

# The Catholic Record.

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

VOL. 6.

FOR THE WEEK ENDING SATURDAY, AUG. 16, 1884.

NO. 305

## CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

N. Wilson & Co.,  
136 DUNDAS STREET

Written for the "Catholic Record."  
The Vision of the Vestal.

The light of faith not yet had shone on Erin's lovely land,  
But temples of the sun and moon arose on every hand.  
Grave, venerable sages and consecrated maids  
Served zealously Tienne and Nerf in all their sacred shades.

Two vestals of Nerf Naom one fair spring morn  
Rejoiced beneath a marble temple where their Goddess  
Was enshrined; Their robes of white and silver were bound  
By costly gems, Grace, beauty, love and innocence crowned  
them with diadems.

But sadness o'er that splendor threw a dim  
Mysterious veil, Thus spoke the youngest, fairest one with  
beauteous cheeks all pale, "Listen, my friend and mentor, to a dream  
which has oppressed me. With undefined foreboding and questioning,  
my breast."

"Thou knowest that soon I am to be admitted  
to the sacred threshold o'er, Where none but the elect may go,  
to offer rites divine. Last night with blood-red poppies  
crowned, I solemnly vied kept Before Nerf and Latona,  
can it be that I have sleep?"

"But suddenly it opened—that awful inner door,  
And a form of men majestic stepped its jeweled  
threshold o'er. She took my hand and kissed me, then  
whispered, 'Come away! Let me lead thee from this  
darkness to everlasting day!'"

"Then passed we from the temple where the statues  
seemed to frown,— I shrink from them in terror—then  
passed we from the tower; O'er moors and fair  
ranches, thro' woods and mountains wide,  
Till at last we reached a gloomy sea with  
leaden billows piled.

"Far, far across the sullen waves, we saw the  
further shore, It seemed a land of darkness,  
with heavy clouds hung o'er. Pale lightning  
flashed among them, and hollow rumblings  
Came faintly from the distance with rush  
of ghostly wings.

"Fear not, my child? my guide exclaimed,  
as I drew back, appalled. Then on we glided  
o'er that tide where never sea-bird calms.  
On— we sped until we reached the dark-  
some shore beyond. 'Where lotus flowers  
nodded, and winds among rank sedges  
moaned."

"It was a land of twilight—solemn and sad  
and still; But hark! that cry lamentable—it  
seemed the blood of earth-born, and cry. Then  
saw I in amazement, kings, sages, warriors,  
bards, Processions, groups, and lonely ones,  
glide by—their only words

"As they passed, that bitter wail, 'How long?  
how long? how long?' Black clouds in low  
flying above them, and pale lights flashed  
among them. But on we sped, we two, o'er  
heights precipitous. Above the clouds were  
tips of gold—beneath, a radiant clime.

"Strange, beauteous beings wander there,  
and turn as we pass. To greet and bid us  
earth-born, and cry, 'How long?' 'Alas!  
'What means that cry? I questioned, and  
they seek deliverance thro' one whom thou  
hast never known—"

"Not here we rest, on—on, we sped, and lo!  
before us rose a deep, broad gulf whose  
surges roared far down, but far away  
Beyond its chafing waters appeared a daz-  
zling dawn. A horizon of glory, in blinding  
splendor drew.

"My guide with mantle round me, stepped  
from the dizzy cliff, And o'er the dread  
abyss we floated swift as airy sails! We  
reached the shore—we entered—but oh!  
sense failed me there, And words can  
never paint a scene so marvelous and fair.

"Such forms of glorious beauty were passing  
to and fro, While grand, entrancing  
harmonies o'erwhelmed us in their flow,  
I could but fall adoring him whoever he  
might be. Who formed this place of perfect  
bliss—and could it be—for me.

"And yet we had but entered the borders  
of that land. The suburbs of that city  
built not by human hand. While, filled  
with silent ecstasy, with hidden face I lay,  
I heard a voice which thrilled me. 'Arise!  
it seemed to say;

"Then saw I One approaching, majestic  
and divine, Whose eyes of light ineffable  
looked pityingly in mine: He seemed to be  
a sovereign—the ruler of the land. For  
he bowed to him with anthems I could  
not understand;

"And yet, oh, mystery! his crown was  
not of gems or gold. But a coronal of  
wounds did that brow emblem; His hands  
were pierced and from them dropped the  
blood like crimson dew, And where it fell  
lilies bloomed, and fragrant roses blew.

"As and as the scented zephyr wove his  
snowy robe stole I saw beneath, in his  
left breast, a wound that opened;  
And methought I saw a multitude from  
every race and clime Who had found  
helter in his heart from grief and pain  
and crime.

"He plucked a green and glistening palm  
and placed it in my hand. And then the  
vision faded—farewell, farewell, happy  
land! For I awoke, and round me was  
the light of mortal day. And our marble  
deities looked coldly on me as I lay."

Years passed away and lo! that dream  
came really. A Christian martyr on this  
earth, the gentle vision? In heaven  
with all those joys unutterable was  
crowned. By Him whose diadem  
appeared a coronal of wounds. Lowe, P. Q. E. C. M.

## THE LIEUT.-GOVERNORSHIP OF QUEBEC.

In the Globe of the 4th inst. we read:

"The English press of Quebec are booming Mr. Alonzo Wright as the next Lieutenant-Governor of that Province. Mr. Wright's name offers to Quebec politics the shield of a good reputation."

Not only does Mr. Wright's name offer to Quebec politics the shield of a good reputation, but likewise the honor of the highest qualifications required to fill such a position with dignity and success. We have already taken strong ground in favor of Mr. Wright's appointment to this office and now propose to give reason for our course. The English-speaking minority in Quebec is numerous, wealthy, intelligent and patriotic. Than this body of our fellow-citizens none other in the Dominion have done more to promote the best interests of the country, and certainly none are more closely identified with its material advancement. In all the great enterprises of trade and of manufactures they have taken the very foremost place, and if Canada be what it is to-day it is very largely due to their foresight and energy. Mr. Wright himself is a grandson of Phil-eman Wright, who, in 1797, left his native State of Massachusetts, penetrated the forests of the Ottawa Valley, then an unknown land, and by his indomitable perseverance and unflagging industry opened up for settlement one of the finest regions on the continent. With the development of the Ottawa country the name of Wright is inseparably connected. With its growth and prosperity that family is so closely identified, from its founder in Canada, Mr. Phil-eman Wright, to the member in the present Parliament of the Dominion for the county of Ottawa, that the friends of the latter may, with justice, claim that his appointment to the office of Lieutenant-Governor of Quebec were but a partial acknowledgment of long public service, enormous public sacrifices, and the fitting crown of an individual career of the highest honor. As we have made mention of the services rendered by the Wright family in the opening up of the Ottawa country, we may be permitted to refer to the narrative of the first settlement on the Ottawa, recited by Mr. Phil-eman Wright himself before a committee of the Lower Canada House of Assembly in 1820. He informed the committee that in 1797 he had visited Canada, and then viewed the country on both sides of the St. Lawrence, the whole of the distance from Quebec to the Grand River, in the township of Hull, taking some time to explore and examine the country, but particularly the parts bordering on both sides of the Ottawa. He again visited the country in 1798 with the purpose of further informing himself regarding the local situation of the lands on the Ottawa or Grand River, and formed the fixed determination of commencing a settlement on its fertile banks.

The Ottawa country had, he found, immense resources in fine timber, not only merchantable but for making ashes, and sufficient to furnish vast supplies for any foreign market. But the country was unknown to, or thought of, by the inhabitants of Montreal, except the North-West Company, whose interest it seemed to be to keep it uninhabited and closed to settlement. With two companions from Massachusetts he returned to the Ottawa. The three brave Americans were, on revisiting Massachusetts, enabled to report to the public the

"That they had ascended the Ottawa, or Grand River, one hundred and twenty miles from Montreal; the forty-first mile they found some settlers, who appeared rather inactive, as far as related to their farms, but little done to what, apparently, might be done, towards making themselves independent farmers. We however, ascended the Ottawa, up the rapids, sixteen miles farther, to the head of the Long Sault to Hull. The river is remarkably smooth, and the water still, and sufficiently deep to float a sloop-of-war; at the last mentioned place we proposed to explore the township back of the river; accordingly we spent twenty days, say from the 1st to the 20th October, 1799. I should think we climbed to the top of one hundred or more trees, to view the situation of the country, which we accomplished in the following manner: We cut smaller trees in such a manner as to fall slanting, and to lodge in the branches of those large trees, which we ascended until we arrived at the top. By this means we were enabled to view the country, and also the timber, and by the timber we were enabled to judge of the nature of the soil, which we found to answer our expectations; and after having examined well the local situation of the township of Hull, we descended the river, and arrived, after much fatigue, at Montreal, when we gave a general description of our discoveries, and returned home to Massachusetts, where, after a report was made public about the situation of this part of the country, I was enabled to obtain and hire

as many men as I wanted to commence a new settlement. "Immediately hired about twenty-five men, and brought them with my mill iron, axes, scythes, hoes, and all other kinds of tools I thought most useful and necessary, including fourteen horses and eight oxen, seven sleighs and five families, together with a number of barrels of clear pork, destitute of bone, of my own raising, all of which left Woburn on the 2nd February, 1800, and arrived in Montreal on the 10th."

It was not till the 7th of March, 1800, that the party arrived at Hull, where, with the assistance of all hands, the first tree was felled and the arduous work of settlement actively begun.

"The year 1800 was spent in clearing lands, building, and raising vegetables and roots. Among the latter were about 1,000 bushels of potatoes, which I put into the ground (to keep them through winter) so deep that I lost the whole of them by the rot, occasioned by the heat of the ground. I prepared some land for the fall wheat, and sowed about seventy bushels upon seventy statute acres, and prepared about thirty acres for spring wheat and peas; also a great deal of time was spent in going to Montreal for provisions. Seeing my people were going on well, as to provisions, houses, &c., I gave directions how to proceed until my return."

By the year 1803 Mr. Wright had cleared 180 acres, and the settlement began to flourish, but as it had as yet no market its prosperity could not, of course, be considered as fixed on a firm basis. Mr. Wright accordingly resolved to get some timber ready, and in 1807 arrived at Quebec with the first timber ever brought from Hull. Mr. Wright was therefore not only the pioneer farmer, but the pioneer lumberman of the Ottawa Valley. He for many years sat in the Legislature of Lower Canada as representative of the rich district he had opened to civilization, and in the legislature rendered good service to his adopted country. But it is not on ancestral claims alone that we wish to press the claims of Mr. Alonzo Wright, M. P., to the Lieut.-Governorship of Quebec. Mr. Wright has individual claims. He has for twenty-one years represented his native county, one of the wealthiest, most popular and intelligent constituencies of the Dominion. He had not long been in Parliament till he had won the esteem of his fellow-members, and no man to-day stands higher in the estimation of gentlemen of both sides in the Canadian Commons than the member for the county of Ottawa. Mr. Wright is a representative man among the English-speaking minority of Quebec, and that minority in now, we are inclined to think, fairly entitled to the honor of the Lieut.-Governorship. The last census shows that minority to be made up of

Irish.....123,749  
English.....81,515  
Scottish.....54,923

or a total of about 260,000 souls. Since 1867 the Lieut.-Governorship of Quebec has been filled exclusively by French Canadian gentlemen, to whom Mr. Wright would prove a very worthy successor. No public man among the British minority of the Province more acceptable to the French and Catholic majority could be selected for the position. During his long and honorable parliamentary career Mr. Wright has never failed in his duty by his Catholic constituents. In the most trying times he has been the trusted friend of the Catholic people, and his vote and speech in Parliament have never been missing when occasion demanded them in the assertion of Catholic claims to equal rights in the great matter of education. One instance alone will suffice to show Mr. Wright's broad and liberal spirit in this regard. Our readers have no doubt lively recollection of the New Brunswick school law difficulty. In the House of Commons on the 20th of May, 1872:

Mr. Costigan moved, seconded by Mr. Renaud, and the Question being proposed, that a humble Address be presented to His Excellency the Governor General, representing, That it is essential to the peace and prosperity of the Dominion of Canada that the several religions therein prevailing should be followed in perfect harmony; and that every law enacted should be in accordance with that principle; and that every law which is opposed to the sentiments of the entire population of the Dominion in general and to the religious convictions of the Roman Catholic population in particular:—That the Roman Catholics of New Brunswick cannot, without acting unconscionably, send their children to schools established under the law in question, and are yet compelled, like the remainder of the population, to pay taxes to be devoted to the maintenance of those schools.—That the said law is unjust, and causes much uneasiness among the Roman Catholic population in general

disseminated throughout the whole Dominion of Canada, and that such a state of affairs may prove the cause of disastrous results to all the Confederated Provinces.—And praying His Excellency the Governor General to use his earliest possible powers—and is amenable to disallow the said New Brunswick School Law.

On this motion a debate arose that was adjourned till the 22nd, when:

The Honorable Mr. Gray moved, in amendment, seconded by Mr. Bolton, That all the words after "Canada" to the end of the Question be left out, and the words "that the constitutional rights of the several Provinces should be in no way impaired by the action of this Parliament

that the law passed by the Local Legislature of New Brunswick respecting Common Schools was strictly within the limits of its constitutional powers—and is amenable to be repealed or altered by the Local Legislature—should it prove injurious or unsatisfactory in its operation; that not having yet been in force six months, and no injurious consequences to the Dominion having been shown to result therefrom, this House does not deem it proper to interfere with the advice that may be tendered to His Excellency the Governor General by the responsible Ministers of the Crown, respecting the New Brunswick School Law," inserted instead thereof;

The Honorable Mr. Chauveau moved, in amendment to the said proposed amendment, seconded by the Honorable Mr. Abbott, That the words "His Excellency the Governor General, representing that it is essential to the peace and prosperity of the Dominion of Canada, that the constitutional rights of the several Provinces should be in no way impaired by the action of this Parliament—that the Local Legislature of New Brunswick respecting Common Schools was strictly within the limits of its constitutional powers—and is amenable to be repealed or altered by the Local Legislature—should it prove unsatisfactory in its operation; that not having yet been in force six months, and no injurious consequences to the Dominion having been shown to result therefrom, this House does not deem it proper to interfere with the advice that may be tendered to His Excellency the Governor General by the responsible Ministers of the Crown, respecting the New Brunswick School Law," be left out, and the words, "Her Majesty, praying that she will be pleased to cause an Act to be passed amending the British North America Act, 1867, in the sense which this House believes to have been intended at the time of the passage of the said Act, by providing that every religious denomination in the Provinces of New Brunswick and Nova Scotia shall continue to possess all such rights, advantages, and privileges, with regard to their schools, as such denomination enjoyed in such Province at the time of the passage of the said last mentioned Act; to the same extent as if such rights, advantages and privileges had been duly established by Law," inserted instead thereof;

A further discussion arising, its termination was postponed till the 20th, when Mr. Chauveau's amendment was defeated by 34 to 127. Amongst the minority we find the name of Mr. Wright (Ottawa County).

Mr. Colby then moved an amendment, affirming that the House regretted that the school act recently passed in New Brunswick had proved unsatisfactory to a portion of its people, and hoped it might be so modified at the next session of the legislature of that Province as to remove all just grounds of discontent then existing. This amendment, which was of no practical good to the Catholic minority of New Brunswick, was carried by a vote of 117 to 42. In the minority again do we see recorded the name of Mr. Wright.

When the question on the amendment thus modified was put, the Honorable Mr. Dorion moved, in amendment thereto, seconded by Mr. Paquet, That the words "and this House further regrets that to ally such well grounded discontent, His Excellency the Governor General has not been advised to disallow the School Act of 1871, passed by the Legislature of New Brunswick," be added at the end thereof.

This amendment was by the Premier of the day, Sir John A. Macdonald, declared a motion of want of confidence. Mr. Wright was one of the most influential of the supporters of the administration, but he felt it his duty to pronounce censure on its course in regard of the obnoxious school law, and did so fearlessly. The journals give his name among the thirty-eight members who supported Mr. Dorion's amendment. Mr. Wright did not content himself with a mere silent vote. He spoke on the subject, and though we have but a meagre report of the discourse before us, we will give our readers the summary of his observations that appeared in the daily press of Ottawa:

"Mr. Alonzo Wright considered himself bound, as representing a large Catholic constituency, to express his views, and was unwilling to give a silent vote on this subject. He had promised to deal fairly with his constituents in such matters, and could certainly vote in favor of this motion. Catholic and Protestant had in his constituency invariably lived in harmony. He contended that the interests of a minority, whether Catholic or Protestant, should be protected. He recollected a missionary in his constituency

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who had most faithfully attended to the educational interests of both classes of the community, and it would be against his instinct and education if he refused to the Catholic inhabitants of New Brunswick simple justice."

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The Honorable Mr. Chauveau moved, in amendment to the said proposed amendment, seconded by the Honorable Mr. Abbott, That the words "His Excellency the Governor General, representing that it is essential to the peace and prosperity of the Dominion of Canada, that the constitutional rights of the several Provinces should be in no way impaired by the action of this Parliament—that the Local Legislature of New Brunswick respecting Common Schools was strictly within the limits of its constitutional powers—and is amenable to be repealed or altered by the Local Legislature—should it prove unsatisfactory in its operation; that not having yet been in force six months, and no injurious consequences to the Dominion having been shown to result therefrom, this House does not deem it proper to interfere with the advice that may be tendered to His Excellency the Governor General by the responsible Ministers of the Crown, respecting the New Brunswick School Law," be left out, and the words, "Her Majesty, praying that she will be pleased to cause an Act to be passed amending the British North America Act, 1867, in the sense which this House believes to have been intended at the time of the passage of the said Act, by providing that every religious denomination in the Provinces of New Brunswick and Nova Scotia shall continue to possess all such rights, advantages, and privileges, with regard to their schools, as such denomination enjoyed in such Province at the time of the passage of the said last mentioned Act; to the same extent as if such rights, advantages and privileges had been duly established by Law," inserted instead thereof;

A further discussion arising, its termination was postponed till the 20th, when Mr. Chauveau's amendment was defeated by 34 to 127. Amongst the minority we find the name of Mr. Wright (Ottawa County).

Mr. Colby then moved an amendment, affirming that the House regretted that the school act recently passed in New Brunswick had proved unsatisfactory to a portion of its people, and hoped it might be so modified at the next session of the legislature of that Province as to remove all just grounds of discontent then existing. This amendment, which was of no practical good to the Catholic minority of New Brunswick, was carried by a vote of 117 to 42. In the minority again do we see recorded the name of Mr. Wright.

When the question on the amendment thus modified was put, the Honorable Mr. Dorion moved, in amendment thereto, seconded by Mr. Paquet, That the words "and this House further regrets that to ally such well grounded discontent, His Excellency the Governor General has not been advised to disallow the School Act of 1871, passed by the Legislature of New Brunswick," be added at the end thereof.

This amendment was by the Premier of the day, Sir John A. Macdonald, declared a motion of want of confidence. Mr. Wright was one of the most influential of the supporters of the administration, but he felt it his duty to pronounce censure on its course in regard of the obnoxious school law, and did so fearlessly. The journals give his name among the thirty-eight members who supported Mr. Dorion's amendment. Mr. Wright did not content himself with a mere silent vote. He spoke on the subject, and though we have but a meagre report of the discourse before us, we will give our readers the summary of his observations that appeared in the daily press of Ottawa:

"Mr. Alonzo Wright considered himself bound, as representing a large Catholic constituency, to express his views, and was unwilling to give a silent vote on this subject. He had promised to deal fairly with his constituents in such matters, and could certainly vote in favor of this motion. Catholic and Protestant had in his constituency invariably lived in harmony. He contended that the interests of a minority, whether Catholic or Protestant, should be protected. He recollected a missionary in his constituency

who had most faithfully attended to the educational interests of both classes of the community, and it would be against his instinct and education if he refused to the Catholic inhabitants of New Brunswick simple justice."

In the session of 1875, after four years trial of the infamous and tyrannous school law, Mr. Costigan moved:

"That a humble address be presented to Her Majesty, representing that it is essential to the peace and prosperity of the Dominion of Canada that the several religions therein prevailing should be followed in perfect harmony by those professing them, in accord with each other; and that every law passed by this Parliament, or by the Local Legislatures, disregarding the rights and usages tolerated by any one of such religions, is of a nature to destroy that harmony. That the Local Legislature of New Brunswick, in 1871, adopted a law respecting common schools, forbidding the imparting of any religious education to pupils; and that that prohibition is opposed to the sentiments of the entire population of the Dominion in general, and to the religious convictions of the Roman Catholic population in particular; that the Roman Catholics of New Brunswick cannot, without acting unconscionably, send their children to schools established under the law in question, and are yet compelled, like the remainder of the population, to pay taxes to be devoted to the maintenance of those schools.—That the said law is unjust, and causes much uneasiness among the Roman Catholic population in general

disseminated throughout the whole Dominion of Canada, and that such a state of affairs may prove the cause of disastrous results to all the Confederated Provinces.—And praying His Excellency the Governor General to use his earliest possible powers—and is amenable to disallow the said New Brunswick School Law.

On this motion a debate arose that was adjourned till the 22nd, when:

The Honorable Mr. Gray moved, in amendment, seconded by Mr. Bolton, That all the words after "Canada" to the end of the Question be left out, and the words "that the constitutional rights of the several Provinces should be in no way impaired by the action of this Parliament

that the law passed by the Local Legislature of New Brunswick respecting Common Schools was strictly within the limits of its constitutional powers—and is amenable to be repealed or altered by the Local Legislature—should it prove injurious or unsatisfactory in its operation; that not having yet been in force six months, and no injurious consequences to the Dominion having been shown to result therefrom



The People's Song of Peace.

JOAQUIN MILLER. The grass is green on Brandywine; The wind is west in Brandywine; The sword sleeps in the scabbard still; The farmer keeps his flock and vine; Then who would mar the scene to-day With vault of battle-field or fray?

SOME PRACTICAL THOUGHTS ON THE SACRIFICE OF THE MASS.

(From "The Mass," by Rt. Rev. Hubert Vaughn, Bishop of Salford, England.) MODESTY OF DRESS AT MASS. It is very unbecoming in women and irreverent, to go to the Holy Sacrifice of the Mass expensively dressed in gay and attractive colors.

titudes hear Mass daily. In the Catholic Tyrol nearly every inhabitant in many of the most industrious and thriving villages assists at daily Mass. I have seen large churches in populous mountain villages perfectly full of worshippers before day-break, and upon asking what feast-day was being celebrated, I was regarded with astonishment, and told that all the inhabitants heard Mass every day before going to work, and that it was an ordinary week day.

How many thousands among us, if we really valued Holy Mass, could assist at it every day, or at least many times during the week? Many Catholic lawyers, merchants, men engaged in business, make a practice of hearing Mass daily; but how many more in easy circumstances, and even of the laboring and industrial classes, could hear Mass often during the week if they pleased, but never think of doing so except on Sunday?

And to bring this home. What is your practice—you who read these lines? Will not your death-bed be happier if you hear Mass often? Will not your affairs run smoother even in this life, if you are fortified daily by the graces that flow from daily Mass? There is no surer way to secure final perseverance and a happy death than by going to daily Mass.

3.—A devout man, now deceased, used to say that Mass was his harbor of refuge, and that during that brief half-hour he fitted himself to meet the excessive labors, anxieties, and contentions in which he was professionally engaged all day. He would rather have missed his breakfast than have missed Mass.

It is said that all the Catholic Kings of England, except perhaps Rufus and John, heard Mass daily. Henry VIII., in his early days heard three or four Masses daily.

We read in the life of St. John the Almoner of two men in trade, who had been brought up at the same school, and had had both much the same advantages. One of them married, had many children and nephews to provide for, but was so successful in everything that he not only provided for their current wants, but also invested a good sum of money every year for his children. The other was always in difficulties. He was scarcely ever able to meet his liabilities, and in all respects the world was against him.

These are examples of temporal blessings received by hearing Mass; but, though temporal blessings are not always the fruit of the Mass, eternal, unpeakable blessings are its natural fruit, such as you will never appreciate until you contemplate them in the light of heavenly glory.

Thank God, we have many examples near home of industrious people and men of business going to daily Mass. All testify to the fact that it has been their gain; no one is heard to say that it has been their loss.

To be within reach of daily Mass during life, and voluntarily to throw away this inestimable privilege and its benefits, is a folly great enough to set the soul wondering at its blindness for all eternity.

A "Generous Fellow" If there is anything a liquor drinker or seller prides himself upon, it is that he is a "generous fellow." A sprightly fellow jingles his few dollars in his pocket, walks up to the bar, turns around, and addresses the loafer usually congregated in a saloon, with: "Step up, boys! What'll you have?" All drink, and he slaps down the money with the utmost freedom and nonchalance.

SECRET SOCIETIES AND CATHOLICS.

London Weekly Register, July 12. The following is a slightly summarized form of the instruction issued by Cardinal Monaco on behalf of the Inquisition to the Bishops of the Catholic world on the recent Papal Bull on Freemasonry: In order to avert the grave evils with which the Masonic sects are afflicting the Church and society, our Holy Father the Pope has recently addressed to all Bishops the Encyclical letter Humanum Genus. In it he has exposed the doctrines, the aims, and the designs of these sects, and has declared the care taken by the Papacy for the deliverance of the human family from the pest. His Holiness then lays his curse upon the sects, and instructs the faithful how they are to be met and conquered. And, as he hopes for success from the unanimous efforts, the counsels, and the labors of all the Pastors of the Church, he has charged the Holy Inquisition to propose to them those measures which are most timely and most efficacious. In virtue of the mandate of the Sovereign Pontiff, the Cardinal who exercises with me the functions of General Inquisitor have thought well to give to all Bishops and other Ordinaries the following instruction:

1. The most eminent Pontiff, following in the footsteps of Our Saviour, who came not to call the righteous but sinners to repentance, calls with his fatherly voice all members of the condemned sects to return to the bosom of the Divine mercy. To this end he has suspended for a year the obligation of denouncing the secret leaders of the societies and has also suspended the power of excommunication, granting the power of absolution to all confessors approved by the Ordinaries. The pastors of souls will therefore announce this generosity, and would do well to hold services for the exhortation of their flocks on these points.

2. His Holiness desires that the Encyclical should have the greatest possible publicity. To this end the zeal of the clergy should be excited, and all those to whom God has given the power of speech or of the pen, all those who are educators of youth and teachers of the sacred truths, should be called upon to renounce the secret societies and to aid in reclaiming their members.

3. So that there may be no error as to which of the societies are under censure and which are simply forbidden, let it be certainly known that Freemasonry and the other sects mentioned with it in the Pontifical constitution, Apostolica Sedes, as well as those sects which threaten the Church and legitimate authority, whether with or without the secrecy of an oath, are under excommunication, late sententia.

4. Besides these there are other societies which are to be avoided under pain of incurring mortal sin. Such are any that bind their members by secret, and exact from them obedience without reserve. The faithful should also beware of certain societies which are doubtful and open to suspicion, whether on account of their doctrines, their actions, or the principles of their chiefs. The ministers of religion should be especially careful in guarding their flocks against the apparently harmless snares of sects of this description.

5. The clergy will do good service by adding to the usual routine of public instruction those methods which are useful for the special defence of Catholic truth and for the defeat of the errors pointed out in the Encyclical.

6. Very young people, and poor artisans and workmen are to be protected with particular care. The young should be guarded in their first years, in the home, as well as in the church and in the schools. Clubs and religious societies will be among the best means of their safety.

7. Moreover, fathers of families should also unite together, and mothers should do the same, in order that they may have greater power in protecting their children and in helping their eternal salvation.

8. With regard to the laity, the old colleges and guilds of artisans should be limited. Not only should societies be formed with a religious object, but such should be made the instruments of mutual assistance in temporal troubles. Over these the clergy should watch with counsel and protection.

9. Ministers of religion should give special countenance to the admirable "Society of Prayers and Good Works," which is prospering in so many places. Among the forms of prayer to be used by such associations, Bishops will make particular recommendation of the Rosary, prescribed as it has been by our Holy Father. Among works of piety the preference is to be given to that of the Third Order of St. Francis, and to that of St. Vincent de Paul, or the Children of Mary. 10. Finally, it will be well, wherever possible, to establish Catholic academies for holding assemblies or congresses of the chosen men of several districts; priests should not omit to attend such meetings, and to aid them with their advice in the choice of measures most useful to the interests of religion and to the public good. Those persons, furthermore, who by their literary work have acquired influence in the Cause of God and of the Church should do their best to uproot the errors and calumnies which spring up day by day, and for this end should also associate together under the direction of the Bishops. Such a union of forces could not but do much to redeem society and restore it to a Christian liberty.

A BRAVE IRISH GIRL'S REWARD.

A WESTERN GRACE DARLING—HOW SHE SAVED A RAILWAY TRAIN FROM DESTRUCTION. Boone, Iowa, Special to Chicago Times. The medal authorized by the State of Iowa in the Nineteenth General Assembly to be presented to the brave Miss Kate Shelley, commemorative of her act in crossing the Des Moines River Bridge during the storm on July 6, 1881, was to-day presented to the heroine in the village of Ogden, eleven miles west of Boone. There was a large crowd in attendance. Gov. Sherman, who was to have presented the medal in person, not being present, Mr. Walker given his private secretary, made the presentation speech as follows: "The Governor is unavoidably detained elsewhere, and I am directed to act as his agent in presenting to Miss Kate Shelley the medal of honor awarded by the General Assembly. Already the story of her heroism pictured on this medal has been told in many lands and in many tongues. Safe in her home that wild July night, yet with anxious fear for others, Kate Shelley heard the crashing of the pilot engines through the trestle-works near by and knew at once the double need—help for men in the wreck and warning to the coming express. Forth she went into the night and the storm, making her way amid sheets of fire and bursts of horrid thunder and roaring wind and rain across the valley and on over the high, long bridge. With no footing but the skeleton timbers, no light but the flashing of the clouds, the tempest above and flood beneath, she struggled on her perilous way to call help and signal the overdue express—a danger bravely met, and the laurel wreath gained for a humble home. The legend of Kate Shelley is registered with the deeds of Ida Lewis and Grace Darling, and proves her to be the equal of the heroines of history; brave as the maid of Saragossa, with devotion as generous as that of Florence Nightingale. Her motive compares even with the Venetian maid, Armande de Rocas. Glorious in history is the courage of these gentle spirits—the bravery of woman, when the self-devotion of her heart inspires a heroic action. True beyond meaning of the poet it is that the bravest are the tenderest; the loving are the most daring. This medal, picturing Kate Shelley's deed of heroism, and stamped with the Iowa coat of arms and the laurel, is now presented as the offering, not of persons or of classes, but of the State, as representing all the people. And to Miss Kate Shelley we can only say: Accept it, and may the best of blessings go with it."

The response on behalf of Miss Kate Shelley was made by Prof. John F. Curran, of Angus, who said: "In attempting to respond on behalf of my much esteemed young friend and former pupil, Miss Shelley, I realize it as no small undertaking, especially when I consider the honored circumstances surrounding this happy event. In the acceptance of this honored and highly esteemed gift from the State of Iowa, through a representative of its honored Governor, Miss Shelley receives it with a heart full of profound gratitude and in a spirit of humility becoming a daughter of this great commonwealth. She fully appreciates the generosity manifested by this public recognition of an act performed by her that she believed human life in peril on that memorable and eventful night of July 6, 1881. Though on that night no thought of a reward at the hands of a grateful public entered her mind, that sweet reward, the consciousness of preventing a terrible destruction of human life or assisting a human being in distress, was all she expected. Little did she think of what was in store for her. The public pulse of appreciation ran high, but she became a household word throughout this land—yes, and in European countries also. Lectures and sermons eulogistic of her act poured forth from rostrum and pulpit. The press throughout the country praised her, and subsequently it was made a matter for legislative consideration. The result of this legislative action reaches its culmination to-day. How appropriate the day, when thousands of eloquent tongues are portraying the greatness of our country, reverently alluding to the names of those now with the honored dead whose unswerving patriotism and grandeur of character command the admiration of the civilized world. The day adds to the interest of the occasion and in the future cannot fail by its association to be remembered as this pleasant event in the life of Miss Shelley. If kind Providence spares her life until she reaches the allotted seventy years of human existence—which, in the fullness of our hearts, we hope she will—how pleasing to her must each anniversary of to-day, as it passes before her in the great panoramic flight of time, be! How sweet must be the recollections of this happy circumstance which to-day encomiums are being pronounced by a host of friends whose emotions of joy beat in unison with her own, all assembled to witness an act that demonstrates the largeness of the public heart that dwells within our noble State and which it performs through no less a personage than its chief executive officer, our worthy Governor! In view of this, who among us can venture to picture those noble feelings of gratitude to this moment surging to and fro in the mind of our fair recipient? And again, if you will, to the heart of that widowed mother and measure, if you can, those emotions of joy that seek an avenue of escape from a heart full to overflowing, that she may proclaim to her friends and the world her unbounded happiness in realizing that her thoughts among her own Irish heart throughout this Republic will keenly appreciate this honor of one of their people."

While Miss Shelley fully recognizes the great honor which the State of Iowa has practically shown her, she is not unmindful of the great principle underlying the action of the State in her behalf, viz: that the State has simply known its obligation of a courageous act performed under very trying circumstances to save imperiled life; the appreciation shown without regard to social or intellectual standing, believing that From lowest places when virtuous things proceed, the place is dignified by the doer's deed. Friend Kate, as I familiarly call her, is not one of those whose childhood was surrounded by high social or intellectual

advantages, nor was she reared in the cradle of luxury, yet she possessed those noble traits of character that plainly indicate that her mental training received due attention. Habits of industry she acquired at an early age. She was educated for work of muscle and brain. Her father, who died some years ago, was a very industrious man. His firmness of character is very prominent in his daughter, and may not his spirit look down with pleasure on this earthly approval of his daughter's heroic act—his daughter, who, after his death, was the mainstay of the family? The medal, now in possession of the young lady, will be guarded with a jealous care, and as years roll by it cannot fail to bring pleasant recollections to her mind, and the long illness, consequent upon her exposure on that memorable night when she crossed the Des Moines River Bridge, will be forgotten.

The medal is a beautiful specimen of the goldsmith's art. On one side is the coat of arms of the State of Iowa; on the reverse side is pictured Kate Shelley in the performance of the heroic deed above set forth. Its intrinsic value is over \$250,—but who can measure its value to the fair young Irish girl who now wears it!

THE LATE LADY BLANCHE MURPHY.

Boston Transcript. Driving in North Conway one may cross a little bridge and soon come to Echo Lake, Rock and Diana's Baths, and after driving again through the pine woods come out by a sudden turn in the road at Humphrey's Ledges, the home of Lady Blanche Murphy, a little house just without the shadow of the ledge, with a pretty little garden in front inclosed by a rustic fence. Lady Blanche, as everybody knows, was the daughter of the Earl of Gainsborough, a graceful little figure, with a quick elastic step, a fresh rosy face and golden-brown hair. The family name of the Earl of Gainsborough is Noel. Since 1682 the Noel family have had the title, but it is within a century that it has passed to the present branch. Her mother, who died before she was twenty years of age, was Lady Augusta, eldest daughter of the Earl of Erroll. Born in March, 1845, eldest daughter of a noble house, Lady Blanche had every advantage which wealth and rank could provide, and great natural ability gave her the power of improving her opportunities to the utmost. The Earl, who was a Catholic, had a private chapel at Exton Hall, where divine worship was celebrated daily, and Mr. Murphy, a handsome young Irishman, came to the manor as teacher of music to Lady Blanche, as well as organist at the chapel. Lady Blanche, who possessed a sweet, flexible voice, sung in the choir, and was thus brought in daily contact with the stranger. It came about in the most natural way that after service was over and the rest of the family had left the chapel, she would remain and practice with the young organist, and thus an intimacy grew up between them. Mr. Murphy is well-known as a musical composer, and is a wonderfully fine performer on the piano. He is sympathetic, cordial and warm-hearted in his manner, besides being well educated, so that it is nothing strange that in the hours spent singing together after matins and vespers in the chapel, the "glad young voices" pouring through the chapel windows, the young and enthusiastic Lady Blanche and the young organist fell in love with each other. The Earl observed nothing. Lady Blanche had no mother, and the young people were left to weave around themselves a net of dreams and tender fancies undisturbed. A relative visiting the family noticed this intimacy and warned the father, pressing a roof upon him, but he became indignant and refused to listen. Lady Blanche knew that her family would never consent to her marrying below her rank, but she was too intellectual to value overmuch the oppressive dignities of English high life, or take pleasure in their restraint; so in March, 1870, she eloped with Mr. Murphy, turning from the honors due the eldest daughter of a great name, and after a short time spent in London, where they were married, they came to America, where all are declared free and equal, to live under a government which Lady B. said she always admired and respected. The Earl in his anger disowned and disinherited her, forbidding her ever to return or see his face again.

While in New York the young wife became known as a contributor to the magazines, Father Hecker, the Catholic priest, having found her out, and through his influence assisting her. Her husband also was helped to a position as organist in New Rochelle. It is hard to conceive of a more discouraging lot, yet Lady Blanche made her way nobly. She contributed to the Galaxy a series of essays on English high life and the English nobility, which attracted much attention and are well remembered by magazine readers. Also to the Catholic World, Atlantic Monthly and Lippincott's Magazine. In the latter part of May, 1877, she wrote a series of chapters, "Up the Rhine," but her writings generally were on deeper subjects.

It was in the autumn of 1875 that Mr. Murphy came to North Conway to teach music. No one knew the wife's rank at first, but her history soon became known and people talked much of the romance of her life. She was exceeding simple and childlike in her manners; the poorest person was at once at ease in her presence, nor thought of rank or title. She was very kind to the poor, the little children—all to whom she could give comfort or pleasure. On a Fourth of July she took the children of the town to Diana's Baths and gave them a dinner cooked by her own hands. Her interest in the dwellers of the mountain valley was just as real as her love of the scenery. She was always very modest in the good she did. She was taken suddenly ill, and in the spring of 1884, after an illness of only three days, Lady Blanche passed away. As soon as it became known every heart in the village was heavy and every face sad. It will be very long before she is forgotten by the people of North Conway. Her funeral took place in Portland at the cathedral, and her body was placed in a receiving tomb and at a suitable time taken home at her father's request and buried in the family vault in the chapel. The Earl never recovered the shock of his daughter's death, but died in two or three

ADDRESS TO THE BISHOPS.

Evening Telegram, St. John, N. F., July 21. On Tuesday, 22nd inst., the children of the Presentation Convent schools performed, in presence of their Lordships the Archbishop of Halifax and the Bishops of Montreal and Charlottetown, the operetta of the Golden Jubilee. A large number of distinguished visitors was present, and among whom Lady Blanche, who kindly honored the occasion by her presence. The entertainment was opened by vocal and instrumental music by Misses Pearns, O'Kelly, Tobin, O'Leary and Harris. At the commencement of the Drama the following address was read by Miss Bessie Harris:—

May it please Your Grace, My Lord Archbishop of Halifax, My Lords the Bishops of Montreal and Charlottetown: The noble performance, which we are now about to represent before you, was designed to commemorate an event of great significance in the history of the Catholic Church of this Island, namely: the 50th anniversary of the arrival of the Holy Nuns of the Presentation Order on our shores. That Golden Jubilee was celebrated the past year of 1883. But again the current year of 1884 is remarkable as the date of another great event, namely: the Centenary or 100th anniversary of the arrival of our first Bishop—the venerable Dr. O'Donnell.

It is not, we feel confident, without the special interposition of an over-ruling Providence, that we have the happiness and pleasure of welcoming here to-day to do honor to our centennial festival such illustrious prelates of our Holy Church. There appears, my Lords, to be a special significance and, let us hope, an augury of future good, in the coincidence of your Lordships' arrival in Newfoundland in this year of 1884. Although separated by geographical conformation, and alienated in political regime from the neighboring country of Canada, yet there is a higher and holier bond, the community of ecclesiastical union, the interchange of religious feeling, which transcends the bounds of any merely secular federation. Newfoundland has always been looked upon as the stepping-stone between the two worlds, belonging almost as much to the old as to the new. Lying out, as we do, on the bosom of the Atlantic, we stretch forth the arm of fellowship to the east and to the west. And as we look eastward to the land of St. Patrick, as the birthplace and cradle of our Faith, still do we turn a glance westward and claim fellowship and kinship with the noble nation of Canada, rising like a young giant in her strength beside us. We cannot forget that our first Bishop Dr. O'Donnell, the pioneer of that line of glorious prelates who have filled the See of St. John's, though he came to our shores just 100 years ago from the verdant land of Erin and the holy cloisters of Assisi, yet did he go westward to that noble city of Quebec that crowns the banks of the majestic St. Lawrence, there to receive the plenitude of Episcopal power and consecration—thus cementing the union between the Church of Newfoundland and Canada, and thus placing us under an unrequitable obligation to the Hierarchy of that Church, an illustrious member of whose body we welcome here to-day in the person of the Bishop of Montreal.

Again we welcome here the venerable Bishop of Charlottetown, of that bright little Island of Prince Edward, which, like a pearl in the mouth of the great Gulf, reveals us in the claim to the honor of being the first land discovered by Cabot. And finally the distinguished Archbishop of Halifax, who may be called the "Jamin of the Episcopal Body"—to repeat words used some thirty years ago by his illustrious predecessor, Dr. Connolly, on the occasion of a visit to our Island Home. Welcome, then, once more, my Lords, and

"Let our deeds confess, The words our tongues cannot express." His Grace afterwards met the children in the drawing-room of the Convent and spoke kindly to each one of them, encouraging them to persevere in their studies and in obedience to the teachings and instructions of the good nuns. He paid them the highest compliment (because unintended), by telling them that he was so absorbed by the interest of the operetta, and the spirit of their acting, that he entirely forgot replying at the time to their very nice and appropriate address. That he now, on the part of himself and the other bishops, thanked them most heartily for the warm words of welcome proffered to them, and declared that he should carry away the brightest and pleasantest recollections of his too brief visit to the hospitable shores of Newfoundland.

THERE ARE CHEAP PANACEAS for various human ailments continually cropping up. Northrop & Lynn's Vegetable Discovery and Dyspeptic Cure has no affinity with any of these. Unlike them, the article is derived from the purest sources, is prepared with the utmost chemical skill, and is a genuine remedy and not a palliative for Biliousness, Constipation, Kidney troubles, impurity of the blood, and female complaints.

Not Bad. It is so agreeable that even an infant will take it. For coughs, colds, hoarseness, croup, asthma and bronchitis, the young or old.

WISELY ADOPTED BY DAIRYMEN. The adoption by most of the prominent dairymen and farmers of the United States, of the Improved Butter Color made by Wells, Richardson & Co., Burlington, Vt., is a proof of their wisdom in a business point of view. Nearly all winter butter is colored in order to make it marketable, and this color is the best, in regard to purity, strength, permanency and perfection of tint.

LADIES, ATTENTION! In the Diamond Dyes more coloring is given than in any known dyes, and they give faster and more brilliant colors. 10c. at all druggists. Everybody praises them. Wells, Richardson & Co., Burlington, Vt.

The Catholic Record
Published Weekly at 68 Richmond Street,
London, Ontario.

Catholic Record.
LONDON, SATURDAY, AUG. 9, 1884.
THE IRISH PARTY IN AMERICA.

We have followed American politics very closely for many years, and did not, till we read the Washington letter in the columns of our esteemed contemporary...

independence as we do feel. We feel assured in relation to the Irish question (1) that if some measure of Home Rule could be devised for Ireland it would prove a source of strength to the empire at large, and (2) that falling the concession of some such measure of Home Rule, having due regard for Imperial interests and supremacy, the total independence of Ireland is the most desirable end for Irishmen to strive for.

journal, the American, from that expressed by the "Tisier's" "accidental" and "occasional" on this subject. Of the Irish in America the Philadelphia paper says: "We speak from a close acquaintance with a large number of them, when we say that they are inferior to no other class of our citizens in devotion to American interests and in earnest purpose to seek the good of the land in which God has cast their lot."

the consent and approval of the department. To this we would not in the slightest degree object, if equal educational facilities were provided for the Catholic minority in this Province. It is not compulsory Bible reading we require. It is religious education, and Catholics will have no other form of religious education but that provided and authorized by the Church.

THE SISTERS OF CHARITY.
In that excellent Catholic journal, L'Echo de Fourviere, we find an interesting article on the Sisters of Charity: We regret that space prevents our doing but inadequate justice to the production of the French journal. L'Echo says that at this moment, when a frightful affliction menaces France and Europe, the reformers of Christian charity should not be ignorant of the character of the religious ladies whom they expel from the hospitals to make way for lay assistance.

THE PRESIDENTIAL CANVAS.
The Presidential campaign may now be said to have begun in real earnest. The nomination of Gen. St. John, of Kansas, by the Prohibition party, is looked on as a danger to Mr. Blaine's success; while the republican organs contend that Gen. Butler's determination to run exposes Mr. Cleveland to certain defeat.

worked fairly well, enforced should work Public opinion in the on the subject.
The Very Rev. M. I., Provincial of the United States pastor of the Church of Conception, Lowell on the 20th ult., anniversary of his ordination, Father McNeil in Canada hope to enjoy and outlive jubilee. The rev. believe, ordained prior late Bishop Guigueux 1859.
A cable despatch at the coming Papa will create nine Cardinals will be foreigners Archbishop of Vienna Archbishop of Seville Italians—Tindare, at Madrid, who will as a mark of displeasure the Vatican with merit; Capocciolo Capua; Celsi, Arc Capuchin; and three present Vatican of and Verga.
After twenty heroic service in the Grace, of St. Paul to be succeeded by Ireland, who was, on 1875, consecrated i. p. i., and became successor of Bishop in his parting address of the Diocese following tribute to Rev. Bishop Ireland ment as our coadjutor and office with of Bishop of St. P. the office not a str but fully acquainted of its affairs. For the Diocese, for which has strength indeed, poignancy we are consoled in Rt. Rev. Bishop Rev. Father H and Larche. The says of the solemn morning was the discourse by appropriate, and favorable to the afternoon the bell was blessed by bishop Tache, who preside sermon, the Psalmist's ad umbrels. The s appropriate and by a general rush the bell. Governor attack and his ex nearly all present venient place was which will comfort the bell. His panying priests heartiest enthusiasm the far western

worked fairly well, and if stringently enforced should work a great deal better. Public opinion in the Dominion is solid on the subject.

The Very Rev. James McGrath, O. M. I., Provincial of the Oblate Fathers in the United States and for several years pastor of the Church of the Immaculate Conception, Lowell, Mass., celebrated, on the 20th ult., the twenty-fifth anniversary of his ordination to the priesthood. Father McGrath's many friends in Canada hope he may be spared to enjoy and outlive for years his golden jubilee. The rev. gentleman was, we believe, ordained priest in Ottawa by the late Bishop Guignes, on the 17th of July, 1859.

A cable despatch informs us that at the coming Papal Consistory the Pope will create nine Cardinals, two of whom will be foreigners: Ganglbauer, the Archbishop of Vienna, and Gonzalez, the Archbishop of Seville. The others are Italians: Tindare, the present Nuncio at Madrid, who will be called to Rome as a mark of displeasure on the part of the Vatican with Alphonso's government; Capeceolati, the Archbishop of Capua; Colesini, Archbishop of Palermo; the aged Mgr. Massaja, the famous Capuchin; and three prelates who are at present Vatican officials, Gari, Laurenzi, and Verga.

After twenty-five years noble and heroic service in the episcopate, Bishop Grace, of St. Paul has resigned his see, to be succeeded by the Right Rev. Dr. Ireland, who was, on the 21st of December, 1875, consecrated Bishop of Marone, i. p. i., and became coadjutor, cum jure successione of Bishop Grace. The latter in his parting address to the clergy and laity of the Diocese of St. Paul pays the following tribute to his successor: Rt. Rev. Bishop Ireland, under his appointment as our coadjutor, succeeds to the title and office with its incumbent duties, of Bishop of St. Paul. He enters upon the office not a stranger in the Diocese but fully acquainted with the condition of its affairs. The deep love we have for the Diocese, for its clergy and people, which has strengthened with years, gives, indeed, poignancy to the separation, but we are consoled in the assurance that in Rt. Rev. Bishop Ireland, clergy and people have one whose affection for them is as our own, and that with his well-known piety, zeal, energy and abilities, the Diocese will be all the more prosperous under his administration.

Religion is, our readers will be most happy to learn, making sure and steady progress in the Canadian North West. On the 3rd inst. the new Catholic Church was blessed at Regina with great solemnity. The Most Rev. Archbishop Tache, of St. Boniface, presided, assisted by Rev. Fathers Hudon, Lory, Dufresne and Larche. The Winnipeg Free Press says of the solemnity: "The service in the morning was very impressive, and the discourse by Rev. Father Lory was appropriate, and bristled with arguments favorable to the Catholic faith. In the afternoon the new and splendid toned bell was blessed and dedicated by Archbishop Tache, who delivered a very impressive sermon, basing his remarks on the Psalmist's advocacy of high-sounding timbrels. The sermon, which was very appropriate and impressive, was followed by a general rush to test the sound of the bell. Governor Dewdney led the attack and his example was followed by nearly all present. The urn at a convenient place was twice filled with bills which will more than pay the price of the bell. His Grace and the accompanying priests were received with heartfelt enthusiasm by the people of the far western city of the plains."

CONVERTING THE IRISH.

About three weeks ago (writes the Rev. Daniel Heffernan, of St. Andrew's Presbytery, Dublin), a poor Catholic blind woman, close on seventy years—one who had seen better days and a resident of Marlborough Street—called on me and said that one of the greatest misfortunes—not excepting even the blindness—had occurred to her lately.

"What is it?" said I. "I am just after hearing that my son's wife put my little grandson in the Elliott Home to have it brought up a Protestant. Blind as I am, this is my third visit to this locality to find out my son, and also to ask you—I formerly lived in Nicholas Street—to use your influence to get out my dear child, for sure one belonging to us was never a Protestant yet." A few days passed over when the father, in deep distress and quite distracted, both wrote and called on me to say that he had just heard for the first time that his wife had put his little boy into the Elliott Home. "Now, Father Heffernan, for God's sake will you try and get it out for me." I told him to go down at once and demand his child.

"Oh, I did do that," said he, "but they told me that I could have him at any time, but in his nakedness, and where could I get clothes to cover him?" This is the usual threat to put-off made to the poor people to leave their children in, knowing their poverty-stricken condition could not afford to do so. I spoke to a charitable lady, who kindly procured a suit of clothes, so we both accompanied the poor heart-broken father down to that "nest of learning," Luke Street Schools. On entering Townsend Street we saw scouts or Uhlans about in all directions. At last one of the longest-legged of the tribe dashed by us to give the warning in the camp, whilst another,

with "brown goggles" like Sir Garnet before the battle of Tel el Kehr, watched the attack from the steps of the Lock Hospital. After awhile all the "sold maida" began to flutter about like bees to see who was going to storm the "hornet's nest." At last the boy was produced, and no doubt had to be stripped before giving him up to his father. Was this the charity which tells us to clothe the naked, and is it conduct worthy of any person pretending to Christianity? We brought the youngster home in triumph, and although the suit was not the best fit, yet he appeared more at ease in it than in the "Elliott Home."

IRISH BENEVOLENT SOCIETY'S PICNIC.

From the daily press we call our report of the eighth annual picnic of the Irish Benevolent Society of this city, which took place at Port Stanley on Wednesday, the 6th inst.:

Amongst many gatherings, says the Free Press of the 7th, that have been held at Port Stanley this year, that of yesterday is entitled to the foremost rank. Irishmen are proverbial the world over for the thorough zest with which they enter into rational enjoyment after their period of toil is done, and so it has become a custom for the Irishmen of the Forest City to indulge in an annual social gathering, and their mode of realizing pleasure therefrom might well prove a model for others. It is now eight years since the first picnic was given under the auspices of the Irish Benevolent Society, and since that time it has steadily progressed until it is now regarded as one of the most attractive events of the season. In former years the picnic has proved successful, but the gathering of yesterday altogether exceeded any that have hitherto been introduced. The morning proved all that could be desired, the sun beaming out bright and beautiful, and a delicious breeze being wafted shoreward from Lake Erie and thoroughly penetrating the Fraser Heights rendering the picnic grounds most delightfully cool. The key-note of the day's success was sounded in the early morning when the Seventh Band marched down Richmond street to the depot, rendering in brilliant style "St. Patrick's Day," and causing a thrill in the heart of every Irishman in the city that induced him to visit the Port with his family. At the depot the band discoursed a variety of popular Irish melodies, while hundreds upon hundreds of citizens, many of them heavily laden with hamper and baskets—made their way along the streets and clambered into the cars or waited upon the platform. For three or four hours the rush continued, the platforms being thronged to their utmost capacity, and each successive train that rolled out with its freight of humanity only appeared to allow space for the accessions that were constantly being made to the crowd. Every train was crowded to the very extreme, but at length all were borne southwards and the place assumed its wonted aspect. But this did not long continue, for the afternoon train carried a large number additional, and the "bathing" train was availed of by some two hundred more. It is stated by the railway officials that sixty-five cars were required for the transportation of the pleasure-seekers, such was the demand that a few of the trains were obliged to make double trips, and it is estimated that during the day there were fully five thousand people assembled upon the grounds. It proved beyond doubt the largest excursion that has taken place from the Forest City during the present season—with the exception of the G. W. R. employes' picnic—and it was in every respect the most successful and best attended affair that has yet occurred under the auspices of this society. It was essentially the people's picnic, participated in by all, from Mayor Hyman to the humblest laboring man, every class of the citizens were well represented, and everything passed off in a quiet and harmonious manner. The immense throng rendered the scene upon the hill a lively description, and the various methods of amusement were fully availed of—dancing, swinging, bathing, flirting, lounging and other forms of relaxation being resorted to. The 7th Band performed a pleasing selection of music during the day, and contributed considerably to the enjoyment. The principal points of interest throughout were the dancing, the games and the delivery of the addresses.

The band, which constituted an important feature of the day, came off in the Fraser House, and it commenced about two o'clock, when an unusually good spread was provided under the management of Mr. James Carter (of the Tecumseh). There were upwards of sixty members of the committee and guests seated at the table, and the chair was occupied by Dr. Sippel, president of the Society, with Mr. J. G. Boyd in the vice-chair. Upon the right of the chairman was seated Mr. W. H. Bartram, president of St. George's, and on the left Mr. T. H. Purdom, president of St. Andrew's Society—a union characteristic of the good feeling that exists between the various nationalities in the Forest City. Amongst those present were Messrs. W. R. Meredith, M. P. P., and son, D. McKenzie, M. P. P., Jas. Armstrong, M. P. P., Rev. Messrs. Gemley, Ballard and Father Coffey, W. J. Reid, B. Cronyn (ex-president), H. D. Long, do, James Egan, D. C. Macdonald, John M. Kearney, J. B. Vining, John Burns, P. Boyle, B. C. McCann (secretary), P. Mulken, M. C. Carey, (Stratford), Frank Love, John Boyd, J. B. Smyth, Beaton, John Kennedy, A. J. B. Macdonald, H. Drought, T. G. Barron, Col. Macbeth, A. G. Smyth, J. H. Barron, A. Wallace, W. Pope, T. Wheatley, R. Spettigue, and others whose names were not learned.

After the customary tribute had been rendered to the feast the chairman proposed the health of Her Majesty, which was cordially drunk, and the assemblage then adjourned to the grounds. During the progress of the meal the Seventh Battalion band rendered a choice selection of Irish melodies in fine style.

In order to afford the crowd an opportunity of enjoying the speeches it was determined to hold them upon the grounds, and several eloquent addresses were delivered from the band stand.

The proceedings were opened by the chairman, who expressed the pleasure he felt at meeting them all on the eighth anniversary picnic of the Irish Benevolent

Society. He then called upon Mr. W. H. Bartram, president of the St. George's Society.

Mr. Bartram confined himself to a few remarks, thanking them on behalf of the St. George's Society. He believed they had good reason as Irishmen to be proud of this picnic, and he also believed that London had good reason to be proud of the Irish Benevolent Society.

The chairman said it was a source of pleasure to know they had such a union of Irishmen, Englishmen and Scotchmen here, and he then introduced Mr. T. H. Purdom, president of the St. Andrew's Society.

Mr. Purdom said the present was, he thought, the largest picnic he was ever at. It certainly was the first Irish picnic, and it fairly astonished him. (Applause.) It was amazing how the Irish grew and multiplied. (Laughter.) And not only that, but improved all the time. The Irish in this country were a happy and contented people, and it was his opinion, had Irish affairs in the old country in the past been only properly managed, just as happy, prosperous and contented a people would be found to-day in the Emerald Isle as there might be seen around this Canadian platform to-day. (Cheers and applause.) He had asked Rev. Father Coffey in the cars on the way up, if the Irish people were as prosperous and as contented in Ireland as they were in Canada, and the reverend father was obliged to admit they were not; that the people had not the same opportunities as Canadians, but that if such privileges were ever secured for them there was not the least doubt the Irish in Ireland would be just as prosperous and as happy as the Irish in Canada. (Applause.) It could not be denied that faults existed, especially in the administration of affairs in Ireland in past years, but he was pleased to see an improvement of late. The speaker here became humorous; he said that Scotchmen were getting at the head of affairs in other places beside the North Pole. (Laughter.) He longed to see the Scotchmen for their efforts. Everyone appeared perfectly satisfied with the manner in which the whole proceedings were carried out.

BRANTFORD.

St. Basil's Annual Picnic.

From the Expositor.

The annual picnic of St. Basil's congregation has become an event of considerable importance, and the interest manifested in it this year shows that no fears may be entertained of its popularity declining. Early in the afternoon of Thursday, Aug. 7th, might be seen hundreds of old and young wending their way to the Agricultural Park, laden with baskets and their faces beaming in expectation of a good time. The afternoon was a delightful one, and materially aided in infusing energy and vigor into those who were inclined to engage in the games.

The grounds looked exceedingly beautiful, so clean and well-kept, and polka-dotted with the vari-colored dresses, white predominating, made up a very pretty scene, while the joyous shouts and merry laughter, mingling with the sweet strains of music from the band of the Dufferin Rifles, combined to complete the picture. On the grounds football, lawn tennis, croquet, swings, and the old style baseball, with girl pitchers and girl fielders, and where the base runner is put out by being hit with the ball, formed the principal amusements.

Upon the grounds were the Very Rev. Father Dowling, of the Rev. Father Maguire, of St. Basil's, Rev. Father Craven, of Hamilton, and the resident priests, Rev. Fathers Lennon and Crinnon.

Within the Agricultural Hall dinner was served at twenty-five cents a head, and a rushing business was done, the cool weather and fatiguing character of the games whetting one's appetite to a nicety. The tables were under the charge of married ladies and the young ladies of the society. The bill of fare was varied and choice, and was placed before one in a somewhat civilized manner, in contradistinction to the usual picnic style. In another corner James McGregor, with several assistants, dispensed good lemonade and cigars, and did a good trade.

A programme of games was carried out which gave considerable pleasure to spectators and much interest to those who competed. Following is the list of prize-winners.

Football Match.—Peter Nelson and Jerry Dunne, captains. Won by Nelson's team.

Bicycle Race.—Messrs. D. Sager, W. Webber, S. Slater and H. Titmus competed. Mr. Sager won.

100 yard race, men.—1st, James Quirk; 2nd, W. W. Turley.

3-legged Race.—1st, Sourbier and Burns.

100 yard race, boys.—1st, J. Roantrree; 2nd, H. Howie.

Half-mile race.—1st, W. Turner; 2nd, F. Westbrook.

As a whole the day was one of thorough enjoyment. Good humor prevailed, nothing occurred to mar the harmony, and all may be congratulated upon the success of St. Basil's annual picnic in 1884. The proceeds from sale of tickets and other sources will be also a matter of congratulation, aggregating in the neighborhood of \$500.

Hymen's Fetters.

AN INTERESTING HYMENAL EVENT AT ST. PATRICK'S THIS MORNING.

At St. Patrick's church this morning Mr. M. C. McCormack, of this city, and Miss L. C. Devine, of Brudenell, were united in the holy bonds of matrimony by the parish priest, Rev. Father Whalen. The bridesmaids were Mrs. Mary Bonfield and M. J. Lacy, and the groomsmen were Messrs. H. Derham and J. Fomen.

After the very interesting ceremony, the wedding party repaired to the Grand Union hotel, where a sumptuous repast was partaken of. Eloquent complimentary speeches were delivered at the breakfast table by Rev. Jas. McCormack, Hon. J. Costigan, Mr. T. P. French and others, and the health of the newly married couple was enthusiastically toasted. Mr. and Mrs. McCormack left by the afternoon train for Montreal, and

will proceed thence to Niagara Falls.—Ottawa Free Press, Aug. 5.

Irish Ecclesiastical Monthly.

LITURGY.

The Approbation of Litanies.

Authoritative Interpretation of the Monitum of the Congregation of Rites, 1880.

Some time since we published a document issued by the Sacred Congregation of Rites on the 16th of June, 1880, in which the Bishops are reminded, first, that the only Litanies approved by the Holy See, besides those contained in the Liturgical books, are the Litanies of the Sacred Name of Jesus and the Blessed Virgin; secondly, that it is their duty to forbid any Litany not approved by the Holy See to be publicly recited; and, thirdly, that they ought to be on their guard against giving their imprimatur to books of devotion which contain Litanies not approved by the Holy See. For the convenience of reference we give again the text of this document:

MONITUM EX S. CONGREGATIONE RITUM. Etsi præter Litanias SS. Nominis Jesu, Beatæ Mariæ Virginis Laurentianis nuncupatas, et sanctorum quæ in libris sacris approbatæ fuerint, quædam tamen typis passim evulgantur, quæ in honorem alicujus sancti vel mystici fidelibus recitantæ proponuntur, atque in libris præsertim pietatis vulgo de devotione continentur, nonnumquam etiam auctoritatibus ecclesiasticæ sanctione munitis. Hinc Sacra Rituum Congregatio sui numeris esse duxit Rmos, Locorum Ordinarios Monere, ut publicè recitari publicè recitari prædictas, vel alias si quæ a S. Rom. Univ. Inquisitione recognita et approbatæ fuerint; ac simul caveat suum approbationem, non impressione inveniuntur apostolica sanctione caretas. 16 Junii 1880.

This Monitum gave rise to much discussion and controversy. For it seemed to take from the Bishops the power, which the Congregations of the Council and Index expressly stated as late as the year 1860 to be vested in them, of revising and approving for publication books of devotion in which Litanies which had not received the approbation of the Holy See, as they were intended only for private recitation, were printed. No document could be more clearly worded than this decree of 1860.

Propositio in S. Indicio Congregatione dubio: Quid censendum sit de libris precum variorum, in quibus præter Litanias majores et Laurentianis, ut vocant, alia continentur si decretorum generalium Apostolicæ Sedis hæctenus vetitæ ac nihilominus diuturno jam pridem usum in plerisque catholicis orbis regionibus receptæ.

Responsum fuit: Provisum super decreto supremae Congregationis S. Officii, feria IV. die 18 Ap. ejus hæc verba: "Litanie omnes, præter antiquissimas et communes quæ in Breviariis Missalibus, Pontificalibus, et Ritualibus continentur, et præter Litanias de Beata Virgine quæ sacre acie Laurentianæ decretum solent non caduntur sine revisione et approbatione Ordinarii nec publicè in Ecclesiis, publicè oratoris, et processione recitentur absque licentia et approbatione Sacrorum Rituum Congregationis. S. Conge. Indicii, Ap. 1860."

Again, various interpretations were given in many ecclesiastical periodicals and reviews of what was meant in the Monitum by public recitation (public recitation). Some understood the Monitum to forbid the use of any Litany, except those approved by the Holy See, in any assembly where a number of persons had come together for prayer in common. Others, relying on the decree of 1860, confined this restriction to assemblies "that met in churches and public oratories for prayer. This interpretation would allow the use of other Litanies, such as those of the Sacred Heart, St. Joseph, St. Aloysius, when approved by the Bishop, at family prayer, but would forbid them at Confraternity or Sodality meetings assembled in the church for special devotion. Others, finally understood the public recitation to apply only to churches and public oratories when a priest assists in his official capacity, and, being suitably vested, celebrates a function recognized by the Church as a prayer offered in her name and for the faithful generally.

To put an end to this uncertainty in a matter of such practical importance, the Bishop of Strasburg applied to the Congregation for an authoritative interpretation of the Monitum. He received the following very satisfactory reply:

S. R. C. resp. "Monitum dicto quo agitur respectu Litanias in Liturgiis et publicis functionibus recitandis, posse vero, imo teneri Ordinarios alias se nosvas Litanias examinare, et, quantum expedire putent, approbare ad non nisi privata et extralituræ recitatione. 29 Oct. 1882."

By this reply all controversy is set at rest. In the first place, the Congregation of Rites reaffirms the decision of the Congregation of the Council as to the power of the Bishop to examine and approve Litanies which are intended only for private and extra-Liturgical use, and declares it to be the duty of the Bishop to exercise this supervision before he allows a new Litany to be reprinted. Secondly, it is now certain that the approbation of the Congregation of Rites is necessary for those Litanies only which are recited in liturgical and public functions. Now by a liturgical function is meant one of those forms of prayer which the Church recognizes as offered in her name, and in which, as a consequence, she is represented by her ordained minister acting in his official capacity. Those recognized forms of devotion are those for which the Church legislates in her books on Liturgy, for instance, the Mass, the Office, Processions, Benediction of the Blessed Sacrament, &c. Moreover, the Liturgical function must be public, that is, celebrated in the church or public oratory.

It follows, then, that we are allowed to recite other Litanies, provided they have the approbation of the Ordinary, at family prayer, at Confraternity devotions conducted in the church, even when a priest presides at them, and at all similar exercises, provided they are not identical with any of the recognized Church functions.

TRUTH WILL PREVAIL.

The Sun in a recent editorial declared it "easy to understand the increasing hostility of the Roman Church to the Freemason order, because it is a compact, secret organization beyond its control, and out of harmony with its principles and general purposes."

Just so. There is nothing more to be said about the matter after the incredible strength of the light shed upon the question by the metropolitan luminary. But the Sun which shines for all on a little too strong this time. It said enough, and fifty per cent. more than enough, and therein it stumbled and fell. It repeated the famous old lie which the Freemasons flaunt for a hundred years and over before the world as a reason for the Church's hostility to their order, and having said it with calm impartial language, it settles down in the belief that for its readers the matter is settled. Not yet, good two-penny shiner. The Church is not opposed to the order of Freemasons because it is beyond the Church's control, or because it is compact in its organization, or because it is out of harmony with the Church, but simply and purely because it is a secret order, oath-bound, and dangerous to the social, political and religious order.

The Democratic party, compact, beyond control of the Pope, out of harmony with the Church on many points, is not condemned by the Church; nor is the Republican party, nor the Wings and Tories and Home Rulers of the British empire opposed by it, nor the Society for the Prevention of Cruelty to Children, or to animals, nor any other compact, respectable (as opposed to secret) society on the face of the earth, though it is beyond its control and "out of harmony" with its principles, whatever the Sun's harmony may mean. There are no Encyclicals written against the Church, but simply and purely because it is a secret order, oath-bound, and dangerous to the social, political and religious order.

Can as much be said of Freemasonry? Its aim no one knows, for it is secret, with very unscrupulous regard for the truth, and its methods are as much a mystery as its aim. In France, Germany and Italy, it has a well and truthfully established reputation for atheism, socialism, communism, materialism and diabolism. It has proved itself there the enemy of Christianity in any form, the enemy of respectability, paganism even, and while it has painted on its banners the false colors of liberty, equality and fraternity, it is ever busy in stealing or prompting others to steal, or assisting to steal the property of the Church. In this country it is supposed to be comparatively innocent. Let it be judged by its works. It has been foremost in applauding the work of its brethren in Europe. No excuse of ignorance can be pleaded, for the Freemasons of America claim kinship with the Freemasons of all parts of the world, and if they are not aware of the doings of their brethren, they ought to be, since they applaud them. It has made itself notorious by its clandestinity which has the merit of unscrupulousness, and which intrudes itself so impudently into the civil and judicial administration of the country that men are often compelled in self-defence to join the order. Not only into the high places does it thrust itself, but into the low ones, and the poor are annoyed and the helpless left despairing by its continual efforts to make even the common prizes of life a condition of accepting it.

Is the Sun at all aware of the Church's reasoning on the matter of secret societies? If their aim be the cultivation of charity, etc., there is no need of an oath of secrecy; if they have no particular aim it is impious to tak e an oath of secrecy about a trifle. Moreover, the Christian Roman Church has the task of looking after the spiritual welfare of mankind, and if the Freemasons desire to help in that task they can do so in the right way for laymen and their societies. The country of the world gave them no commission such as they claim. They know that and they wish to substitute their bogus philanthropy for His religion.

The Church is "not" of necessity the implacable enemy of all such orders, since they have but to drop their secrecy and the evils which it covers, and she and they will be at least in peace, if not in harmony. They are of necessity her implacable enemies, for they are not of God, but of the devil.

The Sun does not shine to advantage on this question. If it cannot manage its phraseology so as to let light instead of darkness shine through the words, let it avoid this subject altogether. Or save the light and tell its readers the truth of the "Propaganda robbery," concerning which it has said many excellent things that call for warm acknowledgment.—Catholic Review.

GARDEN PARTY.

A garden party will be held on the evening of Monday, the eighteenth inst., on civic holiday, at St. Mary's, Hill St. The object of the party being to swell the church funds, is one that commends itself to public favor. The management of the affair being in the hands of the ladies of St. Mary's Church its success is assured.

Rev. Father Leyden, of the College of Ottawa, who is on a visit to friends on Allumette Island, preached to a large congregation at Chapeau on Sunday last. After service Mr. W. J. Poupore, M. P., read an address of welcome to the reverend young gentleman, congratulating him upon his advancement in life, reflecting on it, as did, however upon his native place, Allumette Island. A purse of \$50 accompanied the address.—Ottawa Free Press, August 11th.

McHugh, the man who mercilessly murdered his wife in Chatham, last three years ago, and who has not been tried three times for his crime, and each time convicted for murder in the first degree, has at last paid his earthly penalty by death on the gallows. He was hung at Cincinnati on the 22nd inst. He was a habitual street idler, and himself gave drunkenness as the cause of his crime.



A Child's Beautiful Thought.

The weary sun was crawling Down the West's capacious throat; The evening dew was falling...

Boys, Let it Alone.

What had a young man better do about the drink question? He had better never taste nor touch it so long as the world stands...

It is a destroyer of health, as well as a master of time. It takes away the elastic step and fine manhood, and brings a man down...

BROTHER GARDNER'S ESSAY ON LIARS.

"Who am a liar?" asked the old man, as he rose up in his usual place and glanced around him.

"An' yet, my frens, whar' will we bring up in de end? When Waydown Bebe axes me fur de loan of a dollar...

A Special Invitation.

We especially invite a trial by all those sufferers from Kidney and Liver complaints who have failed to obtain relief...

Warning.

The most suddenly fatal diseases of Summer and Fall are the various forms of Bowel Complaints which Dr. Fowler's Extract of Wild Strawberry will promptly remedy.

A Valuable Find.

Mr. Isaac Brown, of Bethwell, declares that he found one bottle of Burdock Blood Bitters worth \$600 to him.

The Fruits of Folly.

Eating green apples, cucumbers and unripe fruits generally, may be so termed, Dr. Fowler's Extract of Wild Strawberry cures all Summer Complaints.

How the Eye is Swept and Washed.

For us to be able to see objects clearly and distinctly, it is necessary that the eye should be kept moist and clean. For this purpose it is furnished with a little gland, from which flows a watery fluid (tears), which is spread over the eye by the lid...

"NOTES ON INGERSOLL,"

REV. LOUIS A. LAMBERT.



Louis A. Lambert

OPINIONS OF THE PRESS:

The following extracts are from some of the many and lengthy notices which these "Notes" have received from the Press-Protestant and secular as well as Catholic-throughout the country.

HEALTH FOR ALL!!!

HOLLOWAY'S PILLS & OINTMENT

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages.

THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

YOUNG LADIES' ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT. Locality unrivalled for healthiness offering peace, with thoroughness in the standard works.

NONSUCH!

The family boon. The friend of the laundress. NONSUCH Thoroughly cleanses all fabrics. NONSUCH Saves labor and expense.

NONSUCH!

When used as directed has never failed to please and satisfy. NONSUCH! Is for sale by all Grocers.

NONSUCH!

London Mutual FIRE INSURANCE COMPANY, THE SUCCESSFUL PIONEER OF CHEAP AND SAFE FIRE INSURANCE IN CANADA.

KIDNEY WORT THE SURE CURE FOR KIDNEY DISEASES, LIVER COMPLAINTS, CONSTIPATION, PILES, AND BLOOD DISEASES.

AYER'S Sarsaparilla Is a highly concentrated extract of Sarsaparilla and other blood-purifying roots, combined with Iodide of Potassium and Iron, and is the safest, most reliable, and most economical blood-purifier that can be used.

WHITE SULPHUR BATHS. Dunnett's Baths and Pleasure Grounds, Dundas street, London, will be opened on Thursday morning, May 15.

EVANS BROTHERS PIANO Manufacturers, DUNDAS STREET, LONDON, ONT. We are now manufacturing Pianos, with the very latest improvements.

FATHER RYAN'S POEMS! Beautifully Bound in cloth Price 75c. Sent free by mail on receipt of Price.

CHILD'S CATARRH

Table with columns: GREAT WESTERN RAILWAY GOING EAST-Main Line, CLOSE, DUE FOR DELIVERY. Lists various routes and times.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO. This Institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language.

URSULINE ACADEMY, CHATHAM, ONT. Under the care of the Ursuline Ladies. This Institution is pleasantly located in the town of Chatham, Ontario, 50 miles from Detroit.

ASSUMPTION COLLEGE, SANDWICH, ONT. The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses) Canada money, \$120 per annum.

IRISH BENEVOLENT SOCIETY. The regular monthly meeting of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temple, at 7.30.

CATHOLIC MUTUAL BENEFIT ASSOCIATION. The regular meeting of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 7 o'clock in the evening, at the rooms, Castle Hill, Aldon Block, Richmond St. Members are requested to attend punctually.

ELECTROPATHIC INSTITUTE. 329 Dundas street, London, Ontario, for the treatment of Nervous and Chronic Diseases. Dr. W. Wilson, Electro-pathic and Hygienic Physician.

DR. WOODRUFF OFFICE. Queen's Avenue, a few doors east of Post Office.

J. BLAKE, BARRISTER, SO. Office-Carling's Block, London.

B. C. McCANN, SOLICITOR, ETC., 784 Dundas Street west. Money to loan on real estate.

DR. FOWLER'S EXTRACT OF WILD STRAWBERRY CURES CHOLERA, CHOLERA INFANTUM, DIARRHEA, AND ALL SUMMER COMPLAINTS. SOLD BY ALL DEALERS.

CARRIAGES W. J. THOMPSON, King Street, Opposite Revere House. Has now on sale one of the most magnificent King Street CARRIAGES & BUGGIES IN THE DOMINION.

W. J. THOMPSON. Don't forget to call and see them before you purchase anywhere else.

AGENTS for the History of Christianity, at the popular price of \$1. Liberal terms. The religious press mention it as one of the few great religious works of the world.

Assets, 1st January, 1883: \$310,781.97. With 39,719 Poles in Force.

Farm Property and detached residences in cities, towns and villages insured at low rates.

Parties will be called on by P. J. Quinn, our agent for City and Suburbs, or Jas. McLeod, London, East, by leaving word at Head Office, 428 Richmond Street.

D. C. McDONALD, MANAGER.

BOYNTON Hot Air Furnaces. IMPROVED 1884. FOR COAL OR WOOD, are the most perfect and powerful heaters made.

LADLAW MFG. COMPANY. Stoves, Hot Air Furnaces, Porcelain Lined Pump Cylinders, and Enamelled Ware.

CH. F. COLWELL, 171 Dundas St., London, Ont. Wholesale and Retail Dealer in Pianos, Organs, and all kinds of Musical Instruments.

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C. M. B. A. OFFICERS OF THE GRAND COUNCIL OF CANADA.

President.—J. P. Molphy, Ingersoll. First Vice Pres.—T. J. Egan, Montreal. Second Vice Pres.—John Kake, Toronto. Secretary.—Saml. R. Brown, London. Treasurer.—D. J. O'Connor, Stratford. Marshal.—J. H. Bell, Chatham. Guard.—Joseph Reams, Amherstburg. Trustees.—Rev. P. Bardou, Chairman, Cayuga, Rev. T. J. Cole, Ottawa; A. Forster, Berlin; J. E. Lawrence, St. Catharines; Jno. C. Sullivan, Brantford. Chancellor.—John Doyle, St. Thomas. Representatives to Supreme Council Convention.—Rev. J. Barton, Thomas O'Neil, Paris; and D. J. O'Connor, STANDING COMMITTEES. Laws and Supervision.—J. J. Blake, A. R. Wardell, and T. A. Bourke. Finance and Mileage.—James Quillinan, Thomas O'Neil, and Charles Stock. Returns and Credentials.—Thomas Coffey, D. B. Olette, and William Sullivan. Appeals and Grievances.—Thomas Henderson, H. W. Deare, and Rev. T. J. Sullivan. Printing and Supplies.—W. J. McKee, Dr. Wm. Buckley, and Rev. G. R. Northgrave. The following are the names of the Deputies appointed by the Grand President:

For Province of Ontario.—A. Forster, Berlin; D. J. O'Connor, Stratford; James Quillinan, Niagara Falls; Rev. G. R. Northgrave, Wingham; H. W. Deare, Amherstburg; John O'Meara, Peterboro; Dr. Buckley, Prescott; and Rev. J. J. Gehl, St. Clements.

For Province of Quebec.—F. R. E. Campeau, Ottawa, for the French speaking people; and T. J. Finn, Montreal, for the English speaking people. Mr. Campeau is also empowered to work up Branches among the French people in the eastern part of Ontario.

St. Catharines, July 11, 1884. Received from the Supreme Council of the Catholic Mutual Benefit Association the sum of two thousand dollars (\$2,000) in full settlement of the amount payable to me on the death of my late brother Patrick Fahy, who was a member of Branch No. 10, St. Catharines, Ontario. Miss MARY FAHEY. Witnesses:—J. M. Butler, W. J. Brennan.

A C. M. B. A. Branch will be organized at Fort Lamb in a few days. The requisite number of medical certificates have been approved.

On July 29th the petition of the Grand Council of Canada in re "Separate Beneficiary Jurisdiction, etc." was sent to Supreme President, F. J. Riester, Esp.

On Sunday evening, July 27, Rev. J. P. Molphy, of Ingersoll, addressed the congregation of Woodstock on the advantages of the C. M. B. Association. As a result of the Rev. Father's address, a fine C. M. B. A. Branch will shortly be started there.

The drafts for the payment of the \$2,000 beneficiary of the late Mr. Henderson, of Branch No. 6, Stratford, have been received from the Supreme Treasurer. Receipts will appear in next issue.

NEWS NOTES.

The freedom of the city of Cork has been conferred upon Wm. O'Brien, editor of "United Ireland" for his services to the public in unearthing the Dublin scandals.

The Dublin Grand Jury in presenting an indictment against Cornwall and companions urged the Judge to prohibit the publication of the evidence. The Judge said he would do what he legally could and recommended the request to the discretion and forbearance of the press.

President Greig conferred upon Hector Fabre, Commissary General in Canada, the decoration of the Legion of Honor. Figaro, referring thereto, says this proof of the interest with which France regards Canada shows a lively desire to cement the relations which are becoming closer between the two countries.

United Ireland, commenting on the verdicts gained by Crown Solicitor Bolton in the action against the proprietors of United Ireland, says the end is not yet. Lords Spencer and Trevelyan would have shared in the triumphs of Cornwall-Bolton if they had triumphed. They must share also in their dismissal and the smaller weapons to silence United Ireland.

United Ireland, of Dublin, announces that Thomas Casey, approver in the Mamstrana murder case, has declared in the presence of the Archbishop of Tuam and the members of his flock, that Mr. Bolton, solicitor for the crown, compelled him to swear against Myles Joyce and others, charged with crime, who were innocent.

The Viceroy of Canton in superintending the laying of torpedoes and preparations of barriers to obstruct the river. He has also ordered twelve tons of dynamite. Insults to foreigners have been forbidden. The town is quiet, although a strong war feeling prevails. A steamer is held in readiness to remove foreigners if necessary.

A Marseilles despatch says:—The area affected by cholera is widening. Yesterday there were five deaths at Arles, five at Dain, at Cote 7, Beziers 2, Carcasson 3, Borteaux 1, 2 Gigan a panic prevails. Parents have fled, forgetting their children, whom Sisters of Charity are caring for. At Vigne there were five deaths yesterday and thirty persons under treatment. Numerous cases of sickness, supposed to be cholera, are reported at other points in the Department of Ardiche. There were three deaths at Toulon last night.

The German Press continues to attack English policy in the Egyptian Conference, and M. Ferry's overtures to the European powers for joint representation with England on the payment of indemnities. The North German Gazette approaches the English Press for its persistent efforts to excite France against Germany. It says:—"Recent events sharpened public opinion in Germany to

the drift of the English policy, and dissolving belief in the friendly sentiments of the English for their German cousins. Attempts to excite hate between France and Germany are now happily seen through both in Paris and Berlin. Henceforth, if England's interests are opposed to the French, she must not look to Germany, but must act alone."

CATHOLIC PRESS.

London Univers. Is it lawful to defend the Catholic Church against aspersions? This is the sum and substance of the question lately submitted to the petty jury of Dusseldorf, in connection with a trial for slander. A man of the name of Kisten, the proprietor of a kind of music hall in that city, had allowed certain performances to take place in which the Jesuits were ridiculed and a quantity of mud was cast on several of the institutions of the Catholic Church. The Dusseldorf Volksblatt, a Catholic journal, thereupon published an article in which it was said that the proprietor of a licensed place of amusement had no right to allow scandalous performances of this sort to be held, and thus to wound the feelings of a large portion of the people. The article was published in the hardihood to lay a criminal information against Dr. Huguen, the editor of the paper, trying to make out that the article in question was a libel upon him. The jury, having merely heard the case for the prosecution, intimating that they were satisfied and did not want to hear the defence, and they at once acquitted Dr. Huguen. The enemies of the Church are furious over it.

Catholic Columbian.

No man could show greater alertness in a cause nor greater aptitude in unearthing the tricks and subtleties of a wily adversary, than does Mr. Parnell. No matter how cleverly the designs are masked, or how innocently they may be presented, his eagle eye is sure to penetrate the covering, and his unerring judgment at once detects their true character. He has foiled every attempt of the kind designated, and by his adroit manipulations of the means at his disposal has made the recoil more damaging to the stealthy assailants than the assault and more hurtful to the interests against which they were concerted. The Irish people cannot be too grateful to this accomplished leader, and should be both to question his motives when malcontents would throw doubt upon them, but give him their generous support and moral encouragement upon the palpable evidences of his proved fidelity. He has never been found wanting in any emergency of the past; why, then, with only individual maliciousness suggesting the contrary, should they refuse to trust him in what is yet to be brought about? It is neither honorable nor fair. No man that ever figured prominently in Irish politics, however pure and spotless his course, has been able to escape the censure of jealous and unprincipled partisans, who imagined themselves to be the embodiment of political wisdom, and the people should know that it were utterly to expect that so shining a mark as Mr. Parnell would escape the fate of those that have preceded him in the fight for Ireland's emancipation. But he will outlive his maligners and his name held in benediction when theirs shall be buried in merited oblivion.

Catholic Review.

A very good story is told by Col. Richard Irving Dodge in his interesting book on "Our Wild Indians," illustrating the effects of denominational effort of Protestants for the conversion of the Indians. "Three years ago," he writes, "when Spotted Tail was using all his intellectual, his tact, his social and official influence, to prevent his people from joining Sitting Bull, a conference was one day held, at which were assembled a few whites and a large number of Indians—Sioux. The principal white man present was an officer of the army, Capt. G. M. Randall, 23rd U. S. Infantry. His Indian name is Black Beard. After satisfactory settling the questions of policy which had arisen, the conference closed and its members engaged in familiar conversation. Spotted Tail turned to the Captain and said: "Black Beard, I have a serious question to ask you about religion, can you answer it?" "I am not very good authority on religious subjects," replied Black Beard, "and I don't know whether I can answer it or not, but put your question and I will give you my honest opinion." "Well," said Spotted Tail, "I am bothered with to believe. Some years ago a good man, as I think came to us. He talked me out of all my old faith; and after a while, thinking that he must know more of these matters than ignorant Indians, I joined his Church and became a Methodist. After a while he went away; another man came and talked and he became a Presbyterian. Now another one has come and wants me to be an Episcopalian. What do you think of it?" "I was brought up an Episcopalian," said Black Beard, "but I can't give you any advice in the matter. I think that religion must be a matter of conscience, and that each has little to do with it." "That," said Spotted Tail, "is just what I am beginning to think. All these people tell different stories, and each wants me to believe that his special way is the only way to be good and save my soul. I have about made up my mind that either they all lie or that they don't know any more about it than I do." As unity is a powerful instrument for the propagation of the faith, according to the prayer of our Lord, "That they all may be one as Thou, Father, art in Me and I in Thee, that they also may be one in us, that the world may know that Thou hast sent Me." So division is, and must ever be, in the very nature of things, a fruitful source of skepticism and infidelity.

BIRTH.

In Trenton, on the 30th of July, the wife of L. A. France, Esq., a son.

LOCAL NOTICES.

FINK ARTS.—All kinds of art materials for oil and water color painting and crayon work, wholesale and retail, cheap at C. M. B. A.'s, 230 Dundas St., London. For the best photographs in the city go to EDY BROS., 280 Dundas street. Call and examine our stock of frames and paravents, the latest styles and finest assortment in the city. Children's pictures a specialty.

laid down at the table of the house. Mr. Trevelyan has admitted that a large number (hundreds, we believe) of the poor people lay down on the roadsides, as they refused to go to the workhouse, which they abhor. The landlords had done these things must be hard-hearted men. Poor Burns' exclamation rushes to our mind: "Oh, why has man the will and power. To make his fellow-mourn?"

Catholic Picnic at Bothwell.

A grand union picnic will be held in Bothwell on Thursday, September 4th. Sir John A. Macdonald and the Hon. E. Blake are both expected to be present. The band of the 7th Fusiliers, of London, will be in attendance, and excursion trains will be run from Woodstock, St. Thomas, London, Windsor, Chatham, and all stations. Return tickets to Bothwell will be sold at the following rates: Windsor and Detroit, 80c; Belle River, Stony Point and Chatham, 40c; St. Thomas, Woodstock, Ingersoll and London, only 75c. Athletic sports, grand music and eloquent speaking will be the order of the day. This promises to be the best picnic ever held in Bothwell, and ample accommodation will be made for thousands.

MARKET REPORT.

OTAWA. Correct report made up for "The Catholic Record." GRAIN.—Oats, 40c to 50c. Peas, 75c. Spring wheat, 1.00 to 1.10. Fall wheat, 1.10 to 1.20. Scotch, 1.20. Rye, 55c. Beans, 1.25 to 1.50. Corn, 1.00 to 1.10. Potatoes, 1.00 to 1.20. Turkeys, 30c to 40c. Pork, 1.00 to 1.20. Bacon, 1.00 to 1.20. Lard, 1.00 to 1.20. Butter, 1.00 to 1.20. Eggs, 15c to 20c. Milk, 10c to 12c. Hides, 1.00 to 1.20. Sheep, 1.00 to 1.20. Cattle, 1.00 to 1.20. Miscellaneous.—Potatoes, new, 10c gal.; old, 8c. Onions, 1.00 to 1.20. Carrots, per doz., 25c. Apples, 1.00 to 1.20. Straw, 7c to 8c. Hay, 1.00 to 1.20. Corn, 1.00 to 1.20. Flour, 1.00 to 1.20. Sugar, 1.00 to 1.20. Coffee, 1.00 to 1.20. Tea, 1.00 to 1.20. Spices, 1.00 to 1.20. Miscellaneous.—Wheat, 1.00 to 1.20. Rye, 1.00 to 1.20. Corn, 1.00 to 1.20. Potatoes, 1.00 to 1.20. Turkeys, 30c to 40c. Pork, 1.00 to 1.20. Bacon, 1.00 to 1.20. Lard, 1.00 to 1.20. Butter, 1.00 to 1.20. Eggs, 15c to 20c. Milk, 10c to 12c. Hides, 1.00 to 1.20. Sheep, 1.00 to 1.20. 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