favor on me
by sending me a few impressions of it, so
that I may be enabled to make the Arch
bishop of Quebec perfectly acquainted that I may be enabled to make the Arch-bishop of Quebec perfectly acquainted with the matter. I ought to tell you, that, for the sake of peace, I have been obliged to take this step. I believe that I both may, and ought, conscientiously and lawfully, take it. Of two evils, one must choose the less; and it was necessary for me either to consent to become a witness to the excesses of an outraged and irri-tated people, or to consent, by drawing up this Petition, to expose myself to the animadversions of the Company. I now endure this animosity on the part of the endure this animosity on the part of the Governor who, far from acknowledging the good services that I have really renat large. Three-fourths at least of the adult male population in Ireland have as fully earned a sentence of six months' dered by preventing the shedding of dered by preventing the shedding of people, persecutes me to the uttermost. What you have learned, as well from the Petition itself as from the instructions placed in the hands of Mr. James Sinclair, the Commissioner, contains nothing but truths verified by facts. It is perhaps for this reason that the Com-pany finds it so difficult a task to defend itself. The Governor, Sir George Simp-son, having complained of this step, as regards myself, to the Archbishop of Quebec, has gone so far as to tell His Grace that he demanded my recall to Grace that he demanded my recault Canada; failing which, he threatened to let the effect of resentment fall on all the clergy of the Red River. Now, by recallthousandth time the "Forger" utters its thousand times exploded falsehood that coercion has crushed the "Hottentots" and tranquillized the country. Lord Hartington, with surly bluntness, gives Mr. Baifour and his smooth apolegists—who cry "Peace, peace" where there is no peace—the lie direct. "No doubt," he said a couple of days ago, "the opposition was powerful. It could secure the continuance in Ireland of a condition of things not far removed from civil war or rebellion." So far, at least, Lord Hartington speaks truth. The war against the Coercion Government is more vehement than ever. If the fire of Coercion is slackening it is because he dare not fill them. From the Press and the platform the public utterances are brave and outspoken as before. But the Press is no longer prosecuted, nor public meeting invariably proclaimed, because prosecution and proclamation have proved equally abortive. Men preach the Plan of Campaign openly with the police reporter at their elbow and the constables ranged three deep branches—comically so called on the more and the policemen wink hard with both syes. Ask the rack-renters what the Plan of Campaign means. Question the landing the policemen wink hard with both eyes. Ask the rack-renters what the Plan of Campaign means. Question the landing the policemen wink hard with both of Campaign means. Question the landing the policemen wink hard with both of the provent and the policemen wink hard with both of the policemen wink hard with both of the policemen wink hard with both as the policemen wink hard with both as the policemen wink hard with both of the policemen wink hard with both as the policemen wink hard with his policemen with his policemen with his policemen with his

misery of man, that however devoted he may become, he will sometimes commit those littlenesses. Omis homo mendase, You will afford me pleasure by relating to me all that has been written in England on this business. I am tenderly attacked to the poor people, who, on their part, were in despair at my departure; and thus, nevertheless, without wishing death to the Company, anxious only to regard, as the error of its efficers, the unjust acts which are committed that an intention to oppose the weak can exist in so respectable a body. If you think it desirable that this letter

should be published, I shall be very glad, in order that the truth may be known.

I am, with esteem,
You very humble servant,
(Signed) G. A. BELCOUR PICTON,
MR ISBISTER,
P. S.—You may address your letter,

People formerly had, trying to swallow the old-fashioned pill with its film of magnesia vainly disguising its bitterss; and what a contrast to Ayer's Pills, that have been well called "medicated segar-plums"—the only fear being that patients may be tempted into taking too many at a dose. But the directions are plain and should be strictly followed.

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their action," is the concise testimony of Dr. George E. Walker, of Martinsville, Virginia.

arations. The public having once used them, will have no others."-Berry, Venable & Collier, Atlanta, Ga.

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the unjust acts which are committed here; being, in fact, unable to believe

P. S.—You may address your setter, if you honor me with one, to Quebec, to the care of the Rev. Charles F. Cazens, Secretary to the Archbishop of Quebec, G. A. B.

What a Time

full value for their money.

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usually sn unhappy one. There are many such unhappy alliances. Many innocent young girls are drawn into these marriages by ambitious parents, who little dram of the untold misery they bring upon their children. Ambition cannot be reasoned with Let young people themselves thor cughly understand their rights and duties, and there will be fewer heartless and unhappy marriages. Every young person should know that he is perfectly free as to his choice of a state of life

If a young person choose to lead a singl life he should know and feel that he i not choosing a state to which any dis honor is attached, but, on the contrary he chooses the more perfect state. A St. Paul tells us: "He that giveth hi virgin in marriage doeth well, but he that giveth her not doeth better." A life of virginal chastity is an imitation of the celestial life. In Heaven there are no marriages, because the angels give themselves wholly to the divine service. The unmarried life, resembling more closely the angelic life is the more per-fect. Besides one's eternal salvation is more secure in the unmarried than in the married state. St. Paul teaches this very clearly in his Epistle to the Corin-thians: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he who is with a wife is solicitous for the things of the world, how he may please his wife. And the unmarried woman more secure in the upmarried than i his wife. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit. But she that is married thinketh on the things of the world,

how she may please her husband,"

The married man must divide his time between his wife, his children, and his business. There is little time and often little taste for the things that concern

his soul's salvation.

The married life has trials from which the single life is exempt. The husband may have a wife who is imprudent, haughty, quarrelsome or careless in the bringing up of her children. It is not easy to find a woman who has not some of these faults in some degree. The wife may have to suffer much from a husband

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[RSULLINE ACADEMY, CHATHAM

A Dinner and A Kiss

- "I have brought your dinner, father,"
 The blacksmith's daughter said,
 As she took from her arm the kettle
 And lifted its shining lid.
- "There is not any pie or pudding, So I will give you this!" And upon the toll-worn forehead She left the childish kiss.
- The blacksmith took off his apron And dired in happy mood, Wondering much at the savor Hid in his humble food.
- While all about him were visions Full of prophetic bliss;
- But he never thought of the magic In his little daughter's kiss. And she, with her kettle swinging, Merrily trudged away, Stopping at sight of a squirrel, Catching some wild bird's lay.

And I thought how many a shadow Of life and fate we would miss, If always our frogal dinner Were seasoned with a kiss.

SHORT INSTRUCTIONS FOR LOW MASSES. [Delivered by the Rev. James Dono-

hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

MATRIMONY. DEAR PEOPLE: As the human race is to be continued by man and woman standing to each other in that heaven-appointed ascramental relation called marriage, it is interesting from an ethical and religious standpoint to inquire: Are all men and women bound by the laws of nature or by divine present the restrict territory. all men and women bound by the laws of nature or by divine precept to enter that state? Looking at the matter from a purely material standpoint, it must be admitted that if the law of self preservation is binding upon the individual, it must also be tinding upon the race. But it does not follow from this that every individual is bound fo marry. National defence is necessary, but every individual is not bound to become a soldier. Looking at the matter from a purely natural standpoint, it certainly would seem desirable that many individuals should not marry; the sickly, for instance, who would be likely to transmit to offspring their own bodily ailment; and the habit ual criminals, who would be likely to transmit a tendency to vice. Those who are physically and morally sound must be are physically and morally sound must b are physically and morally sound must be left free to choose between the married and unmarried state, so long as a suffi-cient number is found willing to carry on the continuance of the human race and undertake the obligations of the married state. So long as the human race is not threatened with extinction, a contingency which seems just now very remote, no individual who is unable to find or win a suitable partner, or who wishes to give himself up to study, or to religion, or who has any wise reason for remaining single, is under any obligation so far as the law of nature is concerned, to enter

the married state. Nor is there any such obligation arising from divine enactment. The text from Genesis, "Increase and multiply," does not contain a precept, but a blessing bestowing fruitfulness on the marriage of Adam and Eve, for in the same chap ter God addresses the same words to the fishes and birds, who are incapable of re

ceiving a precept.

Every man and woman, then, so far as the natural or divine law is concerned, is free to choose between the state of celibacy and the married state. A word on these states may not be amiss.

There seems to be an unbecoming anxiety on the part of many young people, particularly females, to enter the particularly females, to enter the married state. Profound respect for the female sex is an instinct of Christianity, and this respect is too often painfully shocked by young ladies and their mothers who make husband-seeking an occupation. The getting of a husband is too frequently put before the young girl, at an early age, as an end that must be attained; it forms part of her training and education. Wordliness is its in-spiration. The wealth or social standing of the intended husband alone is considered. Then he is singled out and made in these cases, has tested the sought after. The young lady who should be weed is degraded by being if not cured outright, seven patients taught to scheme and play a part. It the scheme succeeds the marriage is usually an unhappy one. There are many such unhappy alliances. Many innocent young girls are drawn into these marriages by ambitious parents, who little dream of the untold misery they bring upon their children. Ambi-tion cannot be research with

tion cannot be reasoned with.

Let young people themselves thor cughly understand their rights and duties, and there will be fewer heartless and unhappy marriages. Every young person should know that he is perfectly ree as to his choice of a state of life If a young person choose to lead a single life he should know and feel that he i not choosing a state to which any dis-honor is attached, but, on the contrary, he chooses the more perfect state. As St. Paul tells us: "He that giveth his virgin in marriage doeth well, but he that giveth her not doeth better." A life of virginal chastity is an imitation of the celestial life. In Heaven there are no marriages, because the angels give themselves wholly to the divine service The unmarried life, resembling more closely the angelic life is the more per-fect. Besides one's eternal salvation is more secure in the unmarried than in the married state. St. Paul teaches this very clearly in his Epistle to the Corinthians: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he who is with a wife is solicitous for the things of the world, how he may please his wife. And the unmarried woman his wife. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit. But she that is mar ried thinketh on the things of the world,

how she may please her husband,"

The married man must divide his time between his wife, his children, and his There is little time and often little taste for the things that concern

his soul's salvation,

The married life has trials from which the single life is exempt. The husband may have a wife who is imprudent, haughty, quarrelsome or careless in the bringing up of her children. It is not easy to find a woman who has not some of these faults in some degree. The wife may have to suffer much from a husband

who is overbearing, idle, improvident or intemperate. She may have to suffer from poverty, death, or sickness of the children, or perhaps from losing the affection of her husband. It is consoling to know that there is no obligation to enter the married state, and that celibacy

is more perfect and also safer.
St. Paul, however, clearly intimates that it is better for certain persons to marry. For many persons marriage is a marry. For many persons marriage is a remedy for temptations against purity. It certainly is better for such persons to marry than to run the risk of falling into sin by yielding to illicit desires.

God calls many to the married state because He wishes them to reach their restriction by retiantly additing the

perfection by patiently enduring the trials of that state. Noe, Abraham, Isaac, Jacob and Job sanctified themassact, Jacob and Job sanctined themselves in the married state. They had many trials to endure from their children, from their wives, from their servants, and their neighbors. By turning those trials to good account they attained that degree of perfection which God wished them to reach.

degree of perfection which God wished them to reach.

In the New Dispensation many married persons have been illustrious for their sanctity. The cares, anxieties and trials of that state have ministered to their sanctification. The education of children, which is the chief duty of parents, is full of cares; but when it is well done, what a source of glory for fathers and mothers! There can be little doubt that God calls many pious persons doubt that God calls many pious persons to the married state, in order that by attending well to this one duty they might merit a high place in heaven for

themselves and repair the ruins of the heavenly Jerusalem by the generation and pious education of their offspring. Of woman, St. Paul says: "She shall be saved by bearing children, if she continue in faith and love." Who can doubt that St. Edicition. tinue in faith and love." Who can doubt that St. Felicitas and St. Symphorosa, who exhorted their children to suffer martyrdom, merited their crowns through their children? St. Monica, too, the mother of St. Augustine, who will deny that she attained perfection through her labors and prayers for her son and husband? St. Aleths, the mother of St. Bernard, consecrated her seven children to God in religion.

to God in religion.

Many holy women have been called by God to the married state, not to peo ple earth, but to fill heaven. Men and women are called to the married state by a divine vocation, when God sees it is useful for their salvation. If you would marry happily, you must not marry just because your parents wish it, or because a favorable opportunity presents itself, or because you love somebody, but be cause it is God's will. The carnal idea of marriage is the cause of many tears in this life. It peoples hell. Marriage, regarded as a holy sacrament which none should receive unless called by God to the married state, makes happy homes

New Treatment For Consumptives.

From the New York Tribune. From the New York Tribune,

A new method of treating pulmonary
consumptives is described by the Medical
Record from French sources. Sulphureted hydrogen was one of the alleged
curative agents in the Bergeon treatment
of the enemata. The French experiments
have discarded that method as one of
doubtful utility, but they seem determined to fill their patients' lungs with
sulphur in some form. Their new system
of curing consumption is based upon of curing consumption is based upon sulphuring sold in medicated inhalations. Sulphur slightly moistened with alcohol is burned in a brazier, a little berzine or powdered opium being sometimes added to make the fume less disagreeable. The patient is recurred to state of the control of the c to make the fume less disagreeable. The patient is required to stand twice a day in this sulphurous chamber and inhale the medicated atmospherical stress. medicated atmosphere until his lungs are saturated with sulphuric acid. The treat-ment is said to be markedly successful in as many as thirty cases, sweats and fever disappearing, the lungs clearing up, and the appetite and weight steadily improv-ing. M. Dujardin Beaumetz, who has been favorably impressed with the reports It Into his sulphurous chamber fresh air is admitted from time to time, the patients being more mercifully dealt with than in

the original experimenting room.

This method of treatment is said to This method of trestment is said to have been suggested by the experience of a soldier in the last steges of consumption. He was employed in disinfecting barracks and obliged to pass nine hours a day in a sulphurous atmosphere. Although his condition had been pronounced hopeless by hospital authorities, he completely regained his health in sixty five days. The sulphur burned for the purpose of destroying the germs of contagious days. The sulphur burned for the pur-pose of destroying the germs of contagious disease in the infected barracks had a similar effect upon tubercle bicill of his own lungs. This is the practical explana-tion which the scientific followers of Dr. Koch offer of the success of this singular method of treating phthisis.

Skin diseases cannot be successfully skin diseases cannot be successfully treated by external applications. The proper way to cure such complaints is to purify the blood with Ayer's Sarasparilla. Under the vitalizing influences of this medicine all the functions of the body are beauth into healthy action. brought into healthy action.

Cured by B. B B. When all Else Failed.

Mr. Samuel Allan, of Lisle, Ont., states that he tried all the doctors in his locality while suffering for years with Liver and Kidney trouble; nothing benefitted him until he took Burdock Blood Bitters, four bottles of which cured him.

Mrs. O'Hearn, River street, Toronto, uses Dr. Thomas Eclectric Oil for her cows for Cracked and Sore Teats; she thinks there is nothing like it. She also used it when her horse had the Epizootic with the

Valuable to Know.

Consumption may be more easily prevented than cured. The irritating and harassing cough will be greatfy relieved by the use of Hagyard's Pectoral Balsam that cures coughs, colds, bronchitis and all pulmonary troubles.

The Modus Operandi.

The mode of operating of Burdock Blood Bitters is that it acts at once and the same time upon the Stomach, Liver, Bowels, Kidneys and the Blood, to cleanse, regulate and strengther. Hence its almost univer-sal value in Chronic Complaints.

CATHOLIC PRESS.

London Universe

Thanks to the playful genius of W. S. Gilbert, a name to describe the gruesome mixture of buff-onery and cruelty in the character of Mr. Arthur Balfour has at last been discovered. What could be more appropriate than Wilfred Shadbold, "the head jatior and assistant tormentor," in the opera of the Feoman of the Guard? This is the individual who remarks with an austere sincerity, "I've often thought that a jester's calling would suit me to a hair!" For proof in illustration of what we advance, see the Irish Secretary's remarks on the death of John Mandeville, which tickled him by its comicality. Irish shrewdness has befiled administra-

Irish shrewdness has beilled administra-tive stupidity once again. On Sunday, while the police were dogging and super-vising a sham political meeting at Collon, in the County Louth, a genuine demon-stration was being held in peace at historic Monasterboice, a few miles away. The member for the division, Mr. T. P. Gill (formerly editor of the Catholic World, of New York) was present and delivered New York), was present, and delivered a vigorous speech in favour of the plan of campaign. The resolute policy of which we have heard so much brag does not appear to have much power to frighten Irishmen, especially when they hall from the lattitude of Tipperary.

Boston Pilot. The Rand, Avery Company, of Boston, publishers of Filthy Fulton's book, failed ast week. Next

The present Government of England Despath. Yes; but just think of the vast number of idiots and lunatics that sup-

number of idiots and lunatics that sup-port the present Government.

The London police imported some blood-hounds to track the Whitechapel murderer, but the beats first failed to take any interest in the business, and then ran away and were lost as effectually as the murderer himself. The police ought to put Balfour on the scent; he has a taste for blood kneaper than that of the police for blood kneener than that of the nobler rutes.

N. Y. Catholic Review.

At one of the meetings of the Evangeli-cal Alliance, held at Plymouth, England, recently, the Rev. Prebendary Etmonds made an interesting reference to Cardinal Newman. The Rev. gentleman declared that if there was a sin that English Protestants never forgive, it was "the sin of perversion" to the Roman Catholic Church. Yet, in Cardinal Newman's case England had broken the rule. "He has wandered far," said the Prebendary, "and has misled many, but he ever knew how to include in his love the Protestart religion he has deserted and to religion in hes deserted, and to maintain loving relations with men who would be welcomed at this Conference." It is of course a complete mistake to imagine that Cardinal Newman, or any Catholic, can love the Protestan religion—in so far as it is Protestant he must combat it—but this tribute from a prominent evangelical to the magical in-fluence which the great Cardinal still wields over his countrymen is none the

wields over no. less remarkable, Colorado Catholic, It is not the part of wisdom to fill the mind with a mere mass of facts. Often a man becomes a waste paper backet. Like man becomes a waste paper on set. Like a telegraph tickler he can pay out odds and ends to the content of his own heart, and the affliction of his pestered neighbors. But wisdom is, and ever will be, to follow the dictates of common sense, or enlightened intelligence; in other words, to love God and Him alone serve. There

In this month of October, which is overshadewed by the exalted holiness of St. Francis of Assisium, what the saint did on earth should bear a special exemplary in fluence. It was the custom of the saint to recite the ejaculatory prayer, "My God and my all!" It is an excellent custom River, Ont.

In the band of rheumatism, and I find it valuable for coughs and colds, sore throat, etc."

Mrs. A. Besaw, Cook's Mills, Serpent River, Ont. and my all!" It is an excellent custom to adopt, and the Holy Father grants an indulgence to the faithful every time they recite it. The prudent Christian will let slip no opportunity of gatuing indulgences and each time. ences, and so in time commute some por-tion of the purgetorial punishment which

numble respectful hearers of the Word of God, become mentally and morally so deranged by the acquisition of much wealth, as to believe that they are privil-eged to live under a new dispensation of which the features are the right to construe the Scriptures and traditions of the Church for the realizer. for themselves, and to go with the authorities of the Church when the doctrines and discipline of the Church happen to be in accordance with their desires and aspirations. in accordance with their desires and aspira-tions. Such persons have gone astray, and generally become heretics. A Catho-lic has no right to interpret and construe the Word of God for himself. Such is the doctrine of Protestantism, the mother of rationalism, aposticism and infidelity. It is the agnosticism and the right of the Church to teach, and it is the correlative duty of the faithful to hear. This should be kept well in mind in an age when the me and profoundly philosophical check of authority is foolishly resented.

"Women clamor for their rights." They c'aim that, if entitled to vote, they would purify the political atmosphere; but the late experience, at Boston, where 25,000 women have resolved to vote their sentiments on the school-book question, has brought out public charges of false registration and perjury, and one organization of women has found it necessary to appoint a committee of one hundred to protect the ballot-boxes from being stuffed by their opposing sisters. We rather think, extending the franchise to women would not diminish, much less avoid partisanship or ballot-box and registration and perjury, and one organization of women has found it necessary to appoint a committee of one hundred to protect the ballot-boxes from being stuffed by their opposing sisters. We rather think, extending the franchise to women would not diminish, much less avoid partisanship or ballot-box. would not diminish, much less avoid partisanship or ballot-box stuffing, either.

North Western Chronicle In view of the recent estimate of some European statistician, that the Catholic population of Europe has increased during the present century from 83,000,000 to 160,000,000, the following from the well-known non-Oatholic writer, Mallock, may be interesting: "Judging from the past, it would not be strange if Catholicism reconquered Christendom. Islam is most to be dreaded; its past triumphs have been great, but it swept away only Churches that had fallen away from the

Catholic unity." United Ireland.

After the very "comical" Mandeville in-quest and the "amusing" suicide of Dr. Ridley, Mr. Balfour was not prevented by his humorous appreciation of the joke from suspending the inestimable civil servant who, before God and man, was responsible for the double tragedy. We heard no more of the invaluable Dr. Barr examining political prisoners and putting

examining political prisoners and putting pressure on the regular prison doctors to double the "scoundrel's" doses of punishment. When a supplemental examination was needed Dr. O'Farrell was employed, and Mr. John Dillon, M. P., and Mr. Biane, M. P., owe their lives to the

Still a friendly professional visit from Dr. Barr is the only explanation we can find of the outrageous treatment to which Mr. W. Redmond, M P., is subjected. He is put upon an almost perpetual course of plank-bed and bread and water for re-fusing to associate with thieves, and his health is rapidly breaking down. We should be sorry to believe that there are two doctors in the three Kingdoms who two doctors in the three Kingdoms who would deliberately sauction and encourage the breaking down of L prisoner's health by Wanton barbarity. Poor Dr. Ridley weakly allowed himself to be coerced by threats of summary dismissal by his evil genius, Dr. Barr, into toleration of savegeries from which his better nature reciled, and his remorae killed him. No other doctor has a shadow of excuse for following in his fatal footsteps. The prison doctor is by law omnipotent where the health of his patients is concerned, and with the power there comes cerned, and with the power there comes an awful responsibility for their safety. It is to him and him only the public will look for the priceless lives entrusted to

his care.

Ave Maria. The London Times of recent date con-The London Times of recent date contained a letter from a correspondent in which there is a description of a place in that country called Tomantoul. Tomantoul is near Glenhoit—one of the few places in Scotland which the Reformation never reached. "It is a strange thing," he was a "it read in a Scotlah church and such eays, "to read in a Scotch churchyard such tombstone inscriptions as, 'Of your charity pray for the soul of Donald Mac Pherson, some time farmer at Broad Slap." He found it stranger still in a Scotch village to see the Sisters gathering in the sturdy little lads and lasses for afternoon classes.

In Austria there are fifty Catholics to every one Protestant, and yet if one non Catholic child attends a school in which there are fifty Catholics, the "Hall Mary" can not, according to a recent decision, be recited. This state of affairs exists in on of the most Catholic countries of Europe ! Here in this country, where there is Here in this country, where there is no established religion, the minority has a right to object to any religious forms being thrust upon it; but in Austria this policy of oppressing the religious faith of the majority for the sake of a minority seems absurd and inconsistent. Prince Lichtenstein proposes to amend it by law.

A Good Corn Sheller for 25 cents. A marvel of cheapness, of efficacy, and of promptitude, is contained in a bottle of that famous remedy, Putnam's Painless Corn Extractor. It goes right to the root of the trouble, there acts quickly but so printed the contained the containe painlessly that nothing is known of its operation until the corn is shelled. Beware of substitutes offered for Putnam's Painless Corp Extractor—safe, sure and painless Sold at druggists.

Among the Indians. "While my husband was trading in furs he came across an Indian who was taken to his lodge to die. He had inward pains and pains in all his limbs. He gave some Yellow Oil internally and applied it externally, and cured him. It slso cured my husband of rheumatism, and I find it valuable for coughs and colds, say threats externally.

Have you tried Holloway's Corn Cure It has no equal for removing these trouble ome excrescenses, as many have testified

who have tried it. A Quarter of a Century.

fow escape.

Many Catholics who in modest circumstances were devout Church-goers, and humble respectful hearers of the Word of God, become mentally and more). external and internal use in all painful complaints.

Use the safe, pleasant and effectual worm-killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home.

A Bare Combination.

There is no other remedy or combination of medicines that meets so many require-ments, as does Burdock Blood Bitters in its wide range of power over such Chronic diseases as Dyspepsia, Liver and Kidney Complaint, Scrotula and all humors of the

IT IS SAFE TO USE Freeman's Worm Powders, as they act only on the worms and do not injure the child. SICK HEADACHE caused by excess of bile

or a disordered stomach is promptly relieved by using National Pills. PAINFUL BURNS, bruises, scalds and cuts are quickly soothed and healed by Victoria Carbolic Salve.

I have not used all of one bittle yet, I suffered from catarrh for tweive years, experiencing the nauseating dropping in the throat peculiar to that disease, and nose bleed almost daily. I tried various remedies without benefit until last April, when I saw Eity's Cream Balm advertised in the Boston Budyet, I procured a bottle, and since the first days' use nave had no more bleeding the soreness is entirely gone.—D. G. Davidson, with the Boston Budyet, formerly with Boston Journal.

FITS: All Fits stopped free by Dr. Kline's Grast Nerve Restover. No Fits after first day's use. Marvel-ouscures Treatise and \$2.00 triab bottle free to Fit cares. Send to Dr. Kline, 081 Arch St. Phila, Ph.

From the accounts that reach the public of Mr. William Redmond's prison treatment it would seem that illustrious Dr. Barr was again upon the War-prowl.

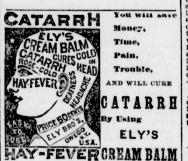
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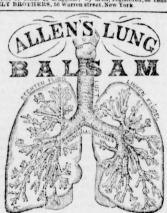
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It contains no OPIUM in any form. PRICE 25c, 50c AND \$1 00 PER BOTTLE. DAVIS & LAWRENCE CO. (Limited), General Agents. MONTREAL.



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Costiveness, and all Complaints arising from a disordered state of the Liver, Stomach and Bowels, such as Dyspensia or Indigestion, Bilious

Affections, Headache, Heartburn, Acidity of the Stomach, Pheumatism, Loss of Appetite, Gravel, Nervous Debility, Nausea, or Vomiting, &c., &c. Price 25 Cents per Bottle.

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Rev. T. G. A. Coté, agent of the Mass. Home Missionary Society, writes that his stomach was out of order, his sleep very often disturbed, and some impurity of the blood manifest; but that a perfect cure was obtained by the use of Ayer's Sarsaparilla.

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CATHOLIC MUTUAL BENEFIT ASSO-CIATION—The regular meetings of London Ernach No. 4 of the Catholic Mutual Benefit association, will be held on the first and third thruskay of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Ablon Elock, Richmond St. Members are requested to attend punctually. Martin O'MEARA, Pres., WM. CORCORAN, Sec.

DR. WOODRUFF.

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We expect to have Branches organized at the following places abortly: Alliaton, Teeswater, Renfrew, Perth and Picton. The Grand Secretary has not yet received the new constitutions, nor the printed minutes of late Supreme Convention. Branches that have written for the new Constitutions will be supplied just as soon as they are received.

Another New Branch.

On Oct. 22nd E. J. O'Brien, Esq. C. M. B. A. Deputy, organized Branch No. 88, at Brampton. It starts with thirteen members. The following is the list of

members. The following is the list of officers:
Spiritual Adviser—Rev. Michael Jeffoott President—P. J. Woods
First Vice President—James Ross
Second Vice Pres.—Peter John Bench Recording Sec.—Thomas J Ingolesby
Assistant Secretary—Angus A. McIntyre Financial Secretary—James Shortell
Treasurer—Christopher Maguire
Marshal—John Bourke
Guard—James A Grady

Maranai—John Bourke Guard—James A Grady Trustees—Rev. M. Jeffoott, John J. Grady, John Bourke, Angus A. Mc-Intyre and Patrick McCabe.

Address and Presentation. Arthur, Oct. 29th, 1888

The members of Branch 47 met in their ball on Thursday, the 25th inst., for the purpose of presenting Brother James Deviin, M D, with an address and cane. After the order of business was completed, Brother P. Kirby stepped forward and read the following address: To Brother J. Devlin, M. D.

To Brother J. Devtin, M. B.

Dear Sir and Brother—Having learned, with deep regret, that you are about to depart from our midst to a more extensive field of labor—in the thriving city of Stratford—we, the members of Branch 47, of the C. M. B. A., of Arthur, embrace this occasion to tender you our regards and wish you a sincere farewell This expression of our best wishes we owe you for many and important reasons. The office of Medical Examiner, which you have so efficiently held since the establishment of Branch 47, your position of Senior Chancellor, and the fact that you were the leading spirit in the organization of our now healthy Branch, are items which we as brother cannot, in gratitude, forget. But apart from these motives, substantial as they are, our personal regard and fraternal affection prompt us to meet you this evening to say a sonal regard and frateria; affection prompt us to meet you this evening to say a hearty good-bye. Sad and tender as this word of parting may be, we are confident and hope that your departure is to you a step forward in prosperity. Although you leave us, our relations are not broken. Catholic brotherly ties are severed neither by time, space nor nationality. Thus, by time, space nor nationality. Thus, while your memory will ever continue to live with us, our best wishes go with you in your new sphere of action. We pray God to pour down upon yourself, Mrs. Devlin and family His choicest blessings in your new home — health and pros-perity. Before parting we beg you to accept this cane as a slight token of our accept this cane as a slight token of our regards. It means support, which we hope you may never need, but which we are ever willing to give.

Signed on behalf of members of C M. B. A. Branch 47.

REV. J. P. DOHERTY, Pastor.

REV. R. T. BURKE, Assist.

JOSEPH HALEY, President,

LOHN CALLAHAN, Vice Pres.

JOHN CALLAHAN, Vice Pres.

and others.

In replying, Brother Devlin seemed much affected. He said he was really taken by surprise. He thought that even a fly could not cross the streets of Arthur without being noticed, yet he saw that there are some who can keep a secret. He thanked the members of the C M. B. A for their kindness. He falt that he did without being noticed, yet he saw that there are some who can keep a secret. He thanked the members of the C M. B A for their kindness. He felt that he did not deserve half the good wishes that they poured upon him. His work in aiding to organize this Branch was only a pleasure to him, inasmuch as he saw the benefit many of his brothers would reap from it. He felt sorry to leave them, yet he would not forget their kindness and aid, which and forget their kindness and aid, which they always offered to him. He wished all of the brothers visiting Stratford to cell upon him and partake of his hospital.

A MAGNIFICENT CROIR.

Why did they strive for magnificence of structure and beauty of design? Why were the fine arts so zealously brought into requisition, in the erection of Cath. Method they structure and beauty of design? Why did they strive for magnificence of structure and beauty of design? Why did they strive for magnificence of structure and beauty of design? Why did they strive for magnificence of structure and beauty of design? Why did they strive for magnificence of structure and beauty of design? Why did they strive for magnificence of structure and beauty of design? Why did they strive for magnificence of structure and beauty of design? Why did they strive for magnificence of structure and beauty of design? Why did they strive for magnificence of structure and beauty of design? Why did they strive for magnificence of structure and beauty of design? Why did they strive for magnificence of structure and beauty of design? Why did they strive for magnificence of structure and beauty of design? Why did they strive for magnificence of structure and beauty of design? Why did they strive for magnificence of her the first so zealously brought to the souls of the subject of the satisfactions of the sucture and assistant so zealously brought into requisition, in the erection of Cath. Olic churches? It was for the simple of the structure and beauty of design? Why did they strive for magnificence of the structure and call upon him and partake of his hospitality. Again thanking the brothers for Mrs. Devlin and family, he said he was grateful for their beautiful gift, which he would ever cherish with pride and remembrance of the donors.

The cane is a handsome gold headed ebony stick. There is engraved on the head the following invertiption: "Presented to Brother J. Devlin, M. D., by the members of C. M. B. A. Branch 47, Asthu. Cont." Arthur Ont "

Dr. Devlin is going to practice his pro-fession in Stratford. He feels the neces vancing years, in preference to a country practice. Dr. and Mrs. Devlin received practice. Dr. snd Mrs. Devin received many other valuable gifts, especially from the Reform Club of the village, of which the Dr. was an active member. The best the Dr. was an active member. The best wishes of all go with Dr. Devlin to his Stratford home.

the Dr. was an active member. The best whele of all go with Dr. Devilin to his Stratford home.

Telephone Extensions—With the exception of a new line between Toronto, Hamilton and London, to be worked on the long distance system, the Bell Telephone Company has nearly completed an unusually heavy essencies work in the way of extensions to the system, and the officers report having used this year, in the Ontario Department alone, over 13, 000 poles, and 1,500 miles of wire, most of which is copper. The principal new lines bulk were from Toronto to Arthur via Orangeville; Orillia to Waubaushene, and Barrie to Midland and Penetare to London via Wingham, Clinton and Lucan, with branch to Parkhill; and in the Province of Quebec, Montreal to Three Rivers. Additional wires have also been part where the common four of the Outch London via Wingham, Clinton and Lucan, with branch to Parkhill; and in the Province of Quebec, Montreal to Three Rivers. Additional wires have also been part where the common that the constituted these two districts into a new partha, and appointed Rev. The Charles of the Mass were part with their own priest they could. Consequently the bishop there will be province of Quebec, Montreal to Three Rivers. Additional wires have also been part when the Province of Quebec, Montreal to Three Rivers. Additional wires have also been part when the province of Quebec, Montreal to Three Rivers. Additional wires have also been part when the province of Quebec, Montreal to Three Rivers. Additional wires have also been part when the province of Quebec, Montreal to Three Rivers. Additional wires have also been part when the province of Quebec, Montreal to Three Rivers. Additional wires have also been part when the province of Quebec, Montreal to Three Rivers. Additional wires have also been part when the province of Quebec, Montreal to Three Rivers. Additional wires have also been part when the province of Quebec, Montreal to Three Rivers and agencies opened, viz: In Gentario: Allas Craig, Bolton, Quebec, Montre

OF FATHER M'GRATH.

OF FATHER M'GRATH.

On Saturday, His Lordship, the Bishop of Kingston, strived in Prescott by the afternoon express, and was met at the depot by the the esteemed pastor, Rev. J. Masterson and his assistant, Rev. Father Connolly. The Bishop inspected the new edifice and expressed great satisfaction at the advanced state of the work on the new building. On Sunday movining the Bishop celebrated the holy sacrifice in the old church at an early hogg, assisted by his Secretary, the Rev. T. Kally, At 11 o'clock the Bishop with the clergy proceeded to the door of the new Church, and commenced the solemn fite of blessing this beautiful temple, and dedicating it to the worship of God. The following releast took part in the ceremonies: Rev. Father Contolly, assistant of Prescott; Rev. Father Hasterson, pastor of Prescott; Rev. Father Kelly, Bishop's secretary. According to the Church's Ritual, the Bishop sprinkled the walls and foundations of the edifice with blessed water, going round first outside the Church's Ritual, the Bishop sprinkled the walls and foundations of the edifice with blessed water, going round first outside the Church's Ritual, the Bishop sprinkled the walls and foundations of the edifice with blessed water, going round first outside the Church's Ritual, the Bishop sprinkled, the congregation remaining outside until the ceremony was completed. As soon as the dedication was over the people were admitted and Mass was commenced. After the Gospel,

THE BISHOP PREACHED THE SERMON, explaining the significance of the rite of blessing and dedication which had

THE BISHOP FREACHED THE SERMON, explaining the significance of the rite of blessing and dedication which had gone through, whereby the new building was prepared for its holy purpose of prayer and the administration of the holy sacraments of grace, and especially for the worship of God through the sacrifice of the New Law. His Lordship dwelt upon the Eucharistic Sacrifice at considerable length, pointing out its distinct institution after the Last Supper by Our Divine Lord Himself, and the divine authority conferred upon the Apostles and their successors forever to offer this Holy Sacrifice in his name "in every place" among the nations and in every age from "the rising of the sun to the going down thereof" until the final every age from "the rising of the sun to the going down thereof" until the final day when the sun shall have risen and set for the last time upon a sinful world. He explained in exact, and at the same time, popular forms of language the relation that exists between the bloody sacrifice offered by Our Lord on Mount C.lvary for atonement of sin and reconciliation of God the Father with our sinful race, and the unbloody sacrifice offered by Jesus Christ the night before His death, as priest according to the Order of Melchisedech, according to the rite of that eternal priest hood, that is, under the form and outhood, that is, under the form and out-ward appearances of bread and wine. He declared sacrifice to be the first and most section act of religion in all ages, and without it there is no true religion nor true worship of God. The bloody sacrifice of the cross was the Messiah's painful atonement for all the sins of mankind, atonement for all the sins of mankind, past, present and future, and was all sufficient for the redemption of the entire world, and by it and it only, as St. Paul declares to the Hebrews of his day, the sins of men in the 4.000 years preceding Christianity were washed away. But as in the Mosaic and previous dispensions visible daily sacrifice was necessary for the application of the merits of Calvary's holocaust to the souls of men in successive generations, so like.

A MAGNIFICENT CHOIR. The musical portion of the eervice was most excellent and universally praised. The singing of Mrs. McAuley, Mrs. D. McCarthy and Mrs. Doheny deserve particular notice. Mr. J. R. O'Rielly and Mr. McCarthy rendered their respective parts with marked ability. The choir on parte with marked authory. The count the whole proved a complete success, and showed themselves well trained and added considerably to the becutiful ceremony of

The eventful day.

INAUGURATION OF FATHER M'GRATH
On Monday morning about 9 o'clock,
the Bishop accompanied by his secretary,
Father Masterson and Father McGrath, proceeded to Throoptown Church, where the congregations of Spencerville and Throoptown had gathered to meet His Lordship. The Bishop explained the pur-pose of his visit, which was, he said, in ful-

Croydon, Grafton, Kingston Mills, and R.blin, in Ontario.

DIOCESE OF KINGSTON.

The Dedication of Prescott's New Church.

IMPOSING CERRMONIES—THE BISHOP'S SERMON AND THE INAUGURATION

Trusted to his care, and as far as in him lay, realize the hopes which the Bishop's good words had raised in the minds of the people of Spencerville and Throoptown. This parish is the eleventh which the Bishop has formed, which corresponds exactly with the number of parishes which diocese of Peterborough. Thus there are now the same number of parishes as there were in Kingston when the four counties belonged to it, which were taken for the belonged to it, which were taken for the erection of the Peterborough See.-Kingston Freeman, Oct. 24.

Dedication of the New St. Mark's

Church.

Prescott Messenger.

On May 22nd, 1887, a large crowd of people assembled on the grounds surrounding St. Mark's Church for the purpose of assisting at the laying of the corner stone. Little did they then think that they would be invited in such a short time to again assemble for a more impressive ceremony—that they would be privileged, at such an early date, to be present to witness the dedication of the new massive structure under the invocation of St. Mark. It was indeed a pleasant surprise, at least for the Catholic people of this parish, to bear witness to the masterly manner in which the beautiful designs of the talented architect, Mr. Joseph Connelly, R. I. A., of Toronto, had been wrought into material form.

On Sunday last His Lordship Bishop Cleary performed the dedication ceremonies, in which he was assisted by Rav. Fathers Fitzimmons, of Camden, N. Y.; Kelly, of Kingston; and Masterson and Connelly, of Prescott.

In accordance with the rules of the Church governing the ceremonies on such Prescott Messenger

In accordance with the rules of the Church governing the ceremonies on such an occasion the people remained on the outside until the Bishop and his assistants had concluded the religious rites, and what a pleasing custom this is, for as the new building is after the dedication to forever remain the abode of the Most High, is it not mad that reasoning should be first not meet that possesion should be first taken in His name by one of His Vicars on earth. After the ceremonies in connection with the blessing were concluded the people were admitted and concluded the people were admitted and ushered to the commodious pews, which were taxed to their utmost capacity to afford seating accommodation for some 1000 people who were present on the occasion. The Grand Mass proper for church dedication, was celebrated by Rev Father Connelly. The choir in their usual effisient manner rendared Mine's Grand Mass the sloss which

manner. Miss Murphy presided at the organ, and executed the various difficult accompaniments in a masterly style. Mr. McAdam, with his base-viol contributed not a little to the harmony of the various renditions by the cooir.

After the gospel Dr. Cleary ascended the raised dais to the right of the altar, and delivered a very eloquent sermon, happily selected for the occasion. He exhorted the faithful to persevere in the noble work, the completion of which was so near at hand. One thing in particular, he was happy to state and for which they should feel grateful was that during the building of the new church not one of the workmen met with a single sectiont. He complimented the Catholics workmen met with a single sceldent. He complimented the Catholics of Prescott, on the beautiful effering they had that day made to God. Why did they strive for magnificence of structure and beauty of design? Why were the fine arts so zealouely brought into requisition, in the erection of Catholic churches? It was for the simple reason that man could not make a dwelling house too grand or beau. which had been performed that day, and in a philosphical and explicit manner showed why it was necessary that those pious practices should be required. They were not an institution of to day nor yesterday, but their origin dates back to time immemorial. He explained by scriptural proofs why the Sacrifice of the Mass was daily offered up for the process. the Sacrines of the greater glory of God. It displaced the sacrifices of the Jews. It was the clean objation foretold by Malwas the clean oblation foretold by Malachy to be offered in every place "among the nations from the rising of the sun to its setting." There was not one minute of the twenty-four hours of which our solar day is composed but that in some meridian of the world the sacrifice of the mass was being offered; for when twilight arrives in one portion of the globe, day dawns in another. Since our Lord first gave to his vicarious priests the power to convert the bread

is the vestibule leading into the body of the church. The clere story is of solid massonry supported by 10 large polished granite pillars which are memorial gifts of individual members of the congregation. On either side of the clere story there are several rose windows, and over the altar eight arched windows light up the Sanctuary. The ceiting, which rises to the height of 69 feet, is arched and panelled. The pews, which are of red oak, are of a very substantial nature and were manufactured by Mr. A T. Morrow, of this town. Messrs. Steben & Mc Brearty, of Brockville, are at present putting in the steam heating apparatus. The building and everything connected therewith reflect great credit on the contractors, Messrs. Ward & Steel.:

In the evening the Benediction of the Blessed Sacrament was celebrated, Rev. Father Connelly efficiating. The music and singing was excellent. Mrs. P. Mc. Auley sang an "Ave Maria" by Dana.

The choir sang Lambillotte's "Magnificat" with soprano, and bas solos, and a duett, Ressini's "Tantum Ergo" was saung by Mrs. P. Doheny and Wm. McCarthy.

OBITUARY.

Mrs. James Byrne, Metcalf.

Mrs. James Byrne, Metcalf.

Died, on the 16th inst., at the residence of her daughter, Mrs. J. Gilbert, St. Thomas, Sarah, relict of the late James Byrne, Metcalf, at the ripe age of seventy five years. Mrs. Byrne was born in London derry, Ireland, and belonged to a most respectable family. She had three brothers, priests in Scotland, two of whom are yet living and enjoying the esteem and affection of their parishioners in and about Glasgow. The oldest of the family, Rev. Father Daniel Gallagher, died at his post of labor about ten years ago. Her hus. band, a native of Monsghan, could also boast of priestly connections in his family for many generations. His brother, Rev. W. Byrne, was one of the pioneer priests of New Leave and helb deep the same of New Leave and helb deep. for many generations. His brother, Rov. W. Byrne, was one of the ploneer priests, of New Jesery and built the first Catholic Church in Jersey City. He is also gone to his reward in a better world, but his name is still held in grateful and reverential memory in the diocese of Newark. Mrs. Byrne was a very patient though much suffering invalid for two years previous to her demise. She died years previous to her demise. She died fortified by all the sacramental aids of holy church, and was interred here on the 19th inst. May she rest in peace. Mr. Richard Farmer, McGilliyray.

Mr. Richard Farmer, McGillivray.

The death is announced this week of Mr. Richard Farmer, of McGillivray, at the sge of 80 years Deceased was born in the County of Cirk, Ireland, in the year 1808 At the sge of 25 he married Catherine Clifford, and two years subsequently the deceased, his wife and one child (Mrs Clifford, of Dakota), emigrated to Canada, and remaining for a short time in Cornwall, crossing to the United States and located in the State of New York, remaining but a few years. He then moved to Ohio, thence to London, Ont, and in 1838 located permanently in McGillivray township, ou the farm on which he died. So early was his residence in that vicinity that he had to travel from the North Boundary of McGillivray to Murray's Corners, in Hay Township, for all mail matter, and had to walk with a yoke of oxen to Bell's Mills, Kippen, for grists. The deceased was a good Catholic He leaves six children, three sons and three daughters, two of whom, Richard and John, are merchants in Exeter; Dennis conducts the farm; two of the daughters are married, Mrs. Clifford, of Dakota, and Mrs. Hobbins, of London, and the youngest daughter, Catherine, is Sister Delphine, of Mount Hope, London.

Mrs. Bridget Ryder.

Died at her late residence, Ottawa, on

Mrs. Bridget Ryder. Friday, 26th, at the Courch of St. Jean Baptiste, where a Requiem Mass was sung by Rev. Father Quigley. She leaves a husband and a large family of small children to mourn her loss. Requiescat in

Mr. Richard O'Malley, St. Thomas. Mr. Richard O'Malley, St. Thomas,
A very shocking and lamentable accident occurred in St. Thomas, on last
Saturday evening, whereby Richard
O'Malley, son of Martin O'Malley, was
killed instantly, being crushed under the
cars for which he was acting as brakesman.
His remains were conveyed to the Catholic church on Tuesday, where Rev. W.
Flannery sang high mass, and preached a
very touching sermon on the suddenness
of death and the necessity of being always
prepared. The sympathies of the whole
community are given to the sfflicted
parents.

Mrs. John McVeigh, Yarmouth. We regret to learn of the death of Mrs John McVeigh, of South Yarmouth which occurred on Tuesday last, in the which occurred on Tuesday last, in the 71st year of her age. Mrs. McVelgh has been a sufferer for the last ten years. At the time of the death of her son James, followed almost immediately by the mysterious disappearance of her daughter Maggie, she was struck down with paralysis, from which she never recovered. May she rest in peace.

WEDDING BELLS.

McDonald-Kryes.—On Tuesday morning another happy union was solemnized in the R. C. Church, the contracting parties being our gental young merchant Mr. Duncan McDonald, and Miss Julia A. Keyes, the amiable daughter of John Keyes, Egq. of McNab township. A ihough the event occurred at an early hour, there was a large gathering of friends to witness the ceremony, both of the young people being held in the highest esteem among helr legion of friends in this community. The bride was attended by her sister, Miss Maggie Keyes, who gracefully performed the duties of bridesmaid, while Mr. Hugh A. McDonald assisted Duncan through the trying ordeal. The ceremony was performed by Rev. A. Chaine, after which the usual religious services were held. The wedding party then adjourned to the residence of the bride's father, where an elegant wedding breakfast was served. A large number of valuable presents were made to the happy bride by her numerous friends, as testimonials of their love and regard. Mr. and Mrs. McDonald twok the Il o'clock train for Montreal on their wedding jeant. A plenniful shower of rice was thewn after them as

friends who had gathered to give them a send-off. Congratulations were many and heariy, and to those aircady tendered we add ours, with the fervent hope that their journey through life will be bleat with one continual round of joy, happiness and prosperity.—Araprier Chronicle, Oct. 19.

THE ORPHAN'S BAZAAR.

We hope all our readers will not forget to contribute their mite towards the success of the Bazaar to be held in London next month in aid of the St. Joseph's Orphan Asylum in this city. This is a great work the good sisters have in hand, and they deserve every encouragement.

ALL SAINTS' DAY.

BY JOHN AUSTIN.

An English Catholic lawyer (1668). His hymns have not been reprinted as a whole, but many of them have been used and adapted by the Wesleys and other hymn-collectors.

Wake, all my hopes, lift up your eyes, And crown your heads with mirth; See how they shine beyond the skies, Who once dwelt on our earth.

Peace, busy thoughts, away, vain cares, That clog us here below; Let us go up above the spheres, And to each Order bow.

Hail, glorious angels, heirs of light, The high born sons of Fire, Whose hearts burn chaste, whose flame shine bright:
All joy, yet all desire.

Hail, holy saints, who long in hope, Long in the shadow sate, Till our victorious Lord set ope Heaven's everlasting gate

Hail, great apostles of the Lamb, Who brought that early ray Which from our sun reflected can And made our first fair day.

Hail, generous martyrs, whose strong

hearts
Bravely rejoiced to prove
How weak, paie death, are all thy darts
Compar'd to those of love.

Hail, blessed confessors, who died A death, too, love did give; Whilst your own flesh ye crucified

Hail, beauteous virgins, whose chaste vow Renounced all fond desires; Who wisely chose your Lord for spouse, And burned with his pure fires.

Hail, all ye happy spirits above,
Who make that glorious ring
About the sparkling throne of Love,
And there for ever sing.

Hail, and among your crowns of praise,
Present this little wreath
Which, while your lofty notes you raise,
We humbly sing beneath. All glory to the sacred Three,

One ever-living Lord;
As at the first, still may He be
Beloved, obeyed, adored.

THE PARNELL COMMISSION.

The whole of last week was taken up before the Times Forgeries Commission b Sir Richard Webster, Attorney-General who, after all the reports to the contrary who, after all the reports to the contrary, is conducting the case for the Times His speech was exceededingly dull, and it consisted of detailed accusations that the Land League encouraged tenants to pay no rent, defending those who refused to pay and that it had urged the people to acts of criminal violence to intimidate opponents of the League. Mr. Parnell is no longer accused of having sympathized with the League.

no longer accused of having sympathized with the League.

Sir Charles Russell stated that besides the original forged letters the Times had other letters alleged to have been written by Messra. Dillon, Biggar and other Parnellites. Some of these letters had been found already to be forgeries, but Sir Charles maintained that they should all be produced before the Commission. The Attorney General did not wish to produce them as he said they were not cided they should be brought forward. The Attorney General then continued his dreary speech, insisting strongly that Mr. Parnell had not condemned the crimes

Mr. Parnell had not condemned the crimes of the League.

The judges very patiently submitted to Sir Richard's prosy explanation of his case, because it is the custom to permit counsel to follow their own line. However, on Friday Judge Hannen at last requested Mr. Webster to condense his matter as much as possible.

The public are generally of the opinion that the Times' case is even weaker than

The public are generally of the opinion that the Times' case is even weaker than its enemies supposed, and that all the skill of the Attorney General cannot make even a plausible case for his clients. Public interest has so waned under the infliction of the Attorney General's prolixity tion of the Attorney General's prolixity that the evening papers obtain no extra sales on account of the trial.

sales on account of the trial.

The general opinion of the public appears to be that the reason why Sir Richard Webster and Sir Henry James appear at all after the announcement that they had left the case, is because the Times is so weak that they could not be spared, and that they appear in it against their will. Others say that they make it a point of honor not to abandon and thus ascrifice their client in so sad a plight, though the Government so sad a plight, though the Government advised their retirement.

Patrick Egan, ex President of the National League of America, is confident that the whole case of the Times will be exploded. At all events there is a great backdown from the original accusations which the Times made to the product of the confidence of the confide

which the Times made in the article on Parnellism and Crime.

The Scotch suit of Mr. Parnell vs. the Times was called for a hearing on Satur-day last in Edinburgh. Mr. Murray, day last in Edinburgh. Mr. Murray, Counsel for the Times, made objection to the course of the prosecution in omitting all reference to the statement that Mr. Parnell had supplied Byrne with money to enable him to escape justice. He also complained that the action is an attempt on Mr. Parnell's part to narrow the Commission in its inquiries, and to limit the issue to the question of the gonuineness of three letters. He maintained that the Times' statements would be true even if the letters were not signed as purported. On the first objection the Court sustained Mr. Parnell. The consideration of the second question was deferred.

DEAFNESS CURED.—A very interesting 132 page Illustrated Book on Deafness. Noises in the head. How they may be cured at your home. Post free 33.—Address Dr. Nicholson, 30 St. John street, Montreal.

CATARH.

A NEW HOME THEATHENT FOR THE CURE
OF CATARRH, CATARRHAL DEAFNESS.

The microscope has proved that these diseases are contagious, and that they are due to the presence of living parsaites in the internal lining membrane of the upper air passages and enstactian tubes. The eminent scientists, Tyndall, Huxley and Besie, endorse this, and these authorities cannot be disputed. The regular method of freating these diseases is to apply an irritant remedy weekly, and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal, and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made often than once in two weeks, for the membrane must get a chance to heal before an application is repeated. It is now seven years sliced for incoming the content of the parsaite of Mr. Dixon discovered the parsaite of Mr. Dixon discovered the parsaite of house the his remedy has become a household word in every country where the English language is spoken. Cures effected by nim seven years ago are cure satil, there having been no return of the disease.

So highly are these remedies valued, and aggreat is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parsaite of which they know nothing, by remedies, the results of the application of which they are equally ignorant. Mr. Dixon's remedy is specially ignorant, of the application of which they are remedies are a specific for catarrhal troubles peculiar to females.

Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten the most aggravated cases. These remedies are a specific for catarrhal troubles peculiar to females.

Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten the most aggravated cases. These remedies are a specific for catarrhal troubles peculiar to females. CATARRH.



This Powder never varies. A marvel of purity, strengthand wholeomeness. More seconomical than the ordinary insign and seanot be sold in competition with the malitude of low less short well a num or phosphate powders. Sold only in some. BOYAL BARING POWDER CO. 102 Wall Streat EawTork.

Our New House-Furnishing Goods in Table Linens, Sheetings, Towellings, Pillow Cot-tons, Tickings, Oretonnes, Lace Curtains, Napkins, Table Covers. etc., just re-ceived and selling cheap at J. J. GIBBONS'.

New Fall Trouserings.

New Fall Suitings.

New Fall Overcoatings. New Fall Neckwear.

PETHICK & M'DONALD

393 Richmond St. First Door North of the City Hall. CHURCH PEWS and

SCHOOL FURNITURE

The Bennett Furnishing Co., of London. Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Caneda are respectfully invited to send for catalogue and prices before awarding contracts. We have lately put in a complete set of Fews in the Brantford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of execution. Such has been the increase of the inc

TEACHER WANTED TOR SCHOOL SEC. NO. 4. DOWNEY-VILLE, a male teacher holding a second or third class certificate. Duties to commence January 2nd, 1889. Applicants will please state salary, and send testimonials to E O'Brien, Sec. Tres., Downey-ville P. O, Ont. 524-8w.

TEACHER WANTED.

ROMAN CATHOLIC TEACHER, FOR the R. C. School. Offa, for the year 1889. To one holding a First, or Second Class a Certificate, a very liberal salary will be given. Teacher capable of taking charge of a choir preserved. Apply—TRUSTEFS R. O. SCHOOL, Offa 523-4 w. TEACHER WANTED.

A N EXPERIENCED MALE TEACHER
A fors 8 S. No. 6. Biddulph Duties to
commence Jan. 2nd, 1889. Apply, stating
salary and enclosing testimonials, 10—
PATRICK NANGLE Elginfield, Ont. 523-3w TWO TEACHERS WANTED

TWO TEAURERS WANTED

OR THE R. C. SEPARATE SCHOOL,
Almonte, for 1889. Male teacher, holding First or Second C. ass Certificate, for the
Senior Department, formale teacher holding
Third Class Certificate, for Junior Department. State salary expected and send copy
of references. Applications received up to
Nov. 15th, 1888.—JOHN O'REILLY, Sec.

522 4w

TEACHER WANTED

DY THE R. C. SEPARATE SCHOOL OF the Village of Amprior, a Male Head-master and two fefoule teacher, for First and Second Departments. State salary, qualifications, and what knowledge of wrench, if any. Send references. Applica-tious received till the lat day of November, 1888—REV. A. CHAINE. 722-8 e TRACHER WANTED.

TOR THE SEPARATE SCHOOL, TOWN
In of Pembroke, a Male Headmaster, holding a Second-Class Certificate, and three
male or female assistant teachers, holding
Third-Class Certificates. Applicants to furnish testimonials and state salary.—A. J.
FORTIER, Secretary.

522-47

VOLUME 1

"A FA

If you want Go Clothing or Furn our Stock. The Best and

the trade. N. WILSON

112 Dundas. - 1 AN EVERY - DA

Maurice Francis Egan in

The old man had wor As he sat in the sun, with back against the wall, on white his forehead was in the sunburned and weather the rest of his face.

the rest of his face.

His eyes were clear an occasional sparkle in tiquenched soon enough, showed a sudden intergoing on around him hand organ struck up "Ti He showed a row of well such as are seldom seen in this side of the water, "Twas Nora's song. "'Twas Nora's song. brings back to me the old before her mother and m coming to America." The sparkle went out daughter-in-law, a thin energetic Connecticut we

the steps and called his into the house,—which w into the house,—which we row of Brooklyn brown s The old man sighed, pu and suddenly put it bac furtive look at the door nervous and keen daug just disspeared. The ol-eyes. The "Kerry Danc the street."

the street."—
"O, the joy of the Ke The sunset, pink and that day, made a back brilliant spark which the upheld in the Bay. We seemed one, blended in changing tints. From the other side came a sultry b the scent of clover. Acre site,—lots at this season smooth as a tenuis lawn in a red frock, moved si steaming pall towards ti where one or two lights the windows. The organ the street, softened its

What was the old man this alien land? His ex A flash of light shone on church which uprose and It touched his eyelids and a startled way and graspe
"This is peace." I said.
He sighed, "There is
old man like me, sir, on

grave."
"Why, you ought to happy, too."
"I am alone."

There was a soft cader and a sad one. "Alone? Haven't you your two grand children

ter-in law?"
I could hear her voice the servant in a strident Howard been allowed t water and why had not apron on? These que apron on? These qua-fortissimo, were very evic and Lincoln," said the ol-voice, with a careful glas "they're the names of my and my own and my fati was Brian Murphy." There was a bitterness statement which opened re-tries qualit figure of the

The quaint figure of the clumsy, bent, dressed in out of a pocket of which peepad, was out of place a brown stone wall, with its ornaments, as rich brogue beside the high pitched to nervous, and excessively ter in law. And somehor Mrs Platt's "In Primros great sympathy for the seemed to belong to that

May,-"Everybody wears the loo
Of our sweet Ludy Spring
And though the robins i
cession
Go towards the chapel's
Good priest, there be but
fession.
In Primrose time."

In the fading twilight, matic old man, who could own accord, the simple and of his springtime arose be coln," cried the shrill vol you to keep away from yo The old man was indeed by, his son, trim, slender, l a business manner and whapproved way of the tim
"Better, father?"

"Well enough, John."
And with a slight bow into the house. He cam time and helped the old n I was comfortable enough The dinner bell had not b

so I took the old man's cl

the changing sunset, sm dered why the twilight to sadder than usual.

Madam, the daughterupon the step, with How two thin, over-groom Madam had evidently once. But nervoueness, ov household matters and

making as good an app