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Catholic Record. London, Sat., Sept. 21st, 1889.

EDITORIAL NOTES.

It is asserted in a cable despatch that eight thousand Czechs in Vilna have left the Catholic Church to join the Greek Church. If the report be true, which is not likely, their action is probably under despotic compulsion by the Czar.

It is stated that Cardinal Lavigerie will shortly appeal in the name of Pope Leo XIII. to the nations of Europe, to purchase from the Turks the holy city of Jerusalem and sufficient of the country round about to form a small province, the perpetual independence and integrity of which shall be guaranteed, The successful carrying out of this project would certainly be one of the greatest triumphs of the Catholic Church, and the infidel press fears lest it may bring back to the Church many who are now alienated from it, and that it may lead also to the restoration of the Pope's temporal power.

THE Rt. Rev. D. J. O'Connell, Rector of the American College at Rome, will accompany the Papal delegate to the centennial celebration of the establishment of the Catholic hierarchy of the United States, which will be held in Baltimore in November. About six months ago he was selected by the prelates of the Baltimore Province to suc ceed the Right Rev. John J. Keane, the rector of the Catholic University, as Bishop of Richmond. Tae Pope did not approve the selection, it is said, because he desired Mgr. O'Connell to remain in Rome. The Moneignor is highly re garded by the Pope.

A NEW YORK paper says:

"The city pastors who resumed their work yesterday, preached to strangers and to a large extent, to empty pews. The length of the summer vacation in fashionable church circles appears to be increasing. In this rapid age people seem disposed to try to get within a few months annually enough religion to last. months annually enough religion to last for the whole year."

It was to be expected that when the Scripture came to be interpreted on the principles of private judgment, that the commandments of God should share the fate of the revealed doctrines, and that people should put a lax interpretation upon them. Thus, "Remember to keep holy the Sabbath day" is made to mean "pass the day in idleness or recreation."

An amusing incident occurred last year at the New York Chatauqua which is too good to let pass without being recorded. Dr. Henson, of Chicago, was to lecture for Bishop Vincent on "Fools." and the bishop thus introduced him to the audience : "Ladies and gentlemen : we are to have a lecture on fools by one of the most distinguished-" There was Marcquette, 20 cts; \$12.00*
THE WILL OF GOD. Translated from the French by M. A.M. To which is added an Mass with Profit, by Biessed Leopart of Pt. Maurice Paper. 10 cts; per 100, \$8.00.
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Marcquette, 20 cts; per 100, \$12.00. a long pause, and the audience, thinking very ready-witted, then appeared and an equally long pause ensued, during which the audience applauded vociferously. He then concluded by saying would have you believe."

> In a recent number of the Presbyterian of New York, the Rev. Dr. Henry Van Dyke asks : "Why should we retain in our creed what none of us believe. what all our teachers of theology reject, and what serves only to bring reproach upon our doctrines among them that are without?" Wey indeed? But either the creeds or the ministers or both must evidently be far astray. Yet these creeds are admittedly still taught, and it is now admitted that they are taught by ministers who do not believe in their own teaching. The Hebrew Standard says very correctly: "Our pulpits under the new order of things are fast becoming arenas for the display of scientific scepticism and agnostic argumentation instead of religious instruction and comfort." Protestant Christianity has surely become a queer mediey when such rebuke can be justly administered by a

CAPTAIN WESSMAN, a Protestant, the leader of the German expedition to East Africe, thus speaks of the success of Catholic missions on the dark continent :

"The great difference between the Catholic missions in Equatorial Africa. which are mostly carried on by Frenchmen and natives of Western Germany. and the Protestant missions, which are principally conducted by Englishmen, is that the former lay themselves out for a lifelong exertion of their energies in the murderous climate, while the latter never work among the black heathens

missionaries set about their work with a will. They buy the black children, hand them over to excellent teachers, and that has seldom seen a parallel." compel them to go through a course of training which makes useful men of them. The English missionaries only operate upon free pupils, who soon play the truant, run away, and are lost. I for one prefer the Catholic system, which has thus for produced excellent results " There is another difference between the two methods, of which Captein Weseman speaks as follows : 'My opinion is that in paying more attention to those outward features of worship which act upon the senses and not upon the mind alone, Catholic Christianity impresses the negroes much more deeply and lays hold of them more effectively than Protestentism does."

THE Toronto Globe has the following ensible remarks on the violent and anti Christian attacks made upon the Blessed Virgin by Dr. Justin H. Fulton, which were so deservedly rebuked by the Bishop of Chichester, Eng. We doubt, however, the accuracy of the Globe's inference that such men as Dr. Wild and Jas. L. Hughes will regret their equally un Christian conduct of the past. These men wish to curry favor with that wicked element which abuses everything most sacred in Christianity as a means of reviling "Popery." The

Globe savs : "How any man can imagine that the "How any man can imagine that the interests of Protestantism or religion are to be advanced by such language as Fulton habitually employ:—this passes understanding. Violent talk creates sympathy for those against whom it is directed, and prejudices against the speaker even those who wish to agree with him. Our Dr. Wild did the Roman Catholic Church a good turn and damaged his own reputation seriously when aged his own reputation seriously when he declared that the lieges might with impunity go gunning for Jesuits. As Dr. Wild is a man of some sense and not without Christian charity when unex cited, we may safely presume he now re rets his utterances of such furious and hocking nonsense. He and Mr. J. L. grets his utterances Hughes and others who encouraged the notorious Fulton last year will, now that they have cooled off, probably applaud the Bishop of Caicnester's statement that sense and decency should be regarded no less in sectarian than in other

WHILE the anti Catholic press ar loudly accusing the Catholic Church of desiring to subjugate the nations to her sway, it is highly interesting to notice the opinion of sectarians in reference to the relations which should exist between the Church and the State. The Rev. Dr. Byron F. Sunderland, of Washington, D. C. a Presbyterian minister, and a member of the American Sabbath Union, preached a sermon in the above named city which appeared in the Curistian Statesman of 27th June. Mr. Sunder

land says, in his sermon : "Nations and kingdoms are to be the servitors of the Church with its Bible, s sanctuary and its Sabbaths. Human Governments and races and generations are to be the enginery and the apparatus, the forces and influences through which the Caurch shall ascend to dominion said: "Ladies and gentlemen, I am not kingdoms that refuse this grand service the task of ecclesiassical censor and lec-as great a fool as Bishop Vincent—" and to the Church of God shall perish and te to the Church of God shall perish and be utterly wasted."

It appears then that Presbyteriaes are not at all backward in claiming the supremacy of the Church. The claim of the Catholic Church is simply this : the State is bound by the laws of God and as the Church is the interpreter of those laws, her voice is to be listened to when she points cut the road of morality. It is better to submit to the teaching of an infallible guide than to one whose doctrines are so uncertain that her ministers now declare that her creeds must be changed to suit the

THE correspondent of the Mail who signs bis name "Anti-Jesuit" has unearthed a most dreadful "Jesuit" plot in the township of North Plantagenet. It appears from this correspondent's state. ment that Mr. Hagar, a Protestant proprietor, is desirous of selling his property in the township, consisting of a grist mill, a esw mill, a woolen factory, "a corner house" and a general store, and for that purpose has been negotiating with Mr. Daguet, a French-Canadian. The proposed sale is declared to be a Jesuit plot to diminish the Protestant vote of the township by ten, to make an English school an impossibility, and in the end to drive the English population out of the township. The real object of the writer, however, is made visible when he advises Mr. Hagar to sell the property to some Protestant at a less price than Mr. Daoust appears to be willing to pay. This mad scribe thus concludes his raying epistle :

Doubtless Mr. Heger wishes to relieve himself of the weight of managing so much business. There is no doubt but Mr Daoust will pay more than any

One would think that if the consequences are to be so dire, the patriotic Protestantism of the writer would induce him to offer Mr. Hagar a price for the property equal to that offered by Mr. Daoust, thereby nipping the conspiracy in the bud. It is by such drival as this letter of Anti-Jesuit is composed of that the faustics expect to divide Canada into two hostile camps on race and creed lines.

THE "EMPIRE" AND THE ARCH-BISHOP.

Kingston Freeman, Feb. 11. We publish to day an interesting and opportune letter from our worthy fellow-citizen Mr. John J. Behau, Vice Presi dent of the I. C B. U. In some unne countable way there appeared in one of our local dailies what professed to be a report of the conversation that took place between His Grace, the Archibshop of Kingstop, and the convention of the L.C.B.U., represented by delegates from nearly all the States of the neighboring

republic, last Thursday evening.

It was by special request of the convention, through their President, the Honorable M. Glennan, that the Arctbiscop homored them by a visit in their private assembly, to receive their united expres-sion of thanks for the interest he had manifested in their association and the mentifested in their association and the special arrangements he had made for the religious celebration in St. Mary's Cathe drai. The one condition required by H's Grace was that his interview with them should be strictly private and informal, and that no speech should be expected from him. In the conversation or familiar review of congravulations and expected series of congratulations and exhorta-tions that took place when His Grace, in compliance with the unanimous wish of the convention, was pleased to speak his mind to them, as to Irishmen and Catholics, he had no idea that his fath erly and friendly words should be heard outside the room in which they were uttered. He spoke as an Irishmen to Irishmen, as a Catholic Archbishop to Catho lice, known to him only by community of faith. Was it to be expected that he should omit to congratulate them on the full freedom of religious action and immunity from insolent sectarianism and weekly ministerial insult which they happily enjoy in the great republic?
or was it to be expected that he
should not hold up to their view in
lively contrast the miserable condition lively contrast the miserable condition of things that nowadays exists in Ontarto, disgracing and degrading the Canadian name? We and all eastern Ontario, who have become long since familiar with our beloved Archbishop's plain and straight utterance of truth in matters relating to religion, and our moral and social welfare, might have conjectured with more or less accuracy thoughts that would arise to his

It appears he ventured to inform those influential gentlemen who had come from the east and west and south of the republic that "only a sixth of the population of the Province is Catholic some mischance or mistake, which is not believed to have been intentional, and which Mr. Behan says "might easily be made by a layman filling up his note from memory and not beeding the dif ference between the terms 'Catholic' and 'Christian,' the Archbishop is represented in the report as having used the latter word instead of the former. Whereupon, the editor of the Empire gravely assumes moderation that ought to be observed in a mixed community such as ours, claim ing at the same time for himself the credit of exemplary observance in this respect, and informing his readers that there are journals and individuals who fail to imitate his edifying vigilance against offence to denominational preindices. Mr. Behan's answer to the Empire is complete, and we have noth ing to add to it. It is incisive compre hensive, conclusive. But we cannot re-frain from offering a little bit of advice

and and find eloquent expression from

his line on such an interesting occasion

to the editor of the Empire, Would it not be proper for him, before assuming the office of censor over the high dignitaries of the Catholic Church to ask bunself : "Is his dictatorial instruc tion needed? Is such and such a new paper report, given by a single paper written by some unknown person, un confirmed by the report of any othe ournal or competent witness, so neces sarily true in substance and in form of expression, that he, the great official organ of the Conservative party in this Dominion, journalistic representa-tive of the government, should absolutely accept it like a revelation from beaver

and proceed forthwith to fasten is as charge upon the supposed author, and to deliver his bald homilies against a Catholic dignitary of Archiep rank in the Church and than Archiepiscopal rank in and political influence?" be possible that the practised editor of the Empire has not accumulated experience of the inaccuracy of reports. especially on subjects any degree higher than local politics, written by steno-graphic boys? Has he never witnessed the apologies of editors of newspapers for erroneous statements attributed by their correspondents to public men Why then unhesitatingly assume the truth of the uncorroborated report in

special credit claimed by the editor of the Empire for his scrupulosity in touching upon subjects that could possibly offend the religious susceptibili-ties of any section of the mixed commun-

more than a few years. The Catholic English speaking man considers this ity in this Province of Ontario, let us grade in this Dominion who upholds missionaries set about their work with a property worth. But consider what the bope to be pardoned for venturing to this respect. It came into existence in a critical hour; its birth was laborious; its cradling was costly. Sir John Macdonald and his party know this too well. Its destiny foreordained it to be a bulwark sgainst the daily assaults of the Mail upon the religious and social rights of the Catho lic people of this Dominion, which, be cause Sir John and his party had seemed to be parties to the nefarious policy, and brought disaster upon them in the Province and threatened them with early disaster throughout the Dominion. How has the Empire sought to fulfil its time. It then sent around its agents to gather in the names of sub-cribers, and the dignitaries of the Catholic Church were most earnestly appealed to and their subscriptions taken in ad-vance. But when the storm of blatant bigotry was raised by thirteen members disment, a couple of impuden school masters and two or three out of every ten Protestant preachers in Oatario, what has been the course of the Empire? Common sense, Christian char ity, provincial right, constitutional law and the supreme voice from the throne, all united in condemnation of the action of the bigots. Has the editor of the Empire employed his pen for the con trolling or moderating of anti-Catholic fanaticism? Nothing can be conceived more contemptible than the exhibition he makes of himself, from day to day, in his editorial page. He feels bound, of course, to defend Sir John A Macdonald's government, and this he does by a daily series of half column and quarter column articles multiplied "ad infinitum," abusing the Gobe and Mail by nicknames and catch words, the point of which no one sees but him self, placing those two journals invariably in one vinculum, and with barefaced coolness, and in defiance of notorious dets, styling them both, in every editorial, "the two Grit organs." Is he equally earnest in displaying his boasted regard for the religious susceptibilities of the 350,000

Catholics of the Province? Had be no special interest in trampling upon them, we doubt not he would show them fair respect. But the Mail took the front in anti Catuolic warfare; the Globe could not financially permit the Mail to catch the whole breeze of bigotry, and therefore it followed suit, changing its course at times in obedience to the exigencies of the hour; the Empire, believing in the possible success of the warfare of fanaticism, takes its stand upon two stools, and works itself might and main for Sir John A. Mac donald and Conservatism in one column, and for the abolition of the dearest re ligious and constitutional rights of Cata-olics in the next. It sustains and applands the vile, unprincipled crea tures who aim at enacting the first Canadian penal code against the Catho lies of Ontario on the plea of EQUAL RIGHTS, the old Elizabethan plea for confiscation, outlawry, hanging and neck chopping of loyal Catholics and

Non Conformists. Let not the editor of the Empire speak of his respect for the religious feelings of all denominations without subjoining the words, "Catholics of course expected."

If he be wise in time, he will keep his nativity in mind and strive to work out his destiny; otherwise, when he shall have danced his dance, his patrons will have to pay for the music. Let him not flatter himstand alone in the day of conflict. The honest Protestants—and they constitute the great majority of the electorate-will be found in one camp with them for the defence of society against seinsh fancalamity ever come, no prophet can for

THE "EMPIRE" AND THE I. C. B. U.

Kingston, 10 Sept., 1889.

To the Editor of the Empire:

Sir-in an editorial article of your journal to day you have been pleased to riticize certain remarks erroneously attributed to the Archbishop of Kingston in the report of his address to the Conin the report of his address to the Con-vention of the I. C. B. U., which ap-peared in one of the newspapers of this city last Friday. Your criticism pro-ceeds on the assumption that the Arch-bishop delivered a public address, and that consequently the expression im-puted to him in the report was intended o offend the religious feelings of the Protestant public. Tais is not so. His Protestant public. Tais is not so. His Grace's address, or rather his informal conversation, was delivered to a private company of gentlemen in a close room on the distinct understanding that his remarks were to remain with them slone, and not to go to the public. So much

for the charge of intentional offence,
As to the phrase itself on which you complaint is grounded, it is, as every one present on that occasion knows, a mistake of the reporter, doubtless un intentional, but one which might easily be made by a layman filling up his notes from memory and not heeding the dif-ference between the terms "Catholic" and "Christian." His Grace's expression was, "only a sixth of the population of this Province is Catholic." The alterstion of the last word into "Obristian" conveys a mesning which Protestants of all denominations might fairly com plain of, but which most certainly the Archbishop of Kingston did not convey

As to your further comments about the tendency of His Grace's observations towards the 'disruption of the Empire, etc.," you may make your mind easy on that subject, since it is well known that that subject, since it is well known that congregation unprovided for when be there is no Bishop or ecclesiastic of any goes away for recreation,"

hope to be pardoned for venturing to notice how very far the conduct of the Empire falls short of its pretensions in as public interest, unswerving allegiance to Her Majesty and the throne, and to

her representative in this Canadian land. Not a single word was uttered by His Grace on the occasion referred to that could be anywise construed in an opposite sense. He did indeed earnestly and fervently ex port the assembled Delegates the great Republic to uphold, and honor, and love the American flag as the symbol of freedom and of generous protection extended to our creed and rac the self same principle of religious duty enforcing loyalty to the sovereign authority of the State, whether republican or

I am, sir, yours faithfully, Vice President I. C. B. U. United States and Canada

Special to the CATHOLIC RECORD.

CONFIRMATION AND FIRST COM-MUNION AT LA SALETTE.

His Grace Archbishop Walsh administered the holy sacrament of confirms tion to seventy-six persons, chiefly children, in the Cource of St. Mary of La Selette, Ont., on the feast of the Holy Name of Mary, the 15th must. First Communion was also administered to the candidates on the same day. Six of those who were admitted to share this happiness were adults, who have been converted to the Catholic faith.

For several weeks previously to the date mentioned, Rev. P. Corcoran, P. P., and the Ray, Father Harold devoted themselves to the work of preparing the children for the great occasion, by in-structing them in Christian doctrine, The Mass of First Communion was celebrated by His Grace the Arcubishop, who was assisted by Rev. James Walsh, of London. Besides the children, a large number of the devout people of the parish also received Holy Communion,

parish also received first Communion, after due preparation.

High Mass was celebrated by Rev. P. Corcoran, His Grace being present, assisted by Rev. G. R. Northgraves, Eitter of the Carmolle Record, and Rev. Jas. Walsh as descens of honor. After High Mass His Grace administered confirmation, and delivered an elequent sermon on the gospel of the day. He explained that we cannot serve two masters, God and Mammon, because we are created after the image and likeness of our Maker, that we may adore and serve Bim, and afterwards enjoy the happiness which He has prepared for those who are faithful in His service, The nobleness of the end for which we are created excludes the service of any other master than the Almighty. Thus when Martha busied herself about many things, our Blessed Saviour said to her "one thing is necessary." That one thing is to serve God, and although we are obliged to pay a certain attention to matters of earthly life, all our acts must be subordinated to the one end for which we are created.

which we are created.

His Grace then explained the intensity
of the love of God for man. From all
eternity God had man in His thoughts,
and had settled upon the mode by which our redemption was effected. The cost of sny article is an indication of its value. If, therefore, we wish to know the value of our soul in the eyes of God was must look at its cost, the according we must look at its cost: the sacred blood of Jesus Christ shed to redeem us from sin. Our soul is therefore of in-estimable value, since its cost is so great, and the end for which God has created us is well worthy of our entire attention.

His Grace then announced that this would probably be the last time he would have an opportunity to stics who, on the hypocritical pretence of EQUAL RIGHTS, would provoke a religious war, the evils of which, should the day of Lord's vineyard. He regretted leaving which are very dear to his heart, but he must obey the mandate of the Supreme Head of the Church, and bid them adieu, wishing them the choicest blessings of

The people of La Salette were much grieved to bear of the departure of His Lordship for another diocese, as his name is held in that as in every other parish in the highest veneration, and His Grace is both loved as a father and venerated as Pastor. In the evening Vespers were sung by

Rev. James Walsh, and a sermon on the Real Presence of Jesus Christ in the adorable sacrament of the Eucharist was delivered by Rev. George R. North-graves. The sermon was elequent, forible and convincing, and was particularly appropriate to the day of first com-The choir assisted at Mass and Ves-

pers with great efficiency, under the able caderable of the organist, Miss Louisa Dettinger, and several selections were especially well rendered, among which we may mention "Quid Retribuam."

Besides the clergy already named, the following also assisted: Rev. W. Flannery, P. P. of St. Taomas, Editor of the RECORD, and Rev. H. Traher, P. P., of Simcoe.

A Baptist paper, the Christian Inquirer, gives the following statement regarding the condition of religion in Waterbury, Conn. : "It seems incredible. but it is reported as a fact that it was im-possible a few days ago to find a Protes-tant minister in Waterbury, Conn., a city of 30 000 inhabitants, marriage ceremony. A clergyman engaged in the practice of medicine there very pertinently asks in a card: 'Would it not be well to so arrange vacations that there should be one minister, at least, constantly in a city of this size? Certainly it would. It is hard to under stand how any clergyman will leave his

THE RUNAWAY. I.

"Would they put me in the esvlum," she wondered, "if they canght me?"
Folks would surely think she was crezy.
She stopped at the stone wall to rest, and looked back timorously at the old

She stopped at the stone wall to rest, and looked back timorously at the old familiar scene.

Far behind her stretched the meadow, a symphony of olive and grain in the late fall. Here and there man a sunken boulder stood soldierly goldenred, or berry bushes clothed in smalet and gold. At intervals in the long slope stood soil tary trees, where fluttering brittle leaves fell in the gentle chill sir. In summer time she remembered well the has maker rested in the shade, and the jug with ginger water she made for the men was kept there to be cool.

She seemed as she sat there to remember everything. The house was all right, she was sure of that; the key was under the kitchen door mat, the fire was out in the stove and the cat locked in the tarn.

She held her work-bardened hand to her side, panting a little, for it, was a good bit of a walk across the meadow, and she was eighty years old on her last hirthday. The cows feeding locked home like and pleasant.

The cows feeding locked home like and

pleasant.

"Good-by, critters," she said aloud;

"meny's the time Pve drov' ye home and
micked ye, an' I alus let ye eat by the
way, nor never hurried ye as the boys
done."

With a farewell glance she went on

again, smoothing as she walked the scat tered locks of gray hair failing under the pumpkin bood, and keeping her scant black gown out of the reach of briars. Across another field, then on through a leafy lane where the wood was hauled in

winter, then out through a gap in a stump

fence, with its great branching arms like a petrified octopus, to the duty high road. Not a soul in sight of the coming twi-

light. John, the children, and the scolding wife who made her so unhappy would not be at home for an hour yet, for East

Mills was a long drive.

Down the steep hill went the brave

little figure, followed by an old shadow of itself in the wantr g light, and by tiny stones that rolled so swiftly they passed her often and made her look behind with a start to see if a pursuer were

"Toey'd put me in an asylum, sure," she mustered wildly as she trudged along.

At the foot of the bill she sat down upon an old log and waited for the train.

Across the road, guarded by a big sign, "Look Out for the Engine," ran two parallel iron rails, that were to be her road

when the big monster should come pant-ing around the curve.

At last the dull rumble sounded, a

shrill whistle, and she hurried to the track, waving her shawl to signsl.

This, in the conductor's vernacular,

used to watch for people waving articles franticelly. The train stopped, and this passenger was helped abourd. He

passenger was helped aboard. He noticed she was a bright eyed old lady,

"How fur!" he saked.

A Lay Sermon.

Brother, do you love your brother?
Brother, are you all you seem?
Do you live for more than living?
Has your Life a law and scheme?
Are you prompt to bear its duties,
As a brave man may beseem?

Brother, shun the mist exhaling From the fen of pride and doubt; Neither seek the house of bondage valling straightened souls about Bats! wno, from their narrow spy! Cannot see a world without.

Anchor in no staguant shallow— Trust the wide and wond roust sea, Where the tides are fresh for ever, and the mignty currents free, There, perchance, oh! young Columbus Your New World of truth may be.

Favor will not make deserving— (Can the sunshine brighten clay ?) Slowly must it grow to blossom, Fed by labor and delay, And the fairest bud o profusice Bears the taint of quick decay.

You must strive for better guardons; Strive to be the thing you'd seem; Be the thing that God nath made you, Channel for no borrowed stream; He hath lent you mind and conscienc see you travel in the team!

See you scale life's misty hands
By inis light of living truth!
And with bosom braced for labor,
Breast them in your maoly youth;
Eo when age and care have found you,
Shall your downward path be smooth Fear not on that rugged highway, Lue may want its lawfu zest; Sunny giens are in the mountain, Where the weary feet may rest. Cooled in streams that gush forever From a loving mother's breast.

"Simple heart and simple pleasures," So they write life s golden rule; Honor won by supple baseness, State that crowns a cankered fool. Gream as gissm the gold and purple On a net and rancid pool.

Wear no show of wit or science, But the gems you've won, and weighed; Thetis, like iyy on a ruin, Make the rife they seem to shade: Are you not a thief and beggar, In the rarest spoils arrayed?

Shadows deck a sunny landscape, Making brighter all the bright, So my brother! care and danger On a loving nature light. Bringing all its latent neauties out upon the common sight.

Love the things that God created Make your brother's Leed your care Scorn andinate repei God's blessings, But where Love is, they are there; As the sunbeams ligat the waters, Leaving rock and sand bank bare.

Thus, my brother, grow and flourish,
Festing noce and loving all;
For the true man needs no patron,
He shall climb, and never crawl;
Two things fashion their own channe
The strong man and the waterfall.

CARROLL O'DONOGHUE.

CHAPTER LI.

FATHER O'CONNOR'S TALE. In one of the courtly apartments o Dablin Castle, with sundry papers and dispatches apread on an open cabinet before him, cat Lord Heathcote. His face wore an anxious, disturbed look, and his hands nervously turned over the documents. One, a recently dated letter, came to his grasp, and though he had evidently pursued it before, he canned it again with more than an ordinary interest, reading aloud the following portion :

Captain Dennier is still in Tralee ; he has been more than once in company with a Outholic clergyman and a young laty was a repriced to be the ward of the latter, and the eister of the Fenian prisoner, Carroll O'Donoghue. He was also present in the court during the trial of the Fenian prisoner, Carroll O'Donoghue. What his business in Tales is I have been unable

The nobleman put down the missive without reading farther, and threw bim-self back in his chair as if he would yield to some painfully absorbing reflection. There was a signal for ingress at the door, and to his response a servant entered with a note. The nobleman hastily tore it

To His Honor, Lord Heathcote: Will your lordship kindly consent to

see a Catholic clergyman on business of vital importance—the unfolding of a tale which dates back more than a quarter of a century, and which will disclose at this late date the perfity that has separated two faithful hearts, and sent one broken of his to the grave?

I have the honor to remain Your lordship's obedient servant, Rev. Charles O'Connor

Again and again Lord Heathcote read the brief missive, his face darkening, and his manner growing strangely excited.
"I will see the gentleman," he said, at leng h, to the attendant in walting.

Conduct him here."
The servant withdrew, and in a few minutes Father O'Connor stood in his lordship's presence. With no diminution of his wonted case and grace of manner, the priest courteously, bu calmly, saluted the noblem in; and save for an unwonted color in his cheeks, and a strange sparkle in his eyes, one would little have dreamed that he was inwardly the prey of violent emotions. Lord Heathcote had simply emotions. Lord Heathcote had simply inclined his head, not deigning even to motion his visitor to a chair; but the latter's own in ffable grace, and the sweetness of a countenance which combined the charm of physical and spiritual beauty, gained insensibly upon the nobleman; he found blusself, somewhat to his own surprise, requesting the clergyman to be

"Pardon me, my lord," answered the l am only here for the purpose of un folding to you this tale; I have nought to do with the result—that will remain with your lordship.

Tais tale?' repeated Lord Heathcote. straightening himself in his chair, and speaking coldly, that he might hide his agitation; "why do you ask to unfold it

Because it directly concerns your lordship-because you alone have the power meting out justice to the injured "Speak on!" commanded the noble.

man, shading his face with his hand.

"Have I your lordship's permission to tell the tale in my own way—to go back to the beginning, and give you the dates and the facts as I received them?"

gentleman named Dougherty. Only one member of his family remained to him—a daughter. This girl, Marle, who had not yet reached her seventeenth year, was famed throughout the little district in which they lived for her devotion to her father, her kindness to the poor, and her extraordinary beauty. Educated by her accomplished father, her culture rivaled that of more richly nurtured ladies, and her kind and simple manner won for her universal affection. Near them lived a young man named Mortimier Carter; he had scarcely attained his twentieth year, but natural tharpness and an education which had been the boon of a wealthy, decased uncle, had fitted him for schemes demanding rare skill of brain and atrength of nerve. The last of a family which early decay brought at youthful eges to the grave, he was the trusted and cherished in mate of an abode that comprised a newly wedded couple as youthful as him self. The husband, Richard Sullivan, lived but for his wife, and devoted every energy to making for her a comfortable livelshood. Soringing from an honest. th would excite little wonder or doubt, could it be made to appear that he was another victim of the mysterious band. Carter was familiar with their signs, and it required but little time to effix to the corpse the paper which should tell of another crime by the nightly marauders. They hurried from the spot, the deadly secret buried in both breasts.

"Carter's ruse succeeded; there was not a suspicion that the bailiff was murdered in any other manner; but Sallivan was haunted by a horrible remorse; safe though he was, his fears gave him little perce, and the love for his child alone restrained him from some desperate act.

"Letters from England requesting young Berkeley's return had become frequent; letters which contained ardent expression of the old lord's desire for his son to contract a befitting alliance, and there it would excite little wonder or doubt,

sion of the old lord's desire for his son to contract a befitting alliance, and there was mentioned the name of the lady so designed. But Berkeiey gave little heed, returning evacive replie:—now citing his health as demanding a longer stay, now expressing a desire to prosecute at further length some researches. And thus matters continued for a little more than another year, when a third child was born—a girl; it was christened Marie. Then, when the young mother was still born—a girl; it was christened Marie. Then, when the young mother was still too weak to clasp her baby, a letter came demanding young Berkeley's instant presence in England—his father was dying. The young man, selyad with remorae for his long absence, hurried his departure, leaving to the care of the still trusted and cherished friend, Mortimer Carter, his little household. He tore himself from his babes and his wife, teiling the latter not to fatigue herself in her weak state by writing to him—hat Mortimer would do all. And thus he departed."

Again Father O'Connor paused, but

Again Father O'Connor paused, but there was still no motion from the statue-like form in the easy chair; and there was no remark, further than a brief descend to him on his father's death, but until then the young man, who was simple in his tastes and preferred quiet and obscurity to the estentation of wealth, chose rather to be known by his own plain name of Berkeley. Accident brought Marle Dougherty to his notice, and disclosed sufficient of her cultivated mind to win the young stranger's heart. He found his way to the cottage, and by his address obtained the favor of the old gentleman; a few weeks more, and bis love was reciprequest to proceed. The clergyman drew forth his little pocket tablets, and holding them in a convenient manner for fre

quent consultation, resumed:

"Now was the time for Carter's work;
he had never ceased to love Marie
Dougherty, wife though she had become, Dougnerty, wire though she had become, and jealousy of the youthful husband, combined with his own unrequited passion, made him skilful to plot, and strong to execute. Mrs. Barkeley, instead of recovering, seemed to grow daily weaker; indeed, she was in no condition to answer her husband's affectionate letters, which came with every mail, and upon Morticame with every mail, and upon mer devolved entirely the task of aman-ueness. She would not suffer him, how-ever, to state truly her feeble condition; she insisted rather that he would ascribe it she insisted rather that he would ascibe it to her perfect obedience to her husband's request regarding her fatigue. So Mortimer, by the young wife's own feebly accorded permission, had ample opportunity to read each English letter when it came, and from them he learned that the illness of the old lord, fatal as was certain to be might till measure their to be tain to be, might still protract itself to the duration of months, and that young Berksduration of months, and that young Berkeley, owing to the slight tenure upon which his father's life was held, could not tell him of his marriage—that he was even, for the sake of that frail life, compelled in a measure to feign assent to a future alliance with the lady whose name, from past letters, was familiar to Marie. But all gave the devoted wife little concern—sha loved her hushand so truly she con-

she loved her hu-band so truly, she con-filed in him so surely, that nothing short of his own sworn statement would con-vince her that she had snything to fest. Carter studied to imitate Berkeley's hand writing; he succeeded admirably, and then, intercepting the next English letter which came, he opened it, and substituted Father O'Connor paused, as if he ex-pected some remark from his listener, but the latter was as motionless as though he

while he would remain to guard the twin brothers, now sturdy little fellows of eighteen months. She assented, and Car-ter sought Richard Sallivan. To him he

made it appear a necessary and noble act to accompany the young wife to Eagland, but not, however, to lead her as she desired

to the home of her husband; instead, she

and there kept in seclusion till Carter could join her. Carter insisted that such

could join her. Carter insisted that such a course was absolutely necessary, in order

from the few servants in the little house

was to be conducted to a different part,

had been turned to stone—not a tremor being visible even in the hand which shaded his face. The priest resumed: of his undiminished affection, but it re-peated in unmistakable terms the terrible fact. Marie, with sudden supernatural "Young Berkeley was not in possession of much fortune; his father was a hard of much fortune; his father was a hard man, and ill disposed to gratify youthful extravagance; still less would he, with his strong Eaglish and Protestant prejudices, brook the thought for her marrying an Irish Catholic. So the young man deemed it best to write nothing of his alitance in his letters home; he had sufficient means to live in compute and the provide of his letters home; and the provide of his letters home; and the provide of his letters home; to had sufficient means to live in compute and the provide of his letters home; to had sufficient means to his letters home; to had sufficient means to his letters home; to had supproved of his letters home; to have a provided in the supproved of the letters home; to had supproved of his letters had supproved of his letters had supproved to have a supproved of the letters had supproved to have a supproved of the letters had supproved to have a supproved of the letters had supproved to have a supprove letters home; he had sufficient means to live in comfort, and the novelty of his simple home, with the constant charm of a beautiful wife whom he devotedly loved, amply compensated for the loss of titled grandeur.

"Mortimer Carter was now the trusted of the mother, and a nurse for the latter,

lived but for his wife, and devoted every energy to making for her a comfortable livel hood. Springing from an honest, well to do stock, he also had received a fair education, and sought opportunities of adding to the latter by receiving instruction during the long winter evenings from their young boarder and friend, Mortimer Carter. Carter, from the first opportunity that enabled him to render some important service to Mr. Doughetty, and which gained for him frequent access to the house, was struck with admiration and love of the beautiful daughter. He concealed the fact, however, probably

concealed the fact, however, probably because he feared that a disclosure of it would exclude him from the family, and he feigned to be only the ardent and disinterested friend. In time, and before

Marie had reached her eighteenth year, there visited that part of Ireland a young

gentleman, the sole scion of a wealthy and ancient English house. A title would descend to him on his father's death, but

a few weeks more, and his love was recip-rocated entirely with the father's sanction, though Marie refused to marry, because

though Marie refused to marry, because young Berkeley was not of her faith. He promised her untrameled freedom in her practice of her religion, unrestrained liberty in the Catholic education of their off-pring, should heaven grant them such; but still the pious girl hesitated, and so great and so entirely trusted a friend was Martinger Carter, that it was into his except.

Mortimer Carter, that it was into his care she poured her doubts and fears. Her fond old father, fearing from the growing

debleness of his health his own speedy demise, and confident from all that he observed of their young visitor, and from numerous letters which the latter had shown, that his daughter's future would

be well assured, would have perenaded her into the alliance; but she, though loving with all she strength of her nature, still

hesitated because he was not of her faith, until the blow fell which her father had

feared. He was stricken with a fatel illness, and yielding at last to his wish, she was married by his dying bed. A

Catholic priest performed the ceremony which united Marie Dougherty to Walter Berkeley, and Mortlmer Carter and Rich

ard Sullivan were the witnesses. Immediately afterward, however, a college mate

of young Berkley's who had taken order in the Episcopal Church, and who hap-pened to be visiting in the vicinity, per formed the ceremony anew, that no in-val ditty might ever be brought egainst it."

friend of both wife and husband; the latter, induced by the kindly representa tions of Marie, and influenced by her example, learned to make an effire confidant of him.

"Thus they lived for a year, when Marie gave birth to twin boys; they were christened, by the clergyman who had performed the first marriage ceremony, Walter and William. At the same time a little girl was born to Richard Sullivan, but at the expense of its mother's life, and the babe was left to the care of its heart-broken father. A kind neighbor serve to them their faith—otherwise their volunteered to assist him in its care, and treacherous father would tear them from Sullivan soon learned to concentrate in his child the love which he fancied had been buried in the coffin of his wife.

her; and Sullivan's warmest sympathies were enlisted, and full only of a wild anxiety the ave this broken hearted woman

"One night, just as he had parted from another blow, he finally consented. Un the caress of his little one, now old suspecting Maris gratefully agreed to enough to evince her delight at his pres | travel with Richard, whom she well knew, ence, he met on a lonely road a bailiff and Carter, having promised to take with whom in bygone days Sullivan's Richard's place for the time to the latter's father had some unpleasant transaction. little one, supplied him with ample means. Contrary to wonted circumstances, old Mr. Sullivan had triumphed, and the Marie stood tremblingly looking at her bailiff was made thereby more augry and marriage ce-tificates preparatory to put-revengeful. He never lost an opportuning them safely away—for they were to ity of taunting any member of the family, and on this occasion he poured forth a to a stronger of source on young Sullivan, and stronger of source of source on young Sullivan, and stronger of the spoke insultingly of the latter's father, long reposing in his grave. The young man was goaded beyond endurance—in the heat of sudden passion he struck his aggressor a most unfortunate blow; the saggressor a most unfortunate blow; the fact of her harmless ineanity a secret even man after three heavy great several sources. man, after three heavy groans, expired.

"While the murderer, realizing what he had done, stood horror stricken above the corpse, unable either to leave it, or to take precautions of secrecy, accident led Martinez Certer to be a constant of the neighbor. take precautions of secrecy, accident led Mortimer Carter to the very spot. With The flush in the priest's face deepened. The ribbon men wolce for the first time slightly trembing, there lived in one of the norther carter to the very spot. With all the tenderness of a mother, sense to wait upon her mistress, and idiocy hour to understand what might be some to understand what might be could be transferred. The ribbon men were about, their aggressions frequent, and as the murdered bailf was known to receive from his and educated, but importanteed, Catholic and educated, but importanteed, Catholic and educated, but importanteed of the sick lady deceased friends, he hired a nurse for it— a woman of the neighbore, she had sufficient the tenderness of a mother. Sallivan was interrogated upon his post y character was in interrogated upon his post y character was in the roll of dear with all the tenderness of a mother. Sallivan was interrogated upon his post y character was in the roll of deceased friends, he hired a nurse for it— a woman of the neighbore, she had deceased friends, he hired a nurse for it— a woman of the neighbore, she had sufficient to home, and there cared for the sick lady deceased friends, he hired a nurse for it— a woman of the neighbore, she had deceased friends, he hired a nurse for it— a woman of the neighbore, she had deceased friends, he hired a nurse for it— a woman of the neighbore, she had deceased friends, he hired a nurse for it— a woman of the neighbore, and there cared for the sick lady deceased friends, he hired a nurse for it— a woman of the neighbore, she had because of its sense to wait upon her mistress, and idious deceased friends, he hired a nurse for it— a woman of the neighbore, and the recared for the sick lady deceased friends, he hi

"Shrouding their departure with all the secrecy he could throw about it, Curter saw them go: the poor young wife—having been induced to allow her baby to be carried by the foolish girl who had been her last attendant—clinging to Salitvan's arm and laughing as gieefully as a child. Then Carter turned to the execution of the remainder of his plot. He stole immediately from the little household one of the twin brothers, the baby William, and traveled with it to friends whom he and traveled with it to friends whom be expected to find in the extreme northern part of Ireland. He found, however, that his friends had emigrated to America nearly a year and a half before, taking with them their sole child, at that time s boy of six months. That information made him determine on another plan. The babe of six months who had been taken to America, and whose name was Caarles O'Connor, would be now about the same ege as the little William Berkeley, the companion of Carter's journey. Going to the parish clerk, he obtained a Going to the parish clerk, he obtained a copy of the baptismal certificate of little Charles O'Connor on the pretense of being commissioned to do so by the child's parents; and then, hastening to a remote convent, he induced the good religious to assume temporary charge of his little companion, to whom he gave the same name at that on the burdense levels are as that on the baptismal certificate. Then he returned, and he pretended to be amezed and horrified by the discovery of

which came, he opened it, and substituted for its contents a letter which he had punned in his forged hand.

"That letter told the young wife that her husbind, yielding at last to his father's persuasions, was about to marry the lady with whose name Marie was familiar. It deplored the cruel necessity, it assured her of his nedignilable affection, but it required of her character should have been undoubted, seemed to be convinced of her guilt, and expressions of horror came from every mouth. It was reported that she had taken two of the children with her-many asked why she had left the third. Carter instruated that it was because he bore his father's name,

> "Giving sufficient time for Richard to her father should be conducted to her. have advanced far on his journey, Carter wrote to the young hasband an account of the terrible circumstance; then, pend-ing the answer, which he felt would be young Berkeley in person, he repaired to the woman who had charge of Sullivan's little daughter; deploring the guilt which now attached to her father, and expressing his assurance of the fact that the little girl was entirely deserted, he asnounced his intention of caring for the child.
>
> Amply compensating the woman, and without telling his destination, he departed

with the little one. "Young Berkeley came, as Carter had anticipated—came with all the incredul-onances of a devoted and entirely trusting affection. He found the proofs of the horrld tale in his deserted household, in Carter's apparently distracted demeanor, in the account given by the servants, in the excited gossip of the place. Horrified, sickened, he seemed after the first dreadful shock to shut himself within a stern pride and reserve. What his feelings were no one knew. When Carter would propose pursuit of the fugltive, and at least recapture of the children, the young husband answered sternly :

"'She has stained my name; let her infamv shroud her and hers! "He paid and dismissed the servants, bade Carter a short farewell, and engaging

a nurse for his remaining child, departed with it to England. 'In the interval Sallivan, passing as the husband of Marie, and the father of her beautiful babe, journeyed to the place desaccompany her—the reaction of her strained feelings, her sudden unnatural strength, her wild fears set in, and she fell ignated by Catter; but in a viliage near ignated by Catter; but in a viliage near Trales the poor young mother became unable to proceed. They were in an inn, and Richard, in deep distress, knew not what to do; the kind landlady called the attention of the Catholic pastor to the case, and he in turn, strangely interested, brought it to the notice of one of his wealthy and estimable parishioners, Mrs.
O'Donoghue. She immediately removed
the little family to her own spacious
home, and there cared for the sick lady
with all the tenderness of a mother.

gain strength sufficient to leave her couch, he feigned to have frequent need of Sallivan at the house, forming pretense which is hould take the latter, who was not illibooking, nor of bad address as that time, and taking care that some of the gossiping servants should know of the fact. He further pretended to the domestics to be astounded at, and anupleions of, the favor with which young Suilivan seemed to be received by the lady of the house, binting that an attachment had existed between them previous to her more advantageous marriage; but of all this young Suilivan seemed to be the marriage is the statement of the present to adhere to his falsehood, and faking care that some of the gossiping sevants should know of the fact. He further pretended to the domestics to be astounded at, and suppleions of, the favor with which young Suilivan seemed to be received by the lady of the house, binting that an attachment had existed between them previous to her more advantageous marriage; but of all this young Suilivan as the received by the lady of the house, binting that an attachment had existed between them previous to her more advantageous marriage; but of all this young Suilivan as the received by the lady of the house, binting that an attachment had existed between them previous to her more advantageous marriage; but of all this young Suilivan as the received by the lady of the house, binting that an attachment had existed between them previous to her more advantageous marriage; but of all the young Suilivan to state the union with a marriage certificate of the received to the variety life was concerned, adding that in her unproved strength to walk, but she still had consented to her union with a marriage certificate of the received to the union with a marriage of the truth of his tale. But the received the warriage of the truth of her convinced Mrs. O'Donoghue charmed with and taking her children—that as a foil to this, and is the reliable the received her prevention of the prevention of the provided with such t contradict the statement; and for that purpose, lest any one perhaps, surprised at the eminent superiority of the beautiful wife, should question the assertion, he had changed the marriage certifica's which clergyman. Sullivan could travel with ther and her baby, from whom she refused to be separated for an instant, to the southern part of ireland, and there wait for Carter to j.in them with the twin boys; he also promised to bring with him Sallivan's little daughter. Again poor Sullivan, though at first shrinking and heritaing, was induced to consent, and heritaing, was induced to consent, and heritaing, was induced to consent, and her children.

"Shreuding their departure with all the secrecy he could throw about it, Carter

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"Shreuding their departure with all the secrecy he could throw about it, Carter

"Shreuding their departure with all the secrecy he could throw about it, Carter

"Shreuding their departure with all the secrecy he could throw about it, Carter For that purpose he wished her name changed. His wishes were gratified, though the kind people wondered much at an affection which, seeming to be so deep, could thus make an entire surren-der of its beloved of ject. That arrangeder of its beloved object. That arrange-ment had been little more than completed when Carter arrived in the neighborhood, bringing with him little William Berkeley, whom he had taken from the convent in which he had temporarily placed him. To Sullivan's dismay, he did not bring the latter's child; and then for the first time the new fallow discovered how sadds the latter's child; and then for the first time the poor fellow discovered how sadly he had been the dupe of Carter's nefari-ous schemes. The whole of Carter's jealousy and hate of young Berkeley, his unrequitted passion for Marie, the suc-cessive steps by which his plot of villainy had been executed—all were based, and Sallivan discovered for the first time that the fury which had refused to mere its the fury which had refused to spere its two fated objects would henceforth re leatlessly pursue him, unless he yielded implicit assent to every future scheme. It threatened him with disclosure of the murder—It told with infernal triumph of the abduction of the little one which was to Sullivan as the apple of his eye; and when the poor, duped man, appelled, despairing, and desparate, sought for some outlet from his dreadful attuation, Carter mockingly bade him remember that he was a wretched calprit—on every the elopement of Berkeley's young wife with Richard Sullivan. Already he had paved the way for beilef in the horrible tale by the few servants of the house, and which he had taken Marie, it would only be to fall into the merciless hands of those whom young Berkeley had employed to avenge his wrongs; and Carter threatened further to remove Sullivan's little daugh ter, Cathleen, whom he had already abducted, to some place utterly beyond her unhappy father's reach; but he pleaged himself, if Sullivan remained true to him, to take the most tender care

of her, and in the future, when all fear of discovery of Carter's villating should be removed, to restore her, rich, educated and eccomplished—he promised, however, that in the event of her dangerous illness, "The meshes of that web of villainy were too intricately and skillfully woven about the wretched man to permit him to make an effort to escape, and when reflection convinced him that any ettempt be might make to expose Carter's guilt would be futile because of his inability to produce proofs of the same, and that per-haps such endeavor on his part would only result in more suffering to himself, only result in more suffering to himself, even perpetual separation from his child, he became the uuresisting tool of Carter. Entirely abandoning his once steady habits of employment, he tried to drown his wild longing for his child, and his dreadful remores, by indulging a growing appetite for liquor. Under that influence he was this way to the contract of the co nce he was still weaker to oppose scheme of evil, and Carter, speedily becoming aware of that fact, plied the poor wrete. with drink in order to induce a readient seent to his evil plots. Thus Sallivan sunk until he became at last so wandering a begger, rarely remaining two consecu-tive days in the same place, and taking mostly to the mountains, that people gave him the sobriquet of 'Rick of the Hills' Everybody knew him because of his wandering habits, and while most persons were repelled, because of the re-pulsive exterior which his hard, wretched life had given him, no one feared him. It was not known that he was intimate with Carter, for it was a part of the lat-ter's policy to concest that fact. With the little boy he had in charge, Carter had taken up his residence in the immediate vicinity of the O'Donoghue homestead; he had sufficient means to live in a style which must proclaim to the simple country tolk a person of no mean birth nor breeding, and as he was a regular attendant, and in time a generous benefactor of, the little parish chapel, he won the favor of the kind hearted clergymau. Giving out that his youth-ful charge, whom he continued to call by the name in the baptismal certificate which he had so fraudulently obtained, was the orphan child of dear deceased friends, he hired a nurse for it—

seteem and trust of the entire neighbor. hand. He succeeded; not even Cairn O'Donoghue, the head of the O Dono-ghue homestead, and a man whose virtues were written on every beert that ever knew him, were regarded with more favor than Mortimer Carter eventually

TO BE CONTINUED.

SWEET CHARITY.

We have all heard the amusing story told of the wild university student who, in itemizing the compulsory monthly statement of fands expected, wrotecigars so much, stationery so much, sun-dries so much, said then, not daring to state how foolishly the large amount yet unaccounted for was spent, added, re-

mainder in charity.

His father returned the statement, hav-

case, my son, "Carrity covereth a multitude of sins."

Be that as it may, in the student's case, we will not judge, but we know that he who follows the precept of charity is great in the eyes of God and man, and the maxim is of holy origin.

There are many ways of being charitable, and I believe there are more of our fellow creatures end wed with this noble, beautiful virtue than we acknowledge to be the case. Nor do I call men and women charitable if they only give where their donations will be told of, or recorded; such are benevolent, set an example, and aid in promoting and doing good, but they must be locked upon more as public spirited and generous citizens—not as strictly charitable.

Yet again, we must not look for too much in burnan mortals and expect them always to hide and never tell of the good deeds they have done, for, after all, "we live in deeds—not yesrs. He most lives who thinks most, feels the noblest—acts the best." Great things must be thought of to be done—told to be known, and known to be imitated. Unfortunstely, we are more apt to tell of good deeds than we are quick to perform them. Yet, even so, I repeat there are many daily we are quick to perform them. Yet, even so, I repeat there are many daily charitable works, of which we hear not, recorded in the Book of Life, and yet we do not—full of weakness as we are—have to wait for the Last Day to know all the good that has been done. Let we give "honor to whom honor is due," and mention a charity which I consider particularly noble

has under wonderful cultivation thirteen thousand acres of land, a portion of which

thousand acres of land, a portion of which is planted in grapes, and the rest in other fruits, none of which are sold, but given to charitable institutions.

To me this gentleman is truly charitable—doing double charity—supporting the many men employed in his vineyards and in his orchards, which he could not do, did he simply sign his name to a check to have these good things for the hearitable. to buy these good things for the hospitals, and at the same time sending these luscious fruits of the earth where they are so

ous fruits of the earth where they are so much needed, and aid so in refreshing the poor and the lisk.

There are many ways of helping the needy—of bringing comfort and joy to the weary and ead; but the Senator has surely opened a broad channel to marcy and chanty.

K. O. S.

MORAL TRAINING NEEDED.

With all our many appliances for spread-ing knowledge and disciplining the mind, and our rightful interest in the work, there are few who would not agree that important as it is, the building up of moral character outweighs it in its serious results upon the welfare of the community. A poor education is a thing greatly to be regretted, but a poor character is far more lamentable. Teat a workman should be unable to read and write in a land like ours is truly deplorable, but that he should be an idler, a drunkard, or a cheat is much worse. Who would not prefer to employ the youth who, with the mere rudiments of learning, was trustworthy, rather than one who, with talents and education, was lacking in integrity? And what community would not be more happy e citizana were hon orable, law-abiding, and conscientious, than if, without these qualities, they were adepte in all the scholarship of the age? Of course a good education and a good character need not, and ought not, to be separated. need not, and ought not, to be separated. Happily they are the united possession of large numbers of our favored citizens in this land of opportunities. But it is readily taken for granted that the former will insure the latter, and this is not the case. There are too many sorrowful instances of well-educated men and women falling into victous habits and criminal practices to allow us to charish and women falling into victous habits and criminal practices to allow us to cherish any such deluzions. Yet, although character-making is thus the most important end that any community can have in view, it is by no means recognized assuch, or provided for as it deserves. If intellectual exercises fail to instil it, as they certainly do, it becomes a vital question what means to use to train up the good and scientious man and women of which our country has such a sire need. of which our country has such a sore used. How shall we teach the young the lessons of sobriety and honesty, truth and purity, industry and economy, brotherly love and mutual good-will, as successfully and as thoroughly as we now do those of language and of thought? Such questions frequently rise up in the mind of every conscientious teacher, and regret is felt that a complete answer is not forthcoming.— Philadelphia Ledger.

Whereas much disease is caused by grong action of the stomach, liver, kidneys, lowels and blood, and whereas Burdock Blood litters is guaranteed to care or re-lieve dyspepsia, liver complaint, kidney complaint, dropsy, rheumatism, sick head-achs, etc. Therefore, Be it Resolved that all sufferers should use B. B. and be restored to health.

Mr. W. Maguire, merchant, at Frankliu, writes: I was afflicted with pain in my shoulder for eight years—almost helpless at times—have trie1 many remedies, but with no relief, until I used Dr. Thomas'

Freeman's Journal.

ing wittly (?) written, "I fear, in your case, my son, 'Caarity covereth a multitude of sins.'"

Senator Stanford of Palo Alto, Cal.,

"Bostin."

"Git there in the mornin," he said kindly, waiting for the money, as she opened a queer little reticule, where, under her knitting, wrapped in a clean cotton hardkerchief was her purse with her savings of long years—the little sums Sam had sent her when he first began to prosper in the West, and some money she had carned herself by knitting and herry ricking. beiry picking.

At a cross-roads, as they went swiftly on, she saw the old sorrel borse, the rattiling wegon, and John with his family driving homeward. She drew back with a little cry, fraring he might see her and stop the train, but they went on so fas that could not be, and John nove thought his old, old Aunt Hannah, hi charge for twenty long years, was running II. At Boston a kindly conductor bough
her a ticket for Denver.

"It is a long journey for an old lad;
like you," he said.

"But I'm pert for my age," she said
anxiously; "I never had a day's sickness
since I was a gel."

"Golyn all the was alone?" "Going all the way alone?" "(Going all the way alone?"

"With Providence," she answere
brightly, alert and eager to help herselt
but ellent and thoughtful as the treit
took her into strange landscapes where th
miles went so swiftly it seemed like th
past years of her life as she looked back
on them. "Thy works is marvellous," she mu mered often, sitting with her hands folder and few idle days had there been in he world where she had sat and rested s long.

In the day coach the people were kin
and generous, sharing their backets wit
her and eccing she charged cars right an

her carpet bag was sate. She was lik any of the dear old grandmas in Easter homes, or to grizz-led men and wear women, like the memory of a des mother as faint and far away as the scen of white roses in a hillside country bury ing ground. She tended babies for trie en and talked to the men of farmir and crops, or told the children Bib stories; but never a word she said about

herself, not one.

On again, guided by kindly han through Chicago, the bewildering city it he lake, and now through yet a strang land. Tired and worn in the uncomfor able seats, her brave spirits began to fe a little. As the wide, level plains, lone and dreary, dawned on her sight al

But as the day wore on, and still thong, monotonous land showed no humbabitation, no casis of green, her sy dimmed, something like a sob rose und the black 'kerchief on her bowed shoulde and the spectacles were taken off witrembling hand and put away carefully the worthing the sound in case. the worn tin case. "Be ye goin' fur, mother?" said t

He had brought her a cup of coffee the last station, and had pointed out the way things he thought might inter-

"To Denver."

"Wal, wal; you're from New Englar
I'll be bound?"

"From Maine," she answered; and the
she grew communicative, for she walways a chatty old lady, and she he

THE RUNAWAY.

"Would they put me in the asylum," she wordered, "if they canght me?"
Folks would surely think she was crezy.
She stopped at the stone wall to rest, and looked back timorously at the old familiar scene.

She stopped at the stone wall to rest, and looked back timorously at the old familiar scene.

Far behind her stretched the meadow, a symphony of cive and grein in the late fall. Here and there may a sunken boulder stood soldierly goldenred, or berry bushes clothed in stablet and gold. At intervals in the long slope stood soil tary trees, where fluttering brittle leaves fell in the gentle chill air. In symmer time she remembered well he has makers rested in the shade, and the jug with ginger water she made for the men was kept there to be cool.

She seemed as she sat there to remember everything. The house was all right, she was ture of that; the key was under the kitchen door mat, the fire war out in the stove and the cat locked in the barn.

She held her work-bardened hand to her side, panting a little, for it was a good bit of a walk across the meadow, and she was eightly years old on her list birthday. The cows feeding locked home like and pleasant.

"Clother critters" the sa'd alond.

pleasant.
"Good-by, critters," she sa'd aloud
"meny's the time I've drov' ye home and
micked ye, an' I alus let ye eat by the way, nor never hurried ye as the boys

done."
With a farewell glance she went on again, smoothing as she walked the scat tered locks of gray hair failing under the pumpkin bood, and keeping her scant black gown out of the reach of bitars. Across another field, then on through a leafy lane where the wood was hauled in winter, then out through a gap in a stump fence, with its great branching arms like a

perice, with its great branching arms like a petrified octopus, to the dusty high-road. Not a soul in sight of the coming twilight. John, the children, and the soulding wife who made her so unhappy would not be at home for an hour yet, for East

Mills was a long drive.

Down the steep hill went the brave little figure, followed by an old shadow of itself in the wantr g light, and by tiny stones that rolled so swiftly they passed her often and made her look behind with a start to see if a pursuer were

coming.

"Toey'd put me in an saylum, sure," she muttered wildly as she trudged along.

At the foot of the hill she sat down upon an old log and waited for the train. Across the road, guarded by a big sign, "Look Out for the Engine," ran two parallel iron rails, that were to be her road when the big monster should come pant-

irg around the curve.

At last the dull rumble sounded, a shrill whistle, and she hurried to the track, waving her shawl to signsl.

This, in the conductor's vernacular, was a cross state, which, which was used to watch for people waving articles frantically. The train stopped, and this passenger was helped aboard. He noticed she was a bright eyed cid lady,

very reat and precise.
"How fur!" he saked.

"Bostin."

"Git there in the mornin'," he said kindly, waiting for the money, as she opened a queer little reticule, where, under her knitting, wrapped in a clean cotton handkerchief was her purse with her savings of long year—the little sums Sam had sent her when he first began to present in the Watt and sent the same to be a saving of the watter. prosper in the West, and some money she had earned herself by knitting and

beiry ticking.
At a cross-roads, as they went swiftly on, she saw the old sorrel horse, the rattling wegon, and John with his family

anxiously; "I never had a day's sickness since I was a gal."

"Going all the way alone?" "With Providence," she answered brightly, alert and egger to help herself, but etlent and thoughtful as the train took her into strange landscapes where the miles went so swiftly it seemed like the past years of her life as she looked back

"Thy works is marvellous," she mur

long.

In the day coach the people were kind
and generous, sharing their backets with
her and seeing she charged cars right and.
The door of the car slammed suddenly,

She told him all the relations she had were two grand nephews and their families. That, twenty years ago, Sem (for she had brought them both up when their parents died of consumption, that takes so many of our folks) went out West. He always was adventurous, and for ten years she did not hear from him; but John was different, and steady, and when the came of age she had given him her farm, with the provision that she should always have a home, otherwise he would have gone away too. Well, for five years they were happy, then John married, and his wife had grown to think her a burden, as the years went on, and the children when they grew big did not care for her,

as the years went on, and the children when they grew big did not care for her, she felt she had lived too long.
"I growed so lonesome." she said pathetically, "it seems I couldn't take up heart to live day by day, an' yit I knowed our folks was long lived. Ten years back, when Sam wrote he was doin' fair, an' sent me money, I begun to think of him, for he was allus centrous an' the for he was allus generous an' kind, an' the gratefullest boy, an' so I begun to save to go to him, fur I knowed I could work my go to him, fur I knowed I could work my board for a good many years to come. Fur three years he ain't hardly wrote, but I laid that to the wild kentry he lived in. I said b'ars and Injuns don't skeer me none, fur when I was a gal up in Aroostuk kentry there was plenty of both, an' as for buffalers, them horned cattle don't skeer me none, fur I've been used to a farm allus. But the lonesome used to a farm allus. But the lonesomeness of these medders has sorter upsot me an' made me think every day Sam was further off than I ever calcilated on." "But what will you do if Sam ain't in

Dever?" asked the farmer.
"I hev put my faith in Providence,"
she answered simply, and the stranger
could not mar that trust by any word of

But many of the passengers had listened to her story and were interested, and they came to sit with her.

One pale little lad in the seat in front turned round to look at her and smile.

turned round to look at her and smile. He was going to the new country for health and wealth, poor lad, only to find his eternal rest in the sunny land, but his last days brightened by the reward for his thorghful act of kindness.

"She probably brought those boys up," he thought, "and denied her life for them. Is she to die unrewarded, I wonder. There cannot be any good in the world, if that he so." He thought of her, and took out his poor purse; there was so little money in it, too, every cent made a big hole in his store; but the consclousness of a good deed was worth something. "I mayn't have the chance to do many more," thought the lad, buttoning his worn overcoat.

The drunkard straightened himself up. A look came into his eyes that they had never worn since the day three byears before, when the house and furniture had been sold to pay the rumseller. "Come, Mamie," he said, as the was almost sober now. Going out of the door, he met a comrade face to face.

"Hi, Michael! ye're jist the one I'm awantin to see. Here's the dollar I got from ye the day I was dead broke."

"Thack you kindly, Pat," he said, as he would have said it years before, had he met his companion in a London

worn overcoat.

He slipped off without a word at a

He slipped off without a word at a station, and sent a telegram to Denver.

"To Samuel Blair"—for he bad caught the name from her talk—"Your Aunt Hannah Blair, of Maine, is on the W. & W. train, coming to you."

It was only a straw, but a kindly wind might blow it to the right one after all. When he was sitting there after his message had gone on its way, she leaned over and handed him a peppermint drop from a package in her pocket.

"Ye don't look strong, dearlo," she said; hain't ye no folks with ye?"

"None on earth."

"We're both lone ones," she smiled;

cramped seats, and then the plant began to be dotted with villages, and soon appeared the straggling outskirts of a city, the smoke of mills, the gleam of the Platte river, and a network of iron rails, bright and chining, as the train ran shricking into the labyrinth of its destin-

"This is Denver," said the lad to her, "and I'll look after ye as well as I can."
"I won't be no burden," she said
brightly. "I've twenty dollars yet, an'
that's a sight of money."
The train balted to let the eastward

"Thy works is marvellous," she mur mered often, sitting with her hands folded, and few idle days had there been in her world where she had sat and rested so long.

In the day coach the people were kind the day coach the people were kind to let the case as a lar of excitement in the car, passengers getting ready to depart, gathering up luggage and wraps, and some watching the new comers and the rows of strauge faces on the contract hound.

possessed her soul in silence so long, and it was a relief to tell the story of her sort, poor lad, out here. All the reference, weary years of waiting to a kindly listener.

She told him all the relations she had

MAMIE.

"Won't we have some dinner soon, mamma; I'm so hungry!" Little Ma-mie's pale, pinched face was lifted pitifully to her mother's, and the mother knew by her own gnawing hunger how the little one was suffering, for she herself had not tasted food for forty-eight hours. She rose, went to the wooden cupboard in the corner of the room, took a single cold potato from the shelf, and, paring it, put it into Mamie's hand.
That is every morsel there is in the house, child; take it and run over to to the tavern and see if you cannot get

your father to come home. He will come for you, sometimes, you know." Mamie hurried away, for she had often been to the old fashioned English comtry tavern and seen the landlord's wife frying the eggs and bacon, in the spider, over the fire, in the wide fireplace and she thought how she would dip her potato into the fat after the woman had taken

she answered simply,
could not mar that trust by any word
warning.

He gave her his address as he got off at
the Nebraska line, and told her to send
him a word if she needed help. With a
warm hand-clasp he parted from her, to
join the phantoms in her memory of
"folks that had been kind to her, God
bless'em," and the train went rumbling
on.

"Get out, you young wench!" the proprietor's wife said, coming to the fire
and pushing the child rudely aside:
"Go and dip yer tater in yer own gravy."
The father roused then. What's all out the bacon.

As she went in, she caught sight of her father in a drunken slumber; but

this?" he repeated angrily, as he saw his little one's lips quiver. "I told the youngster to go home and dip her tater in her own gravy."

The drunkard straightened himself

of the door, he had a face.

"Hi, Michael! ye're jist the one I'm a-wantin to see. Here's the dollar I got from ye the day I was dead broke."

"Thank you kindly, Pat," he said, as he would have said it years before, had he met his companion in a London drawing room. "We'll surprise the added cleefully to the

drawing room. "We'll surprise the mother," he added, gleefully, to the

The woman - poor woman ! - was kneeling by her bed side, with the tears raining down her face. With broken voice she wailed out, "Oh God! give my husband back to me! Give him back to me and I will love you and serve you forever." And even while she knelt the door opened and Mamie flew to her

arms.

stop the train, but they went on so fast that could not be, and John never thought his old, old Aunt Hannah, his charge for twenty long years, was running away.

At Boston a kindly conductor bought her a ticket for Denver.

"But I'm pert for my age," she said anxiouely; "I never had a day's sickness since I was a gal."

"Aid; hain't ye no folks with ye?"

"None on earth."

"We're both lone ones," she smiled; "an' how sad it be there ain't no one to drink any more."

And the husband of her youth, the man to whom she had clung though all other friends had been lost to her, knelt beside her, and whispered, "It's true Mary; so help me God!" And the almighty help was given, and friends gathered about him, and business pros pered with him; and one day he led his wife and daughter back to the old home, and installed them the old home.

little daughter is very happy."

Clasping her arms around his neck, and laying her rosy face close to his, she whispered: "Yes, papa; I dip my taters in my own gravy now,"

A Fact Worth Remembering. MR. JAMES BINNIE, of Toronto, states that his little baby when three months old was so bad with summer complaint that under doctors' treatment her life was despaired of. Four doses of Dr. Fowler's Extract of Wild Strawberry cured her.

HOSPITAL REMEDIES.

waps, and some watching the pages and warden the proposed of the proposed of the pages and the pag

THE NEW PRIZE STORY

aggerly sought for, read with pleasure or disponitment, is then tossed aside and forgother. But ladies who read of Dr. Pierce's Paritie Prescription, read it again, for they disport in it something to prize—a messenger of to those suffering from functional derangents or from any of the painful disorders or aknesses peculiar to their sex. Periodical ias, internal inflammation and ulceration, toorhea and kindred aliments readily yield its wonderful curative and healing powers, is the only medicine for women, sold by from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrappers, and faithfully earried out for many years. \$1.00 by druggists, or six bottles for \$5.00.

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must still be taught that French Cana-

diens are as much Canadians as them-

selves, and as much entitled to all the

rights of citizenship. The Commissioners

state that of 97 French schools visited

24 have all the authorized books of Eng-

lish study, 43 have the English Ontario

readers complete, 19 have the first and second books, and 11 have the Ontario

first reader. It is thus seen that in all

English is taught, though in a few the pro-

used, those which are authorized in the

Province of Quebec are most employed.

Some of these have been formally auth-

the necessities of the case made it re-

overlook some irregularities in this mat

ter, as the Ontario school laws did not

fully contemplate or provide for the case

of the French readers used. The Com-

missioners remark that "they contain

Rome," and that they are unauthorized,

not a serious matter, as the Ontario

wided for suitable text books for French

for a violent crusade for the abolition of

ents.

harmony with the law."

cordially agree; and that special insti-

for the efforts they have made under

need not be looked for speedily. The

mind and temper are not, perhaps, ripe for it. There must be such a conception

previous ideas, etc."

of the univeral Church as will dwarf all f

All this evidently looks for a corporate

upion of denominations holding various

and opposite doctrines, yet bound to-

gether in one Christian fold which agrees

to overlook the doctrinal differences

which exist at present. It is almost

needless to say that such a conception

is quite alien from the character of the

Church which Christ established on

earth to teach all nations "all things

whatsoever I bave commanded you.

The Church of Christ on earth must of

necessity teach the same doctrines

everywhere, and they must be the

doctrines which Christ Himself revealed

It is not within the right of Pope or

Council, still less of any National Church

or of any organization calling itself a

THE CATHOLIC RECORD Weekly at 484 and 486 Ri street, London, Ontario.

BEV. GEORGE R. NORTHGRAVES, BEV. GEORGE R. NORTHGRAVES,
Author of "Mistake of Molern Infels."
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London, Sat., Sept. 21st, 1889.

THE ARCHBISHOP OF TORONTO.

It is for us a pleasing, though all too sad, a duty to be able to announce in this number of the RECORD that all doubts and surmises are now at rest in the important matter of the appoint. ment by the Holy See of a successor to the late lamented Archbishop Lynch. Whatever misapprehensions people at a distance seemed to labor under, we were too painfully confident, from the beginning, that such would be the choice made by the hierarchy of the Province, and that such choice would receive hearty spproval and confirmation in Rome. It is no small loss this diocese sustains in being suddenly deprived of the ever present, energetic, and, we might say, consuming zeal, that has, during the last twenty two years, wrought such won derful charges in the ecclesiastical state of this peninsula. The steady and permarent progress made in this south western portion of Ontario, the many elegant and costly churches built, the numerous clergy ordained, the schools and academies opened, the many waste places enriched and scattered Catholic communities found out, and provided with resident priests and regular church attendance, all these and more are the monuments Bishop Walsh leaves after him to bear testimony to the work dene and the good accomplised during his fruitful administration We will not refer to the great progress, both material and spiritual, made in this city, but for the purpose of stating that our magnificent cathedral, our episcopal residence, cur asylums, schools and hospital are the fruit of his incessant zeal and are a sample of what has been done in every other part of this diocese. It would, therefore, be not only most ungrate-ful and most unfeeling, but most unreasonable, did we not express both grief and sadness while announce ing the high honors lately conferred on His Lordship; and while uniting our congratulations with those of Cardinal Simeoni, of Mgr. Kirby and of all those both of the lay and clerical order who acknowledge his fitness and adaptation for archiepisoopal honors and duties, did

sure of indebtedness. The Apostolic Brief appointing Right Rev. Bishop Walsh to the Archiepiscopal See of Toronto, dated at Rome, August 13th, was received at the palace in this city on the 9th inst. Some weeks previous to its reception, however, full and authentic information of the appointment was conveyed to Bishop Walsh in a letter written by His Grace Most Rev. Dr. Kirby, Bishop of Ephesus, and dated at Tivoli, 30th July, 1889. A copy of this letter with which we have been favored will be of interest to our readers :

and honors that deprive us of a Bishop of

whom all felt proud, and to whom all

must acknowledge a greater or less mea-

Tivoli, 30 July, 1889.
My Dear Lord-A thousand congratulations on your well-merited pro motion to the metropolitan See o The decision was made by the Sacred Congregation of Propaganda on Monday, 22nd inst., fesst of St. Mary the Greater, and His Holiness Leo XIII. confirmed definitely their decision on last Sunday (28th inst). This important event opens a new and wider field to your zeal and piety for promoting the kingdom of God, defending the cause of the Holy See and promoting the salvasouls. You may have some difficulties in the beginning, but God and His Blessed Mother will be with Your Grace-which means that : Si Deur pro nobis, quis contra nos (If God be with us who dare be against us)? Your Brief will be expedited soon, and your Pallium will be granted at the next con-

sistory.

Wishing you every grace and blessing myself to from heaven and commending myself to your holy prayers,
I remain, my dear Lord Archbishop,

yours most devotedly in Christ,
+ T. Kirby,
Bishop of Ephesus,
His Grace Mest Rev. Dr. Walsh,
Archbuhop-elect of Toronto See,
London, Canada,

The Brief arrived by mail in a registered package, and was presented to His Grace Archbishop Walsh on Monday, the 9th Sertember. It was accompanied

with the following letter in Latin signed | them as if they were worse than allens,

by Cardinal Simeoni:

8. Congregazione di Propaganda Fide.
Rome, 27th August, 1889.
ILLUSTRIOUS AND MOST REV. LORD—
While despatching to Your Grace the Apostolic Letters in form of Brief in virtue of which Your Grace is promoted to the Archiepiscopal See of Toronto, with all the faculties usually granted and instructions conveyed on such occasions, permit me to congratulate you on the eminent dignity to which Your Grace is now elevated. I have no hesitation in saying that I cherish the assured hope that Toronto will largely benefit by saying that I energy the assured above that Toronto will largely benefit by your administration, and I humbly pray to God that His grace may be ever present with you for the good of your new diocese and of the whole ecclesias-tical province over which Your Grace is

called to preside.

The sacred pallium which will be asked for at the next consistory shall be expressed to Your Grace as so

granted.

I request that Your Grace will inform
me by letter of your early official instal-lation into the Metropolitan See of

I most earnestly entreat God that He may long preserve and protect you.

JOANNES, CARD. SIMEONI,

Prefect of the Sacred Congregation

THE FRENCH SCHOOLS' COM-MISSION

We last week made some remarks on the report of the Commissioners sent by the Ontario Government to inspect the French schools of the Province. There still remain some particulars in that report which call for a few remarks.

The Commissioners report for the County of Simcoe that there are three schools wherein the mejority of the pupils are French. In another school they say : "Half the pupils are French, taught by an English-speaking teacher, but a French assistant is usually employed. The teacher of the last mentioned school has a third class certificate. The French teachers have certificates granted in the Province of Quebec and made valid by the Simcoe County Board of Examiners for the schools in which they are employed. The French teachers do not speak English with much fluency, and the knowledge of English possessed by the pupils is quite limited. ome English, however, is taught in all the schools, and the pupils are well supplied with the Ontario readers."

We ought not to forget that a French

population in an Ontario township is in a

of teachers who know two languages is

ve ry limited, and it is very hard for poor

eculiarly difficult position. The supply

sections to procure them. Yet it does not follow that because English is but imperfectly taught, that the school is in reality very inferior. We have the evi dence of the Commissioners that the parents are anxious in every case to have their children learn English, yet it is not always easy for them to obtain their desire in this regard. French being the language both of the parents and the children, in most cases it is absolutely necessary that the teacher should be French, and should, first of all, know French. Yet we find that so anxious are the parents that the children should learn English, that wherever there is any thing approaching to a large percentage of the children who speak English, an English speaking teacher is almost universally employed. In the township of where half of the children are French an English teacher is employed. In school section No. 10, where there are 22 French children at school, the teacher has been English-speaking, for the last eight years, and in section 18, where the French children form 75 per cent, of the attendance, an English teacher is also employed. There certainly seems to be no excuse for raising an anti-French cry for the purpose of forcing out the French language from these schools by violence Mr. Morgan, the inspector of schools, indicates clearly enough what would be the result of such a policy. He says : "The teachers in 6, 10 and 18 do not speak French." As a natural consequence, it is not to be wondered at "two of these teachers stated to the Commissioners that they experience difficulty in teaching the young French children and are often obliged to use the older pupils

as interpreters." In Penetanguishene more than half the pupils are French, yet for several years Ecglish has been the language of the school, exclusively. From this we may see that success of the agitation for the total abolition of French would only result in keeping the French children in ignorance. It is an agitation fostered by the Mail in hostility to the French. Canadians, because they are Catholics. We certainly do not object to the adoption of measures which would secure efficient English teaching in these schools. We well know that in an English speaking province it is important that the children should be instructed in the prevalent language of the province, but we object strongly to any measures which would tend to the abolition of French, or to the treatment of the French-Canadians as an alien race. It is the favorite course of

Ontario, and even in the matter of English teaching, it has been shown that there has been as much progress made and in this that journal is followed by all the fanatics of the country. The as could reasonably be expected in the fanatics must be taught that the coundifficult position in which the trustees try is not to be governed on any such were placed. The Commissioners say principles. One useful lesson has been given to them in regard to their conluct concerning the Jesuit Estates Act, but they are not satisfied with it. They

"There can be no question as to the fact that in all the French schools in the several counties visited, notwithstanding particular cases of backwardness or inefficiency, an effort is being made to impart a knowledge of the English language, and not only so, but this work is receiving a not only so, but this work is receiving a larger amount of ettention at present than in former years. There are some of these schools in which English has been well taught for many years, so that they are practically English schools. There are also some, as will be seen from the statistical statement forming part of this report, in which the English language is largely used in the work of the school. This is the case more particularly in the counties of Essex and Kent."

grees is not great. Of the French books The report of the Commission ha proved that there was no foundation for the senselers outcry which was raised by the Francophobists against the French orized in Ontario, and some have not, but

THE DUAL LANGUAGE QUES-

quisite that school inspectors should Mr. Attorney General Martin, of Mani toba, is said to have stated in Ottawa that the Government of Manitoha intend to abolish the French as an official language teachings peculiar to the Church of on the twofold ground of "not support ing a foreign tongue and to save ex-The want of authorization is, after all, pense." The Government have already stopped the publication of the official school regulations have not fully pro-Gazette in French, but this step appears to be at least premature. French is by chools, and under such circumstances the Constitution an official language of the teachers and trustees could not do the Province, and the pon publication of hatter than use books which are used in notices in legal form will endanger the Quebec. The teachings which are pecuvalidity of all public Acts which require liar to the Catholic Church are certainly official notice of them to be given. The not objectionable where the children are supporters in Ontario and Manitoba of Catholic. We are told, however, that Mr. Greenway's course maintain that some Protestants complained to the there is no more reason for the retention Commissioners of the use of such books. of French as an official language than It must be acknowledged that such books for the establishment of German in the ought not to be used for Protestant same category. German is essentially a children, but we are confident they were not used for purposes of proselytism, or foreign language in the Dominion, and there can be no reason why it should be for aggression. The school law provides recognized as an official language in any ample protection to Protestant parents and children in this case, and we are sure Province, but it is not so with French, that Catholic trustees and teachers would French is the language of one of the Pro vinces, the second in importance in in every case afford to the Protestant children all the protection desirable the Dominion, and though the general language of the Dominion is English, the under such circumstances, and would right of French to an official recognition use other books when it would be possible to procure them. At all events it is derived from the perfect equality between French and English speaking s clear that the use of distinctively Canadians, which was guaranteed; by Catholic books in the case of a few treaty in the Act by which Canada was Protestant children was not intentional, ceded to England. It is the faction who and it does not constitute a just cause have at heart the desire to annoy our French Canadian fellow citizens who are religious teaching in the case of Catholic agitating for the abolition of French as children. The remedy is to be found n a more strict adherence to the school an official language in Manitoba. The spirit which animates them is the desire law. It is not asserted that there is to create discord and dissension between any intentional interference with Pro-Canadians of the two nationalities and to estant children, but if it has sometimes have a miserable revenge for their utter sappened that they have used books discomfiture on the question of the which are distinctively Catholic, they Jesuits' Estates Act. They did not can easily find redress under the clauses succeed in getting the Dominion of the School Act which do not permit Government and the Governor General any children to receive religious instructo insult 42 per cent, of the population tion which is objected to by their parof Canada by virtually stamping upon an illustrious and virtuous order of priests an unmerited stigma, so they desire to take revenge on the French-Canadians in some form. These fanatics enthe rights which Catholics, French

The Commissioners state that in 57 of the schools religious education is given during school hours. It is given before or after school hours in 22 schools, and in 18 there is no religious instruction given. deavor to make it appear that In the case where religious instruction given out of school hours, there is no concessions which they have kindly violation of the school laws, either in spirit or in the letter, inasmuch as the granted us, but of which they are peraw provides for this being done. fectly at liberty to deprive us at will. It may be said, as a French writer said of When such instruction is given during popular rights in France: "What school hours, the letter of the law is of they call their concessions are our course violated, but as in those cases conquests, what they call our enthere are usually no Protestant children croachments are our rights." When n attendance, there is, at all events, no French and English were made violence done to the religious convictions of any one. We presume that the the official languages in Manitobs, the French population preponderated, and if County Inspectors tolerate the practice because the people of the localities this had continued to be the case in the Province, the English speaking popula. desire it to be continued. Of course, the tation would, undoubtedly, urga now the trustees can, in such cases, obey the terms of the Constitution as a reason for strict letter of the law by making such the preservation of English in that arrangements that the religious teaching capacity, but as English predominates shall be given out of school hours, but it now, the fanatics have the opportunity would not be wise to throw difficulties to display the vindictive spirit which in the way of imparting religious teachanimates them. ing. The Commissioners state that If the Constitution of Canada is to be "the prominence given to the Roman Catholic religion in these schools is objectionable to the English speaking Pro-

nterfered with for the purpose of abolishing French in Manitoba, there is not the least doubt that French will have to testants generally," but they also state become the sole official language of that wherever there is any cause of com-Quebec. The fanatics are very willing plaint in this respect. "it is only necesto urge on the people of Manitoba to sary that the schools be brought into take this retaliatory measure, but when they are reminded that vindictive meas With the recommendation of the Comures are sure to result in retaliation missioners that "a special school should they become very angry. be established for the training of French We speak of retaliation. It is only teachers in the English language," we

fair to say that we believe that the people of Quebec are too fair minded tutes should be held "for the benefit of and liberal to adopt retalistory measures, the teachers now employed in the simply as such. A Catholic people is French schools." Hitherto there have not often influenced by such unworthy been no opportunities afforded to French motives, and the liberality of the people eachers, and the trustees of the French of Quebec is manifest in the fact, which schools are rather deserving of praise is but one of many, that there are no less than twelve Protestant members in great difficulty to supply their schools the Quebec Legislature, nearly all of with efficient teachers, than that whom have been elected in Catholic any effort should be made to increase their difficulty by putting additional constituencies. We do not believe. obstacles in their way. On the whole, therefore, that French would be made the Mail to speak of the French Canathe report of the Commissioners is highly the sole official language of Quebec, which it holds under the British North communion, will all pass away
dians as if they were aliens, and to treat organization of the French schools of simply from a motive of retaliation; America Act. If the Act of Confederar will yet be one. Such a const

but as the establishment of a single language in Manitoba is a matter for Dominion consideration, the Dominion must legislate equitably towards all the Provinces. If there are good reasons why French should cease to be official in Manitoba, the same reasons must apply to Quebec for the exclusion of English, and the Dominion Parlisment must recognize their validity in one Province as well as snother. To do otherwise would be to place upon the people of Quebec a stigms of inferiority. It is clear that this cannot be tolerated and it will not be attempted, except, perhaps, by an intolerant and insignificant faction who will raise their voices only to being ridicule and contempt upon themselves, as they have done before now We are perfectly aware that this faction pretends that there is a difference between the two cases; but the difference is precisely such that it cannot be taken into consideration. They maintain that English is the dominant language of the Dominion, and that French is only tolerated in Quebec; but in reality French is as much the language of Quebec, as English is of Manitoba or Ontario. The anatics wish it to be established that there is a dominant race and creed in Canads, but there is nothing of the kind. All Canadian citizens are equal, and as far as the French language is concerned the French Canadians have their equal rights established by the treaty which originally ceded Canada to the British Crown. The attempt to establish dominant race must, therefore, end, as it

THE MANITOBA SCHOOL

deserves to end, in ignominious failure,

Mr. Martin, the Attorney-General of Manitobs, while giving expression in Ottawa to the intentions of the Govern ment of that Province, said : "Separate schools will be abolished on the broad principle that no public money should be expended for denominational pur-

Mr. Martin raises here altogether false issue. The Manitoba Government are not asked to grant public money for denominational purposes, and by mis-representing the state of the case in this way he is operating on the very narrowest principles of narrow minded men, instead of the broad principle of equal justice to all. It was Mr. Martin who, by his attendance and speech at Mr. McCarthy's anti Catholic meeting in Winnipeg, adopted Mr. McCarthy's anti-Catholic policy, and induced the Manitoba Government to adopt it. This policy is founded on the narrow views of Mr. McCarthy, who by his affiliation with ultra-Orangeism cannot be suspected of advocating any but narrow Orange prin-

We have said that the Manitoba Gov ernment are not asked to expend public money for denominational purposes, They are asked only to leave parents at liberty to impart such a religious training to their children as they feel themselves bound in conscience to impart and not to impose penalties on them for doing so. The question of separate schools is one which involves parental rights to freedom of education. Catholic parents are of the firm conviction that education is not complete unless with secular knowledge, and they ask that they shall be left at perfect liberty to spply their own money, not public money, to the education of their own children after a manner which will be in unison with their conscientious convictions. If the rights of parents to educate their children religiously are to be ignored by the Manitoba Government, the parents will be forced to take the education of their children into their own hands. They will be obliged to establish and to maintain for themselves schools where. in their religious convictions will be respected. Such being the case, on no broad principle of justice can money be collected from them for the education of other people's children, and if the Government collects taxes from them for school purposes under such circumstances, the money so collected will no more be public money than are the unlawful gains of a bandit the property

of the bandit. The Catholic separate schools of Manitoba are justly entitled to a share of any money which the Government may collect for school purposes, and money so collected is public money, only so far as it be equitably distributed to all schools in due proportion to the work done. The proposed abolition of separate schools is, therefore, a piece of intolerable tyranny, which the Greenway Gov. ernment proposes to inflict on the Catholic minority. It is, however, much easier to propose than to put into operation such a tyranny. The constitution of the Dominion has been expressly framed with the object of preventing the majority in any Province from infringing on the rights of the minority, and we presume that the Dominion is strong enough to assert and maintain the authority

tion is but a fiction, which is intended to bind Quebec, while the Protestant Provinces are to be allowed at the will of every fanatic to violate its provisions, the sooner the whole Confederation is broken up the better.

We have confidence that the Domin ion Government will assert its authority in the protection of the Catholic minor. ity in Manitoba, and in this case any action of the Manitoba Legislature must come to paught. If the Manitoba Legis. lature is to be free to take away the rights granted to the Catholic minority. the protection efforded to the Catholics of Ontario, and to the Protestants of Quebec will necessarily have to be swent away also, and the very basis on which the Act of Confederation is founded will be destroved, but the Protestants of Lower Canada will be even greater losers than the Catholics of Ontario, for in their favor there are other guarantees besides those on the subject of education. If the Confederation Act is to be tampered with to sweep away the educational protection to minorities, there will be no reason for the preservation of guarantees which have been introduced for the ex. press purpose of preserving political influence to the English minority in Quebec, and they must necessarily go with the rest. The result of such measures would most probably be the total destruction of the Confederation compact. We do not deny that the Catholic minority in Ontario would greatly suffer in the contingencies we have indicated, but the Protestants of Quebec would suffer more than ourselves. We cannot believe that in view of such results the Dominion Government will allow any legislation in Manitoba, or any other Province, the consequences of which would be so disastrous to the whole Dominion. In fact, the chief organ of the no Popery fanatics declares that "it is apparent that the Government intends, as usual, to stand by the Church," and that "the official organs in this Province are already beginning to talk about the necessity for barmony and union." As we have already shown, it is not Catholics alone who are concerned in this matter. It is, therefore, not a question of "standing by the (Catholic) Church." It is a question of the preservation of the Confederation compact, and of the natural right of Protestant as well as Catholic parents to educate their children in accordance with their conscientious convictions.

We have been frequently told that all who favored the allowance of the Jesuit Estates Act should, on the principle of Provincial rights, maintain the right of Manitoba to abolish separate schools. This is merely a misrepresentation of the case. There is no parity whatsoever between the two cases. The Jesuit Estates Act, it is acknowledged, did not violate the Confederation compact, as the proposed Manitoba legislation does. Besides, the Jesuit Estates Act did not infringe upon distributive justice between Catholics and Protestants. Even apart from the right of the Jesuits or the Church to have their property restored to them, if we regard the settlement of the Jesuit estates question as merely an allotment for educational purposes from Provincial funds, the appropriation of \$60,000 for Protestant education was quite sufficient to prevent its being a full amount which, in proportion to population, the Protestants of the Province would be entitled to.

THE ANGLICAN SYNOD AT

The Anglican Provincial Synod of Canada was held in Montreal last week. the opening sermon being preached by Bishop Courteney, of Halifax. The sermon was a plea for unity among Christians, and advocated mutual teleration among all creeds, not excluding either Catholics or Nonconformists. Of Catholics, the bishop said : "Those who denied that the Ramish Church had sufficient grace of God to enable many of her ministers and members to live lives of holi. ness, are wilfully blind to the facts."

We full appreciate the kindly spirit in which Bishop Courtency spoke, though we must protest against his use of the term "Romish" as applied to the Catholic Church. It is a word which is the invention of bigotry, and it does not describe the character of the Church, any more than whitish, blackish, reddish, describe the qualities of whiteness, blackness or redness. The Catholic Church has never employed such a name as descriptive of herself, and even British and Canadian laws recognize the Church by the title "Roman Catholic." It is not becoming in the clergy or members of the Church of England, which owes its existence and constitution to English law, to refuse to the Catholic Church at least the name which English legislation freely concedes to her.

We feel it our duty also to state that the mode of bringing about the union of Christendom which Bishop Courtency seems to favor is an impossible one. He says : "This separation, the refusal of communion, will all pass away, and all

Church, to dispense with the character. istic of doctrinal unity which has been established by Christ as an essential condition of His remaining with His Church to the end of time. It is this quality of unity which constitutes the Church to be the "pillar and the ground The sacred deposit of faith which Christ left to His Church carnot be laid aside at man's pleasure, and there can be no Christian unity unless by the acceptance of the doctrines of the Catholic Church without any suppression for the sake of a false peace where there can be no peace. The road to Christian peace lies through acceptance of the truth without tergiversation, or mental reservation. Christ promised to remain with His Church to the end of time, but the Church with which He promises to dwell is the one which He built on the rock, Peter. It follows that there can be no Christian unity unless the authority of St. Peter's successor, the Pope, be submitted to both in doctrine and in discipline. It is, therefore, somewhat amusing to find the bishop proposing that, to bring about a universal Christian union, Catholics should begin by giving up their unity with the head of the universal Church, in order to join with the English Church in declaring themselves a separate religious body, independent of the universal Church. Yet it is in this way, through the disruption of unity with the universal Church, that Bishop Courteney proposes that the movement for Christian unity shall be inaugurated. Among the other business matters

which the synod took into consideration there was a memorial from the diocese of Ontario "calling attention to the menace to the Church involved in the attitude of the Roman Catholic hierarchy." This, of course, refers to the Jesuit Estates Act. We have already shown over and over again that the encroachments and menaces come altogether from the Ontario parsons who desired to interfere with the action of the Quebec Government in settling a long-vexed question to the satisfaction of all the parties concerned. We will only add here that such indications of hostility to Catholics are not likely to improve the prospects of general union which Bishop Courteney, in his kindness of heart, so earnestly desires.

CARDINAL MANNING.

A very loud no-Poperv howl heralded the arrival in London of Cardinal Wiseman, about forty years ago. His nomination to the Archiepiscopal See of West. minster occasioned a tidal wave of Protestant bigotry, so graphically described by Sir John A. Macdonald in his speech which closed the Parliamentary debate on the Jesuits' Estates Act. Society in England, and particularly in London, was stirred to its depths, and public opinion became so heated and so clamorous that, to cool it down and quiet the storm, the Ecclesiastical Titles Bill had to be passed in the House of Commons. This bill enacted fines and penalties against any Catholic Bishop assuming the title of the See to which His Lordship was appointed by the Holy See, and its provisions were extended so as to affect not only the bishops lately named for different Sees in England, but also the ancient Bishoprics held in Ireland. It was a Brutum fulmen, however, that is to say, It fell harmlessly on those intended to be fulminated by its decrees. The bishops of Ireland treated it with utter coatempt, The very week after its third reading in the House of Commons, and its approval by Her Majesty, John of Tuam, whom O'Connell styled the "Lion of the Fold of Judah," wrote a letter of condemnation and protest, and defied the power of England by signing himself"John. Archbishop of Tuam. by the Grace of God and appointment of the Holy See." The great Ecclesiastical Titles Bill was scarcely born when it died a natural death, and no more has since been heard of it, except what remains in history of its ephemeral existence and the stupidity of the men and times which framed it. One thing fevery certain, however, and it is, that the lawmakers, Lord John Russell and his colleagues, who devised it for the appearement of a London mob, could not by jub

need not be looked for speedily. The mind and temper are not, perhaps, ripe for it. There must be such a conception of the univeral Church as will dwarf all

previous ideas, etc." All this evidently looks for a corporate union of denominations holding various and opposite doctrines, yet bound together in one Christian fold which agrees to overlook the doctrinal differences which exist at present. It is almost needless to say that such a conception is quite alien from the character of the Church which Christ established on earth to teach all nations "all things whatsoever I bave commanded you.' The Church of Christ on earth must of necessity teach the same doctrines everywhere, and they must be the doctrines which Christ Himself revealed. It is not within the right of Pope or Council, still less of any National Church or of any organization calling itself a Church, to dispense with the characteristic of doctrinal unity which has been established by Christ as an essential condition of His remaining with His Church to the end of time. It is this quality of unity which constitutes the Church to be the "pillar and the ground

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Among the other business matters which the synod took into consideration there was a memorial from the diocese of Ontario "calling attention to the menace to the Church involved in the attitude of the Roman Catholic hierarchy." This, of course, refers to the Jesuit Estates Act. We have already shown over and over again that the encroachments and menaces come altogether from the Ontario parsons who desired to interfere with the action of the Quebec Government in settling a long-vexed question to the satisfaction of all the parties concerned. We will only add here that such indications of hostility to Catholics are not likely to improve the prospects of general union which Bishop Courteney, in his kindness of heart, so earnestly desires.

CARDINAL MANNING.

A very loud no-Poperv howl heralded the arrival in London of Cardinal Wiseman, about forty years ago. His nomination to the Archiepiscopal See of Westminster occasioned a tidal wave of Protestant bigotry, so graphically described by Sir John A. Macdonald in his speech which closed the Parliamentary debate on the Jesuits' Estates Act. Society in England. and particularly in London, was stirred to its depths, and public opinion became so heated and so clamorous that, to cool it down and quiet the storm, the Ecclesiastical Titles Bill had to be passed in the House of Commons. This bill enacted fines and penalties against any Catholic Bishop assuming the title of the See to which His Lordship was appointed by the Holy See, and its provisions were extended so as to affect not only the bishops lately named for different Sees in England, but also the ancient Bishoprics held in Ireland. It was a Brutum fulmen, however, that is to say, It fell harmlessly on those intended to be fulminated by its decrees. The bishops of Ireland treated it with utter contempt. The very week after its third reading in the House of Commons, and its approval by Her Majesty, John of Tuam, whom O'Connell styled the "Lion of the Fold of Judah." wrote a letter of condemnation and protest, and defied the power of England by signing himself"John. Archbishop of Tuam. by the Grace of Gad and appointment of the Holy See." The great Ecclesiastical Titles Bill was scarcely born when it died history of its ephemeral existence and the stupidity of the men and times which framed it. One thing is very certain, however, and it is, that the law-makers, Lord John Russell and his colleagues, who devised it for the appearament of a Lendon mob, could not by a natural death, and no more has since

any possibility have forecen that in so short a time things would have so changed that the same mob would be almost falling at the feet of Cardinal Wiseman's successor, and that the London authorities would be appealing to Cardinal Manning to save the city from the threatened horrors of communism. Such a consummation has been reached, however, within the last few weeks. The men employed at the docks struck for higher wages, shorter hours and compensation for overwork. The rich men who have charge of the shipping interests, and who own the dock yards, refused to accede to the demands of the strickers, at whose head was John Burns, and his lieutenant, Tillet. The thousands who refused to work paraded the streets of London in armed bands, uttering threats of demolition of property and of resistance to all authority. This state of things was continued for some weeks, to the terror of all peace. loving citizens, when Cardinal Manning appeared before the crowd and harangued the rioters. They listened to his words of paternal advice, and cheered him to the echo. Finally, the leaders, Burns and Tillet, accompanied His Excellency to the episcopal residence, and took counsel with His Grace as to the next move to be made, and as to the most efficacious means to be em- of ployed in order to secure better terms from the rich companies. These wealthy lordlings were in daily expectation that the crowds would become desperate through hunger, and commit acts of violence which would call for their forcible suppression and dispersion by the police and the military. The dock companies troubled themselves very slightly about the horrors that would ensue when civil war would burst forth, and citizens would be mowed down by grape shot, while the demon of discord would spread bavoc and consternation among the millions that swarm in England's teeming Babylon. Fortunately, an Angel of Mercy was found, a messenger of God, acknowledged as such by that infuriate populace, Cardinal Manning arose in Peter's bark as his Master of old, and said, "Peace, be still;" and they marvelled much that the winds and the waves obeyed his voice. One of the most interesting incidents of the crisis, we are told, is the extraordinary and universal confidence reposed in the venerable Cardinal, whose in duence with the masses seems unbounded. The result of the strike has been a great victory for the men at work on the docks. All their demands have been granted. A despatch from London, dated September 13th, says that a settlement of the strike has been arranged. The joint committee appointed to consider the proposal of the strikers have agreed that the wages demanded by the dock laborers shall be conceded, the advance to take effect on November 4th. The Cardinal Archbishop of Westminster is to day the most highly respected, as he is the most popular, public man, even Gladstone included, in the empire of Great Britain.

THE STATUE TO BRUNO.

POPE LEO'S ALLOCUTION ON THE RE-CENT UNVEILING-VIGOROUS PRO-

has issued a pastoral letter calling at-tention to the allocution of Pope Leo on the unveiling recently of a monument in Rome to the memory of Giordano Bruno. The letter will be read in the Bruno. The letter will be read in the Catcholic churches next Sunday. The Cardinal says: "A mingled feeling of righteous wrath and deep sympathy was bred in every Catholic heart when the news came that upon a public square in Rome, impious men dared to unveil the statue of an apostate monk. Dragging the mem.

Twenty five years is not a long stretch of the catholic church of the statue of an apostate monk. Dragging the mem. ory of a wild theorizer, a shameles writer and denier of the divinity of writer and denier of the divinity of Christ from the obscurity of a grave that had for three centuries closed upon its disgrace, these men, backed by mere brute force, have set upon a pedestal in the holy city the statue of the infamous Bruno. Such a proceeding is a palpable and flagrant outrage, not alone upon the Catholic, but upon the whole Christian, world. Its animus is clear in the tian, world. Its animus is clear in the un-Christian and defiant language employed in the unveiling of the statue of man whose whole life breathes cowardice pride and defiance of lawfully-constituted authority. Theirs is not the action of decent, honorable, but misguided men, calmly, and with due regard to the feel ings of others, promulgating a new belief or introducing a new cult. Their attempt is not so much to honor Brune as to insult and vilify the Vicar of Jesus Christ and devoted children throughout Christendom. Indeed, their aim is higher still. They defy and insult not only His vicar, but our divine Lord Himself. From every land they have chosen as the committee to further the movement the champions of atheism uld be destroyers of the very foundations of Christianity. It proper that the Christian world, a especially this portion where the term "Religious Freedom" is understood in a Obristian sense, should brand with heir indignant scorn actions such as this. We are not yet ready for processions in which the red and the black flags of revolutionists and Anarchists are defiantly flaun-

DIOCESE OF LONDON.

WORTHY PRIEST HONORED BY HIS FLOCK-SILVER JUBILEE OF REV. FATHER WILLIAM, O. S. F., OF ST. JOSEPH'S CHURCH, CHATHAM-AL DRESSES BY THE PARISHIONERS IMPRESSIVE CEREMONY—AN ELO-QUENT SERMON - GRAND MUSIC-FEELING REPLIES.

Special to the Catholic Record For twelve years the Rev. Father William, O. S. F., has been perish priest of St. Joseph's Church, Chatham, during which time a very warm attachment has been created between pastor and people; and if anything were necessary to show the love and esteem felt by the latter toward the former, it was abundantly sup-plied in the handsome and hearty manner n which the twenty fifth anniversary of his ordination was celebrated on Tuesday, the 10th inst.

for the event by the congregation, so that on Tuesday morning the imposing church and surroundings had been tastefully and his flock. What a privilege to be the appropriately decorated by the ladies of the congregation, and under the guidance of Father Paul, everything seeming to add to the religious fervor of the occasion

Promptly at 10:30 a. m. the clergy, pre-ceded by the school children, altar boys, acclytes and thurifers, under the direction of Father Paul, proceeded from the pres-bytery through a guard of honor formed bytery through a guard of honor formed by the members of Branch 8, C. M. B. A., Men's and Boys' Sodalities, marshalled by Major Reilly, Grand Marshal for Canada of the C. M. B. A., to the church, where they were greeted by the strains of "See the Corquering Hero Comes" (Judas Maccabes), from the organ by Prof. Dore; thence to the high alter, where solemn High Mass was begup, with Father William as celebrant; Very Rev. Father Lucas, O. S. F., of Chedmani, as deacon; Very Rev. Father Bonaventure, O. S. F., of Lafayette, Ind., as sub-deacon; and Rev. Father Isidore, O. S. F., of Detroit,

as master of ceremonies. Seated in the sanctuary, besides the pricets already mentioned, were : Very Rev. Father David, O. S. F.

Very Rev. Father Francis, O. S. F. Rev. Father Englebrert, O.S.F., Detroit. Rev. Father Englebrert, O.S. F., Detrott Rev. Father Paul, O.S. F., Chatham. Rev. Father Joseph, O.S. F., Chatham Very Rev. D. O Connor, D.D., Presi lent of Assumption College, Sandwich.

Very Rev. Dean Wagner, Windsor. Father Glrard, Belle River. Father Ryan, C. S. B., Amherstburg, Father Quigley, Raleigh, Father Wassareau, Tilbury, Father Lauglois, B. g. Point, Father, Raleigh, Father Bechard, McGregor. Father J. O'Connor, Maldstone. Father McGill, Cincinnati.

Rev. Bro. Alphones, Lafayette, Ind. Rev. Bro. Thomas, Cincinnati. The choir, accompanied by Speil's rchestra, of Detroit, and Miss Coonan as t, under the able direction of Mr. Marantette, rendered M. zart's J. W. Marant Twelfth Mass.

After the reading of the Gospel, the Rev. Father Francis, O. S. F., rector of St. Mary's Church, Detroit, ascended the

SERMON.

REV. FATHERS AND BELOVED FRIENDS -Why, it may be asked, this solemn church, these deccrations, this magnificent display and this demonstration of exceeding joy—a demonstration that will be memorable in the annals of the Church in Ontario? Why this vast concourse of clergy and laity; why this Silver Jubilee? It is to give honor to a priest of the Most High ; to show repect to an altar Christos—another Christ. This day with all these demonstrations is an outgrowth of Catholic belief in Apossuccession. This day gives you all the opportunity, and a me priest who has reached the twenty fifth anniversary of his elevation to the priesthood. No time, no expense, no

Twenty five years is not a long stretch of time, but in the career of a Catholic priest it is a notable span, and it gives you a welcome opportunity to proclaim your faith in your pastor, divinely appointed a priest for you. The very life of a child of the Church is most intimately connected with the priest. The natural ties, the ties of blood, are not to be compared with the divine relationship of a priest to his flock, his heaven bought relationship. Let us expatiate a little on this. It will give you some idea of the investment of the server are the server and the server are the server and the server are the server ar some idea of the importance of the priest-hood and of the relations in which he stands to you. The apostles were clothed with the power of Jesus Christ, and the priests, their successors, are clothed with their powers. This fact reveals the emin-

ent DIGNITY OF THE PRIESTLY CHARACTER.

It is not for any personal merit which
he is possessed of, but from the divine
functions of his office. To the carnal mind a priest looks like other men, but to the eye of faith they are exalted as the ambassadors of Christ. "We are ambassadors," said the apostle. It is a high privilege for a citizen of any country to represent it in a foreign land : how much higher to represent the Court of Heaven among the nations of the earth! "As the Father hath sent me, so send I you. Go ye, therefore, and teach all nations * and lo, I am with you all days unto the consummation of the world," are the words of our Saviour. The jurisdiction of an earthly ambassador is limited; that if the ambassador of Christ extends

OVER THE WHOLE WORLD. "Go into the whole world and preach the gospel to every creature." Our Saviour not only empowers the priest to preach, but commands the hearers to obey, and says that if that man or city who will not hear "Cast off the dust frem your feet as a testimony against them," "It shall be more tolerable for Sodom and Gomorrah than for that city." "He that heareth you heareth Me, he that despiseth you despiseth Me, and he that despiseth Me have despiseth Him that sent Me." The Lord not only requires that His ambassadors be us,

heard with reverence, but also requires that they be honored in their persons. No greater icsult can be offered to a nation than violence or injustice to its ambassador, and no greater insult can be offered sador, and no greater insult can be offered to Ged than insult to His ambassador. "Therefore, the Lord has said, touch not Mine anothted and do My prophets no harm." God avenged the insult offered to His socient servant and two and-forty boys were devoured for doing and saving wicked things to their reset here.

saying wicked things to their prophet, An ambassador accredited to foreign countries enjoys the friendship of his ruler and is made his confident, is en-trusted with his secrets and receives his instruction. So Jesus REVEALS THE SECRETS OF HEAVEN to His ambassadors. "I will not now call you servants * * * but I will claim you as friends, for whatsoever the Father hath committed to Me, I have committed to you." So the ambassador of the new law, the priest, the minister of God, is the friend of God. Coming in the name

of the Lord, with His secrets confided to him, be communicates those secrets to berald of God's law, the bearer of the olive branch to a world deluged by sin, to preach to a world deluged by sin, to preach the gospel that brings peace to men, the gospel that strengthens the weak, conscles the sorrowing, reconciles enemies and holds for all the hope of eternal salvation. Not only is the am passador sent to vindicate God's honor but to proclaim His glory. The minister of the new law is the dispenser of divine

grace and the
ALMONER OF DIVINE MERCY

the dispenser of the favors and mercies of God. As St Corysostom said, it was the Lord said to His ministers, His am bassadors, "Whatsoever you shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." To them he gives the power to forgive sins of the penitent and the power to consecrate His body and blood, and distribute to their flock Ho gives them the power of granting regeneration in baptism, in infant bapism, and assigns the solemn duty giving succor to the dying and them to enter another world. "Is any man sick, let them call in the priests o he Church, etc." As far as eternity is the Church, etc." higher are the PRIVILEGES AND POWERS GRANTED TO

THE PRIESTS above the powers of any earthly potentate. The earthly ruler has power over the body but he cannot penetrate the sanctuary of the soul. The priest of the now law has power over the soul, and can restore it to the liberty of a child of God. He unites all titles given to priests in the new law—ambassadors of Christ, dispensers of God's grace. To sum up entirely, he is a king in the hearts and affections of his people, a shepherd leading his flocks into the pasures, secured from the attacks of the wolves, a father who breaks the bread of life to the children whom he has begotten in Jesus Christ, a physician to heal the

loathsome distempers of sin, a judge to bestow pardon on self accused criminals Father Francis egain adverted to the cccasion of the celebration, and applied to Father William the titles enumerated, as the king, father, shepherd and physician of his parishioners, also the judge to give peace of mind, to take away from them

every trouble. Turning to Rev. Father William, he said he desired to say some words that came from the bottom of his heart. Thirty years ago they first became acquainted Later on they became brother Franciscans, and still later members of the priesthood. It was a pleasure to him to be asked to speak on this occasion, and his only regret was that he wished he had been able to do justice to his cubject. He warmly con-gratulated Father William because God had chosen him to do so much good and because he had responded to the call ; be cause he had the respect, esteem and appreciation of the good people of Chatha also because of the beautiful church. He hoped God's blessings to him would not cease, but that he would continue to work for the honor of God, and that He would alfil His promise that he that foresketh father, brethren or sisters, or wife, or lands shall receive a hundredfold and life

everlasting.

He closed by addressing a few words arguing the Catholicity and unity of the Church from the harmony that existed in all countries, and among the various nationalities, also that comprised the con-

gregation of St. Joseph's parish.

Rev. Father Joseph made a few wellchosen remarks, eulogizing Father William with whom he had been asso-

After Mass the representatives chose by the congregation approached the Communion rail, when Mr. Geo. Blonde, er, read the address from the German nembers of the congregation, signed by Messrs, Geo. Blonde, sr., M. Mindorff, D. Miller, Geo. Kuhn, S. Kaufman, Val. Zimmer, Jos. Zink, Theo. Wildgen, W. Berhorst, S. Gillier, and Joseph Reigling. The address in French, from the French Canadian parishioners, was then read by Mr. J. W. Marentette. It was signed by Messieurs. J. W. Marentette, Thos. Martin, sr., F. Robert, E. Lauren deau, W. A. Dumas, J. U. Thibodeau, J.

Finnisterre, F. Dumas, H. Goudreau, Alex. Martin and A. Deloge. These addresses were feelingly replied to by Father William in German and

French respectively.
Mr. C. J. O'Neill, L. L. B., then read the following address from the congrega-tion, when Mr. Thos. Brady handed Father William a purse containing \$660 in gold, the gift of the congregation. THE ADDRESS.

To the Reverend Father William, O. S. F. Parish Priest of St. Joseph's, Chatham, in the Diocese of London: REVEREND AND DEAR: SIR-We, the members of the congregation of the parish

of St. Joseph's, Chatham, in the diocese of London, desire to offer to you our most heartfelt congratulations on the 25th anniversary of your ordination. On the 10th day of September, in the year 1864, in the Metropolitian church of Unclinati, you were invested with the incomparable dignity of the priesthood. To-day, under other skies and another flag, you are here to receive the salutations of the friends of to receive the salutations of the friends of your youth and of those to whom you have given a great heart's devotion. It is twelve years since you came amongst us, and it is more than ten

years since you were appointed priest of this parish. These happy years are full of your labors for the welfare of your people, and for the glory of God The house that in the old time sheltered the entrep'd Jesuit and the gentle Basilthe entrep'd Jesuit and the gentle Basilian, has yielded to the present stately and commodious presbytery. A noble temple, fashioned on the models of Imperial Rome, glistening with the glories of the saints of God, rises in dignity and strength on the site of the humble church that our fathers in parrographys built that our fathers in narrower days built under the heroic inspiration of their first

pastor, Father Jeffre. But these monu-ments, though splendid, are perishable while the work you have accomplished in the order of grace will outlast the sun. The example of your blameless life, constant patience and abundant charity, has given us a perfect image of the Christian character. That image has disposed our minds to receive with greater docility your elequent exhortations to a life of virtue, and your luminous expositions of the dectrines of our Holy Church. Th father of your people, you feel for them a father's solicitude. Is anyone sick or afflicted among us? Father William will relieve, nay, brighten his sorrow. Does joy fill his heart? It will be enriched by ur pastor's sy mpathetic mile. We have re ceived from your good example, morality from your sweet sympathy, consolation from your elequent teaching, enlighten from your elequent teaching, enlighten-ment; and from your priestly bands the sacraments that nourish our souls. It is, therefore, good for us to be here. We come to the foot of the altar to present to you this small tribute of our esteem our gratitude, and our affection. Were it ten times as great it would be all too small. But we know, and you also know, that it is the expression of a sentiment that sold exact surphy.

timent that gold cannot purchase, and that time cannot destroy We pray that you may live with us to see this church completed in all the beauty and fullness of the original beauty and that after many, very many design, and that after many, very many years, you may join in those loud, loud hozannas that the faithful ever sing in that Heavenly House not built with hands.

Signed on behalf the congregation of St. Joseph's, this tenth day of Septem-

ber, 1889; Jasephre, this tenth day of September, 1889; Jas. O'Keefe, sr., Timothy O'Neill, John J. Doyle, A. MaDonell, Thos. Brady, Laurence Doyle, Michael Kennedy, J. G. Pennefather, Jas. Marshall, James Dillon, C. J. O'Neill, T. McQueen, James Laby, Laby, Desgling.

Lamb, John Dowling.

Father William, deeply moved, and for a time quite unable to control his feelings, said: He wished that he could feel that the kind words uttered of him by his flock that day were endorsed in neaven. The merit in the works men tioned was largely due to the people who were ever ready to make sacrifices in that noble edifice to the glory of God and to the noble Jesuits and Basilian who had preceded. A retrospect of his stay in Chatham recalled many joys and many serrows, in all of which might be seen the light of faith increasing in brilliancy and lustre among the people ike the diamond which, though crushed sparkles the more. They knew the feelings of his heart, and he need say no more than thank them sincerely the addresses containing words of comfort and encouragement, and their more than handsome gift. Also for the honor they had done his fellow priests by their presence in such large numbers to celebrate a day now doubly dear to him. He concluded by

invoking the blessing of God upon all.

The visiting clergy were then entertained at the presbytery by the Francis can Fathers.
Father William was also the recipient

Father William was also the recipient of a beautiful Missal, the gift of His Grace Archbishop Walsh, and an exquisitely gotten up address, with a purse from the ladies and pupils of the Ursuline Academy, as well as addresses and gifts from the sodslities.

Messrs. J. B. Waterman and F. H. Mourmen of Cincinnati was above.

Moorman, of Cincinnati, were the bearers of a beautiful silver tablet appropriately engraved, from Father William's friends in that city.

Detroit was represented by Messrs, Felix Meier, Philip Kramer, J. Freder-ichs, Nicholas Christa and Mrs. Christa, former parishioners of Father William, The Chatham town council passed a resolution congratulating Father Wil-

Chatham Planet. Chatham Planet.

The Reverend Father William was presented with a handsome work of art from the clever pen of Mr. Howard, a Toronto artist. It was an album handsomely bound in Turkish morocco with an emblezoned Roman cross on the outside. The first page was beautifully side. The first page was beautifully illuminated and bore the following inscrip-

"To the Reverend Father William, Parish Priest of St. Joseph's Church, Chatham, Diocese of London."

The colored page showing the old church built by the Rev. Father Jaffre, S. J., and the handsome structure that has been erected through the energy of Rev. Father William, reflects the greatest credit on the artist, and the illumination of the English, French and German addresses drew from those who had the pleasure of seeing it words of the highest praise. It is by the handsomest piece of work that has ever been brought into this section of the country.' Chatham Bauner.

"The album was indeed a work of art, and its execution did honor to Howard, the Toronto artist. It was bound in Turkish morocco with an emblazoned Roman cross on the outside of the front Roman cross on the dusines of the front cover. The first page (all of them fairly blazing with gold and chromatic triumphs of illumination) bore the in-scription, 'To the Reverend Father William, Parish Priest of St. Joseph's Charlett, Chatham, Diocese of London' Chatham, Diocese of London Church. On this page are colored pictures of the old church built by Father Jaffre, and of the new one as it will appear when finished. These are most beautifully wrought. Then follow the French and German addresses, the beautiful texting of which is relieved by illuminated capitals and pictures of the Hol. Child, the Blessed Virgin and Saint Joseph. The Biossed Virgin and Saint Joseph. The whole would find a worthy place among the gorgeous manuscripts of the middle ages, and exalts Howard as an artist who would search long to find a peer.

In the evening an overflowing audi:

ence gathered in St. Joseph's, to hear the sacred concert, of which the fol ing was the programme :

PART I. Overture—"Raymond,".... Prof. Spell's Orchestra, Chorus—"Gloria,"

Prof. Spell's Orchestra,
Choir.
Choir.
Choir.
Choir.
Choir.
Choir.
Choir.
Choir.
Mr. Moffat.
Quintette—"The Wayside Chapel,"...
Prof. Spell's Orchestra.
Solo—"Ave Marla,"...
Mrs. Gosnell.
"ART II
Quintette—"Sørensde de Mandolines,"...
Prof. Spell's Orchestra.
Solo—"Flee as a Bird,"...
Quintette—"Bright Star of Hope,"...
Quintette—"Bright Star of Hope,"...
Duett—"Venite, Filli...
Mrs. Gosnell and Mr. Marentette.
Tanhauser March—
Prof. Spell's Orchestra.
The rendition left nothing to be desired, Speil's orchestra sustaining their

desired, Speil's orchestra sustaining their long-acquired reputation, and the local talent being successfully conspicuous. Mr. Moffat, as baritone, Mr. Marentette, she as tenor, and Mr. Finucane, as basso, showed what carefully-trained voices of naturally good quality can do, while Miss Sterling is well known as an alto of no nean merit, and Mrs. Gosnell's soprano voice, heard not for the first time, would have provoked plaudits and encores, had the building not been a sacred one. The people of Castham are very much in-debted to the choir director, Mr. Maren-

debted to the color director, Mr. alarentette, for the superb musical service, it being one of the features of the day.

As a fitting termination, Rev. Father William, O. S. F., expressed his thanks to the performers and to all who had joined in the day's exercises, more especially to those visitors separated in faith from him.

THE MISSIONARY AND OTHER WORKS OF THE JESUITS.

Sir James Mackintosh : "While the Sir James Mackintosu: "While the nations of the Peninsula hastened to apread religion in the newly-explored regions of the east and the west, the Jesuits, the missionaries of that age, either repaired or atoned for the evils caused by their countrymen. In India they enflered marteydom with heriog they suffered martyrdom with heroic constancy. They penetrated through the barrier which Chinese policy opposed to the entrance of strangers—cul-tivating the most difficult of languages with such success as to compose hun-dreds of volumes in it; and, by the public utility of their scientific acquirements, obtained toleration, patronage, and personal honors, from that jealous and personal honors, from that jealous government. The natives of America, who generally felt the comparative superiority of the European race only in a more rapid or more general destruction a more rapid or more general destruction, and to whom even the Quakers dealt out little more than penurious justice, were, under the paternal rule of the Jesuita, reclaimed from savage manners and instructed in the arts and duties of civilized life. At the opposite point of society, they were fitted by their release from conventual life and their allowed intercourse with the world, for the perilous office of secretly guiding the conscience of priaces. They maintained the science of princes. They maintained the highest station as a religious body in the literature of Catholic countries. No other association ever set forth so many disciples who reached such eminence in departments so various and unlike. royal penitents of Versailles or the Escurial, others were teaching the use of the spade and the shuttle to the naked savages of Paraguay; a third body daily endangered their lives in an attempt to convert the Hindus to Christianity; a fourth carried on the controversy against the 'Reformers;' a portion were at lib-erty to cultivate polite literature; while the greater part continued to be em-ployed either in carrying on the education of Catholic Europe, or in the government of their society, and in asceraining the ability and disposition of the junior members, so that well qualified men might be selected for the extraordinary variety of offices in their immense common wealth. The most famous conthe ablest schoolmasters, the most cele brated professors, the best teachers of the humblest mechanical arts, the missionaries who could most bravely encounter martydom, or who with the most patient skill could infuse the rudiments of religion into the minds of ignorant tribes or prejudiced nations, were the growth of their fertile schools."—
"Review of the Causes of the Revolution

PROTESTANT TESTIMONY.

London Times. SIR-The Secretaries of the Evangelical Alliance, in your issue of the 5th inst, complain of a popular demonstration at the small town of Campo Criptana against

some Protestants of that place, From my experience of the Spanish character I cannot help thinking that this must have arisen from some singu-larly indiscreet action on the part of the Protestants.

Let the truth be spoken and the devil shamed. Any reasonable Englishman who has lived in the country and made the acquaintance of the kindly, pure peasantry of the pueblos, anyone who has peasantry of the pueblos, anyone who has witnessed the admirable decency of the smaller towns—the voice of the Serenos, with halbert and lantern, calling out in measured cadence through the night watches, Ave Maria purissima, being the only sound that breaks the stillness of only sound that breaks the stillness of the moonlight night—and has compared it, as he cannot fail to do, with the "open, gross, palpable" wickedness of streets nearer home, but never seen in Spain, will not, I think, if he is honest, be in-clined to be over bold in the assertion of his Protestantism. Nay, such is the respect that one feels for what the Roman Catholic Church in Spain has accomplished in this one direction that an Anglican churchman must have an an Anglican churchman must have an overwhelming reason to give for the faith that is in him to be able to with-

stand the fascination of it.

Just a word for the Evengelical Alliance—not a word of advice, I am far too ance—not a word of advice, I am far too humble an individual to presume upon that—but a word based upon individual conviction: "In quietness and confidence shall be your strength"—not in "Protestantism"—in Spain. I am, Sir, yours truly, G. W. WHITE,

Late English [Church of England]

Chaplain, Xeres de la Frontera.

Only a seed—but it chanced to fall In a little cleft of a city wall, And taking root, grew bravely up, Till a tiny blossom crowned its tep.

Only.

Only a flower-but it chanced that day
That a burdened heart passed by that way;
And the message that through the flower
was sent
Brought the weary soul a sweet content.

For it spake of the lilies so wondrously clad: And the heart that was tired grew strangly

The World.

playground—off with clouded skies, That o'er the rosebuds weep, Where little troubles take the weight Of sorrows far more deep; Where loved toys break in tiny hands— And symbols of the time, When hope shall cheat, and joys depart In life's swift-passing prime.

battlefield where forces meet, And unseen hosts contend, And unseen hosts contend, with truces all so short, they seem, With the wild strife to blend; Bitrie that leaves none of us unscathed. Where'er the mastery be; But whe, till the Great Day, can tell With whom is the victory?

A graveyard, where on every side
Pale monuments arise,
To tell how brief this human life,
How vain is all we prize;
A graveyard filled by memory,
Where phantoms lightly tread,
But each one points with finger raised
To blue skies overhead.

THE BIRTHPLACE OF OUR SAVIOUR AS IT IS TO-DAY.

BY THE SPECIAL CORRESPONDENT OF THE NEW YORK FREEMAN'S JOURNAL WITH THE FIRST AMERICAN PILGRIMAGE TO

Bethlehem.

Bethlehem is said to be the most progressive town in Palestine, and it is certainly, so far as I could judge, decidedly the moet modern. The people dress better, the shops have a liveiter air—among the latter, I regret to say, are the dram shops, which seem to fiburish as I have not noticed them to do elsewhere. The people of the East, I might say, are, as a whole, very temperate.

The town is about two hours ride from Jerusalem on the slope of a long ridge. A deep precipitous vailey, Wady Tamirah, lies on the South leading to the Dead Sea, and beyond are the hills of Moab, and below them can be seen that stretch of water over which the children of Israel miraculously passed in the flight from Paroah. Rising up most grandly between the Greek Convent and the Dead Sea is the celebrated Hill of the Franks, sonamed from the legend in connection with it that comes down from the Crusaders. Bethlehem, as as the majority of the Freener's layered readers are no doubt ware. Bethlehem, as as the majority of the Free-man's Journal readers are no doubt aware, was one of the first places wrested from was one of the first places wrested from
the Turks during the Crusades. Its history is lost in the annals of the ages, for
we trace it back 2 000 years before Christ.
Its name indicates that it has always been
considered a place of plenty—meaning
"fruitful," or more correctly speaking,
"the bread town." The Arabs to-day call
it the "place of flesh." Its inhabitants
number about 10 000, and 6,000 of them
are Christians. To the credit of the
Catholics (mostly Arabs) be it said, that
the new chapel of St. Jerome, which
covers the old one, is a handsome structure, and was built wholly by them. The
women of Bethlehem who stand in line at
the town pump, just as our Blessed Mother did in her day, are the haudsomest in Palestine, and many of them are de-scendants of the Crusaders.

THE SACRED SHRINE.

The birthplace of Our Saviour is but a short distance from the town, and is covered by a huge monastery inhabited by monks of the Catholic, Greek and by monks of the Cathone, Greeks possessing Armenian churches, the Greeks possessing the greater part of it. In reaching the grotto, we follow Father Paul who has grotto, we follow Father Paul who has acted as our guide on so many previous occasions. We are met at the door by occasions. We are met at the door by the Franciscans and a number of altar boys, and kindly greeted by the directorgeneral. Then, forming ourselves into a procession, we enter the Church of St. Mary, the priests chanting the Litany of Jesus, and the pilgrims answering. Here again is brought home to us how much the Christian world is indebted to St. Helens, for it was by har direction that the Christian world in Indexion that the church was erected over the stable in which Christ was born. The grand simplicity of the church is the first simplicity of the church is the first thing that strikes you as you look around, and, as an example of the early style of Christian building, it impresses as you gaze and you wonder at its completeness. Many are the legends in connection with it, but nothing is more in connection with it. century, when the Mcslems played havor with the town and gave it and its inhabit ants up to destruction, the church miracul-ously escaped the general ruin and stood unimpaired in the midst of devastation. The crypt is situated under the great choir, and as we approach it each of us is given a the cave or grotto at each side of the choir. The pilgrim descending by a short flight of stairs finds himself in the Chapel of the Nativity that most hallowed of spots. We all fall upon our knees and ask the Divine Mercy for our families our friends, and the souls of lighted taper. There is an entrance into our families, our friends, and the souls of the Faithful Departed. Rising, we each kiss the holy place and reverently touch it with our medals and rosaries. The shrine is only about thirty-nine feet long, twelve feet wide and ten feet high. The floor is of marble and the walls are of masonry, lined with marble and covered by a fire-proof tapestry of beautiful design. There are three altars in this small place, that of the Chapel of the Nativity, of the Manger, and of the Adoration of the Magi. At one end, in a semi circular recess, a glory represents the Star which guided the Magi. Around it

"Hie de Virgine Maria Jesus Christus natus est."

"Here is born of the Virgin Mary, Jesus Christ." The Manger now in the grotto is said to be a substitute, the original having been removed to Rome by Pope Sixtus V, and placed in that marvel of beauty—the Church of Santa Maria Maggiore. —the Church of Santa Maria Maggiore. Over the spot where the Magi knelt is a picture depicting the scene. The chapels of the Manger and of the Adoration of the Magi are in the hands of the Franciscans—that of the Nativity, I regret to say, is held by the Greeks. Many a struggle have the good priests of St. Francis to hold their ground, but they have done so all and did. It was our great privilege to

Paul at Rome. The nave is divided into sisles by forty pillars of yellow marble, of the Corinthian order. Above those pillars extends a series of scriptural subjects in Mossic, of an elaborate kind, but now much dilapidated. A temporary screen divides the nave from the chancel and temporary. An antique and accommendations of the chancel and temporary. divides the nave from the chancel and transepts. An antique and gorgeous screen separates the people from the altar. The Latin and Armenian chapels are in the two transepts. A door under the platform on which the people stand opens upon a flight of steps leading to the Grotto of the Nativity. The principal entrance of this noble pile was once wide and lofty, but the doorway has been repeatedly filled up with brickwork, until it has become so low, that, to enter, the head niled up with brickwork, until it has become so low, that, to enter, the head must be stooped nearly to the knee; a sufficient evidence of the alarms under which the worship has from time to time been carried on, and of the general perils and vexations which beset the Christians in former periods of the power of Islamiam.

iem.

"The original msguificence of this building may be estimated from the cost-lines of its columns, each shaft being a single piece two fest and a half in diameter, and the columns eighteen feet in height, including the capital. The distance of the intercolumniations is seven tance of the intercolumnations is seven feet; that of the rows, thirty. But the roof which they were to support was either partially destroyed, or never com-pleted, for the only roof now is a wooden one. The Turkish domination has hither. one. The Turkish domination has hitherto been exercised over these institutions
with the usual corruption and severity of
Islamism; the old privileges of the convent were regularly sold to the highest
bidder, and the Greeks, being the most
opulent, have made themselves masters of
the largest share.

the largest share.
"The whole site of the Greek Convent is "The whole site of the Greek Convent is regarded with peculiar reverence by the pilgrims, and relies are exhibited, which meet with a constant sale. As this village was the probable seens of the "Massacre of the Innocents" by Herod, some of the relies are referred to that event. A withered hand is shown as belonging to one the Infants; and an altar stands over a rit into which traditions was that their a pit, into which, tradition says, that their bodies were thrown. A rude picture

of the Innocents, where Herod caused the infants, who had been brought there for safety by their mothers, to be slain. Under the altar is an iron gate which leads to the grotto or cave. Northward we come upon the aitsr dedicated to St. a monatery at Bethlehem, over which he presided until his death in 422. Still another altar is dedicated to St. Paula and her daughter, Eustachts, two Roman ladies of great learning and wealth, who gave up all for the service of God. They, oo, established a convent in commemor ation of the Nativity.

ation of the Nativity.

ST. JEROMES'S CHAPEL
is close beside that of his three disciples.
Here it was that that great Doctor of the
Caurch, "specially raised of G.d," spent his
days and nights in fasting and prayer, and
translated the Holy Scriptures. Here also
is his tomb, in accordance, with his desire.

Leaving the oratories and caves below, we ascend to the Church of St. Catherice, which belongs to the Franciscans, and through this we go to their monastery for through this we go to their monastery for supper and rest. By 9 o'clock we are in our rooms, and the door of the building which contains the crypt, church and monastery, and encloses the whole sacred pile and spot is locked by Turkish soldiers, who watch the place day and night. There are no other lights but the forty lamps at the altar of the Nativity and other shrines.

At 2 o'clock in the morning the pricate nd other shrines.

At 2 o'clock in the morning the priests

of our party commerced officiating at Mass, so that by 7 o'clock all had celebrated. Then our dear Bishop Rademacher celebrated, and gave us the oppor-tunity of receiving the Blessed Sacrament from his hands at the very cradle of

Caristianity.

After breakfast we visited the school where the Frauciscans are teaching the natives, and here Mr. John B. Manning, Jr., of New York and Rev. Aug. G. Spier-Jr., of New York and New. Aug. G. Spierings, of New Jersey, took photos of several of the classes. One of them is superintended by a full-blooded African who has the affections of his pupils about as well as I have ever known a teacher to have them.

After a visit to the Grotto of the Milk

(now in charge of the Sisters of St. Joseph), a cave in a rock behind the monastery where Our Blessed Mother remained during the slaughter of the Innocents in the town, and to the cave of the Shepherds and the shops of mother of-pearl workers, we made purchases and had them blessed, and ended our trip with a good look at Bethlehem itself. EVELREN.

Hark, the sound of many voices
Jupilant in gladest song,
And full many a heart rejoices
As the enorus floats along:
"Hall the Favorite Prescription."
How the happy voices blend.
"Wonderful beyond description—
Woman's best and truest friend."

woman's best and truest friend."

Well may it be called woman's best and truest friend. Well may it be called woman's best friend, since it does for her what no other remedy has been able to Jo. It cures all those delicate derangements and weakness.

It find in a circular handed me by one of the Fathers:

CHANCEL OF THE CHURCH OF ST. HELENA.

"This once magnificent building was formed on the model of the Roman Basilica, and resembles the Church of St.

SITUATION AS SHE FOUND IT IN ENGLAND.

London, July 15th.

What is the outlook for Home Rule? Shall it come to Ireland first and sione and through the reinstated Libersis? Is it to be the boon granted by the Tories to each of the kingdoms as the price of their retention of power? Is Gladstone to pass away without returning to his old place at the head of the greatest of Empires?

A study of the present status of parties may perhaps cast some light upon the foremost political and moral question of the age. It is a question which no longer affects or relates to Ireland alone. It is the question which every thinking man, Liberal or Tory, Redical or reactionary, is asking himself in the British Islands. The men who do not think—a large portion of the aristocracy—take it for granted that no sensible disturbance of things will occur for them until Gabriel sounds the note of the universal disturbance. They grow up as their fathers grew up. They begin life with a consciousness of superfority which is gradually actualized in a small attention to governess and tutors; in a seasury and spasmodic attendance at ity which is gradually actualized in a small attention to governess and tutors; in a scanty and spasmodic attendance at Rugby or some other preparatory school; in a later lounging into one of the colleges at Cambridge or Oxford, assisted at every step by a poorly paid pedant; generally without a degree, they return to London, its dissipations and its brutalities. In season they dance, in serson they dine, in season they fish and hunt. They marry somebody, generally at parental discretion; and in time they are dezing on the bench of the House of Lords, or disedifying even their social equals by falling to appear in that august chamber, or appear appear in that august chamber, or appearing only when a Tory Minister's fate requires their votes. This is the England that never thinks. It is the England that is as unchangeable as the poverty and the

The England that

THINKS IN THREE CLASSES. THINKS IN THREE CLASSES.

There is the honest, God fearing, selfthe children, and the terror and despair of
their parents. Other memorials point
out the traditional scenes of the history of
the Nativity. Joseph has an altar in one
of the excavations, and a second altar designates the spot where he sat, meditating,
during the birth of Our Lord.

CTHER SACRED GROTTOES.

After the Chapel of the Nativity,
Father Paul led us through other grottoes with which the place abounds. By a
subterraneous passage we came to
tholy well, where, it is said, water burst
forth for the use of the Holy Family.
Father on in the same passage we came
to the altar of St. Joseph, on the spot
twhere he had slept, and been commanded
by the sugel to fise into Egypt. Descending five steps more we are in the Chapel
of the Innocents, where Herod caused the
infants, who had been brought there for
safety by their mothers, to be alsin.
Under the altar is an iron gate which
leads to the grotto or cave. Northward

There is the honest, God fearing, selfrespecting Conservative, adhering to the
dogma of hell for others, a heaven for his
ilk; the Crown, an Established Church, a
House of Lords, Britannia ruling the
work; all the rest of the world, especially
the Republic of France and the Republic
of the United States, beneath his contempt. He is reluctantly compelled to
admit that, in order to preserve the monarchy from affront and the aristocracy
from dauger, the Church from spoliation,
and the Conservative party from derail
ment, some concessions must be made to
the disorderly and undeserving but
troublesome elements. Of course he prefers that these concessions shall emanate
from himself and those he thinks with.
Better small gifts than large compulsions.
Better change by your enemies severely. He
sees the danger to the country is the firsty
Old Mao. If he be let back to power,
England is in peril. He is a Jesuit. He
is secretivy intriguing with the Pope of
Rome. He means far more than he says.
He reads prayers in Hawarden chapel; There is the honest, God fearing, self-Rome. He means far more than he says He reads prayers in Hawarden chapel but his heart is with the suners and slave Eusebius, of Cremona, a disciple of St. that ought to be kept down in this world Jerome, who sold all his property to build as a fit preparation for eternal burning in as a fit preparation for eternal burning in the next. Under no circumstances must he be showed to get back to the head of the Government. Therefore, give grudg-ingly, give slowly, but give enough to keep Gadatone out. Nay; if necessary, give everything he asks; but bury him

vithout letting him back to office. THERE IS THE LIBERAL,

who believes that a constitutional monarchy is the safest and the smoothest form archy is the satest and the smoothest form of political organization yet invented by man. The Crown glorious in its history, surrendering, spech after epoch, vast pre-rogatives constitutionally acquired and noderately administered, he deems a wise moderately administered, ne deems a wise check upon the selfishness of the House of Lords on the one hand, upon the eager-ness and impetuosity of an elective legis-lature on the other. The House of Lords, the most heavy such a many dull heads but a large number of splendid names, the eminence to which genius, valor, magnificent service to the State in the council is raised by the sovereign's will amid the people's applause, ought to be maintained as a balance wheel in the strenuous machine of imperial Government. The House of Commons, the most renowned legislature of ancient or modern times; the national rostrum whereon, with times; the national rostrum whereon, with becoming restraint, the oratory of a mighty people is always to be heard; the free corrector of abuses and the un-hampered author of judiclous innovation, is it not to be cherished with worthlpful devotion? What country presents a more efficient organ of national opinion? But there's the People. The Liberal has been learning for fifty years to think of the People, to capitalize the word, to contemplate the part they should have in trans acting their own business, for after all Government is not sentiment, but simply butiness. But sentiment is worth preserving, at least for its historical interest. Therefore, preserving sentiment, but admitting that Government is really only business, the Liberal is ready to sustain the Grand Old Man in derobing sentiment somewhat, making her antique in drapery, and to his eye nobler, therefore, in in-creasing simplicity; while the people, each great natural division of the kingdom, isolated from the rest and consolidated within its set bounds, shall transact its own business, without impairing in any essential the Crown, the House of Lords, the paramount privileges of the House of Commons, the dignity of aristocracy.

THE THIRD THINKING GROUP espects history only for the light it throws respects history only for the light it throws upon the future. They recall the throne to remind a nation of its despots, its confiscators, its prefligates, its imbeciles, its spendthrifts, its misers, its lunatics, its vices, its meannesses. They point to the legislative record of the House of Lords, that barrier in the way of every righteous change, that perpetual protest against liberty, that conspicious bomb of intellec-tual inferiority, of religious vulgarity, of social pretension; whose majority never drew a benignant breath, and whose daily existence is a satire upon freedom in law, a scandal to the manners and morals of the time, and a stone upon the highway of progress. They sneer at the empty churches and full purposes of the Establishment. They raise their eyes in protest tion. It is progress. No nation that

THE PROSPECTS OF HOME
RULE.

MRS. SULLIVAN SUMMARIZES THE
SITUATION AS SHE FOUND IT IN
ENGLAND.
London, July 15-b.
What is the outlook for Home Rule?
Shall it come to Ireland first and aione and through the reinstated Liberals? Is it to be the boon granted by the Tories to from whose labor taxes are extorted wrath at sight of the rags and noprissensa; from whose labor taxes are extorted through a series of costly middlemen. To the Radical every change is a betterment. But why should the changes be for Ireland alone? Is there no oppression in Wales? Are there no evictions in Scotland? Shell the wealth of England arises. land? Shall the wealth of England enjoy all the benefits and the labor of England

pay all the assessments that perpetuate her greatness? Out of the thinking of these three great parties must come the solution of the whole political problem in Great Britain. They are curtously equipped with leaders

The true Tory wants no leader. In the words of an American critic he is a man of medicare but balanced mind, with moderate powers orderly related. He moderate powers orderly related. He wants prace. Clatter, no matter for what end, disturbs him. He wishes only to draw his rents and his pipe, to have some appearance of religion at funorals, wed dings, and christenings in the family, and is willing to pay for that as he would for sherry or roast beef. He despises eloquence; he sneers at reform; he prefers to have his mind to himself, and if the men at the head of the party must let talk run riot about politics, well, let them indicate in the easiest and briefest way what man to send to Parliament, and let indicate in the easiest and orierest way what man to send to Parliament, and let the muss be settled there. For such a thinker, Lord Salisbury is an admirable leader. He is reticent, selfish, ponderous, resolute, devoid of sympathies, acquisitive, secretive, pompous, deferential. When he chooses rare occasions for public speech he is brutsl, defiant, contemptuous. When he finds that the mob must have When he finds that the mob must have something to quiet them for a time he makes up a programme, and the body of his following sullenly carries it out. Balfour has never been accepted as a Confournative leader. He reached official gossiping, frivolous creatures who would be corn them."

his following satisfies it out. Bal-four has never been recepted as a Con-servative leader. He reached official station illegitimately by nagging the older men who had grown to ostensible leader-ship through the selective stupidity of their colleagues. He is not trusted. The true Tory leader is a mastiff, sturdy, silent, releaties. Balfour is only a snapping true Tory leader is a mastiff, sturdy, silent, relentless. Balfour is only a snapping and yelping terrier, who mietskes dust for popularity, denunciation for applause, cruelty for executive talent, and insolent mendacity for political annals. He is too impulsive to become a true Tory leader. He is too ready and voluble with his tongue, too self-asserting among older men, too determined on keeping himself to the forefront to be a safe counsel of to the forefront, to be a safe counsel of the party whose chief business is simply to be barricades and blockheads.

The Tory party keeps perfectly still; and when it must move, it moves in a mass, and does not tolerate any member too far ahead of the first column. Therefore it has no leaders whom it is willing

to recegalze pre eminently in that role.

The Liberals have only one leader. He has numerous lieutenants. There is not one among them that can walk at his pace, chop with his axe, speak with his tongue, or parry with his foil. Morley is an excellent man, but too literary in mental process for a great party champion. Sir William Harcourt had a had tongue rather than a bright one; and has been withal such a mixture of qualities, brave and timid, bold and skulking, brilliant and splenetic, keen and blunt; extravagant in all things, almost to the verge of being Falsteffian, so that no party except in buckram will ever deliberately choose him

for leadership. After Gladstone comes-THE RADICALS ARE OPPOSED TO LEADERS on principle. Each man among them is his own leader, and he alone is his own follower. For at this hour it is impossible to make the Radical party "dress." The squad despises discipline. It refuses to conform to itself. It is all animation; it is like the everlasting toss and tumble capable of overturning an empire should its rage become great enough, capable of lulling peace to sleep with its regular deep pulse. But it will not admit that any man has yet spoken the complete word in its behalf. A considerable por-tion of it looks upon Labouchere as its most brilliant exponent, if not its most effective, as he certainly is its most daring and consistent advocate. He has been a Radical from conviction always; he smiles generally at the number of Liberals who have gradually become Radicals from who have gradually become fracticals from expediency or the pressure of forces they do not pretend to understand. It has been the unique right of Labouchers to hold the mirror of ridicule so often to the Commons that every time he shows it its own face now, when he is not invariably disposed to deride, he must by force of habit laugh. He has done incalculable good for England by making it laugh at its own follies. But it does not forgive dim for it is not in human nature that it soall; and while intellectually, he has no match in the Radical party, and compels it to follow, neither to him nor to say other, is it yet prepared to vouchasfe the rod of command. The small regiment of able, earnest, sincere men who are doing the writing and the talking for Radica England are reinforced by the sombre and powerful personality of Michael Davitt, whose clean-cut thought, unselfish ideal-ism, epic and pathetic career, and here c elevation of spirit render him the most Impressive and persuasive figure in Radical

Mr. Chamberlain smirks in the corri dors of the Tory party, neither leading nor following; playing a political Jeems Yellowplush. Lord Randolph Churchill continues to torment him and to plague both Liberals and Tories, while he ogles the Radicals and flirts with labor and democracy. Mr. Parnell stands dignified and pale, clear and determined, in the shadow of the Grand Old Man, all pur-poses blended into one, all taciles sub-r-dinated to that mighty leader's word of campagn, wating for opportunity. The gossip about his decline of health need not be taken too gravely. He has grit enough to keep him alive and dangerous until a Parliament shall be assembled in

thinks sleeps forever or moves backward when it moves. Movement is indispens-able to life. Progress is home rule. I venture to believe that it will be home venture to believe that it will be home rule for England, Scotland and Wales as will as for Ireland; and that the Tories will bring in the bills rather than surrender office. The Radicals will be the

MARGARET F. SULLIVAN.

SELF-SUPPORTING GIRLS.

THE DAUGHTERS OF EVERY HOME OUGHT 10 BE TRAINED TO WORK. A correspondent says: "I was standing on a prominent thoroughfare a few after noons ago. Close by me stood two well-dressed woman. I did not pay any atten tion to them until I heard one remark to the other: 'She isn't anybody; the works

the other: 'She isn't anybody; the works for a living.'
"The subject of her remark was a young girl, neatly but platnly dressed, who passed by where we were standing. I was simply satonished at the remark, uttered too in such a scornful tone.

"'She isn't anybody; she works for a living.' Now we say all honor to the girl that makes her own living. It shows she can depend on herself and when she has need for a dollar or two she doesn't have to 'ask father' for it, and we say, has need for a dollar or two she doesn't have to 'ask father' for it, and we say, shame upon the man or woman who would sight a young girl simply because she may have to work for a living. What could wealthy women do for a living if they were poor? Would they steal or would they sit down and starve.

These are the only courses we can think Those are the only courses we can think of. No. We say again as we said before all hoper to the girl who can earn her

own living.
"And if some stylish wives were not so afraid of soiling their white bands, but would go into the kitchen and do their own work instead of sitting in the parlor drumming on the piano or lying on the sofa reading a trashy novel, there would be more happy homes and we would hear of less failures in business. All honor fain scorn them."

There are thousands upon thousands of

Catholic girls throughout this broad land who have to work for a living. Look around you and see how many there are who work week in and week out to provide for aged parents. Are such girls as these to be scorned?

Lat the one who thinks it a disgrace to work out herself in their places, for, some time, she may be poor—for we all know that, "Riches have wings." Then what good would her pride be, and then, perhaps, she might be glad to work for all sing.

a living.
To the working guls we say, never be ashamed to own it for you know, "Toil-ing hands are builders."

Work develops the mind, perfects the form, gives comelines and grace to the figure, brightness to the eye, sweetness to the face. A healthy, hearty, handsome, happy partner for life can be always obtained from among our self supporting girls who work for a living. God bless them.

Besides, every human being ought to Desides, every human being ought to do something to be useful so as to com-ply with the universal law of industry: "In the sweat of thy brow shalt thou eat thy bread."—Catholic Columbian.

HE WAS ARMED WITH CREDEN. TIALS.

A colored man was going up Brush streat the other evening with a water-melon in a wicker baby cart, when he encountered a patrolman and at once came to a standstill.

"Well?" queried the officer.

"Wall?" queried the negro.

"I see you have a meion there. It being so early in the evening I shall not—"

"Oh, I'se all fixed for dat, sab. Jist look at dat."

look at dat.' He pulled a paper from his pocket

which read:

"The bearer of this is O. K. He paid
me forty cents for the accompanying
melon.

J. BLANK, Grocer."

"H'm!" said the officer, as he returned the paper.
"H'm!" echoed the colored man, as he

picked up his feet and moved away. Detroit Press.

A REBUKE TO MAHAFFY.

The managers of the Chautauqua educational enterprise will increase the respect in which their school is held if they will abandon the practice of bringing ignorant Americans on topics of American history.

N. Y. World. and bigoted Englishmen here to lecture

If your children are troubled with worms give them Mother Graves' Worm Exterminator; safe, sure and effectual. Try it, and mark the improvement in your child.

Bronchitis Cured

After spending ten Winters South, wa cured by Scott's Emulsion.

146 Centre St., New York, June 25th, 1888.

The Winter after the great fire in Chicago I contracted Bronchia affections and since then have veen obliged to spend nearly every Vinter south. Last November was dvised to try Scott's Emulsion of Cod Liver Oil with Hypophosphites and to my surprise was relieved at ince, and by continuing its use hree menths was entirely cured, cained flesh and strength and was the to stand even the Blizzard and ittend to business every day.

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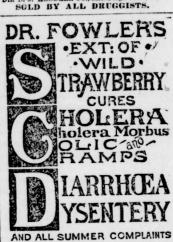


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cure in every respect. I cordially
recommend it to all horsemen.
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Lynch and Bishop Walsh.
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We also make the best Native Clares the market. Send for prices and circular.

London, Sept. 18th, 1887.

The Messrs. Ernest Girardot & Co., of Sandwich, being good practical Cainciles, we are satisfied their word may be relied on, and that the wine they sell for use in the Holy sacrifice of the Mass is pure and unsultirated. We, therefore, by these preents meommend it for altar gas to the clerk of our diocess. of our diocess.

† JOHN WALSE, Bp. of Londen.

glad At the thought of a tender care over all, That noted even a sparrow's fall. Only a thought—but the work it has wrought Could never by tongue or pen be taught: For it ran through a life, like a thread of And the life bore fruit-a hundred-fold. Only a word-but 'twas spoken in love, With a whispered prayer to the Lord above: And the angels in heaven rejoiced once For a new-born soul "entered in by the door."

FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS.

Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City. THIRTEENTH SUNDAY AFFER PENTECET— FEAST OF THE NATIVITY OF THE BLESSED VIRGIN.

To-day, my brethren, is Our Lady's birthday. She who is the type of all unfading beauty was this day born into our ugly world nearly two thousand years ago. May God be praised for her; and maygevery soul alive feel some deeper stirrings of heavenly joy this day which made glad the bright company of the angels and told of the approach of man's salvation. Her birth meant the birth of salvation. Her birth meant the birth of Him who is the first born of all the re-generate and in whom all the elect are berself teing the noble queen of men that she is by reason of her Son's forseen

It seems to me that we should say a prayer for the Jewish people on this day. uni inheritance in I-rael and take root in my elect" are words applied to Our Lady by the Church in her offices. Mere worldly honor, my brethren, whether of wealth or family, is by spiritual writers classed smorg the vanities of this life. But the en children of Israel were a chosen people and the House of David a royal family, and both in a sense far above what man can give. If I am the son of a nich man can give. If I am the son of a nich man I may still die a pauper, and if the son of a great man I may still be a mean enough little wretch or even an idiot. But to be of the blood kindred of Jesus Christ is a very different sort of aristocracy and is the unique honor of the Jewish people—an honor not quite forfeited, let us hope, even by their apostacy and their many additional crimes. Our Lady was, and is, a Jewess: "I took root in an honor able people—I was established in Slon." It seems to me that our very first thought we on a day of hers like this should be a of o prayer that she may hasten the time when her kindred according to the flesh may rend the veil which covers their faces and their hearts and come to her Son and to her, and to the true religion, the Holy Catholic Church. "The loss of them," says St. Paul, "is the reconciliation of the world ; what shall the receiving of them be but life from the dead ?" Surely for no cause would Mary of Nazareth plead with her Son more g'adly than for that great, strenge and everlssing race to which she belongs berself.

Another peculiarly fitting prayer this day and during its octave is for the female sex. The Mother of Jesus is the glory of entire race, but she is the woman of history and of revelation. From her and on account of her comes all the dignity of Lore the sex. "I am the Mother of fair love, bell and of fear, and of knowledge, and of hely hope" are the words the Church speaks for her in her cflice, using these words of the Whe Man. And indeed love and fear and knowledge and hope, together with all the other beneficient force of nature and grace, are in the custody of aste weman. Who taught you about Christ T and Paradise? Your mother. The mother of the family is the original and up Who so eadly off as a motherless child? What form of error so miserable se that which has so totally failed to convince men that the true religion can exist without a Great Mother? What city of refuge so sweet to the punting fugitive refuge so sweet to the panting jugitive from divine justice as the bosom of that Great Mother? She watches over the female sex. She gives them their pattern in every relation of life, virgin, wife and mother. She consecrets their j.y, hallows their grief, dignifies their modest retirement, esserts and secures their rights in the home and in the State. Now, let us pray her most fervently that she may stand by the sex these days more than ever before. For it is just now that many women are tools of Satan to corrupt the minds of the young with foul reading, to lune them to hell by obscene plays, to make them flippant and frivolous by pagan amusements and by vanities in dress, to drive families to ruin by their waste and extravacence, and to scatter waste and extravagance, and to scatter and disgrace them by divorce and worse. And some women are drunkards.

Let us appeal to the Virgin Mary, the

Mother of G.d, on this day especially, to obtain purity and sedateness and good sense, and, above all, deep religious character for all her sex.—N. Y. Catholic Review.

Pain Cannot Stay Where Polson's Nerviline is used. Com-

posed of the most powerful pain subduing remedies known. Nerviline cannot fail to give prompt relief in rheumatism, Neuto give prompt relief in rheumatism, Neuralgia, cramps, pain in the back and side, and the host of painful affections, internal or external, arising from inflammatory sction. A 10 cent sample bottle of Netviline will give sufficient proof of its superiority over every known remedy. Try Nerviline. Large bottles 25 cents; trial bottles only 10 cents.

Mr. R. C. Winlow, Toronto, writes: Northrop & Lyman's Vegetable Discovery Northrop & Lyman's Vegetable Discovery is a valuable medicine to all who are troubled with indigestion. I tried a bottle of it after suffering for some ten years, and the results are certainly beyond my expectations. It assists digestion wonderfully. I digest my food with no apparent effort, and am now entirely free from that sensation, which every dyspeptic well knows, of unpleasant fulness after each meal."

flam

Only.

Only a seed—but it chanced to fall In a little cleft of a city wail, And taking root, grew bravely up, Till a tiny blossom crowned its tep.

Only a flower-but it chanced that day
That a burdened heart passed by that way;
And the message that through the flower
was sent
Brought the weary sonl a sweet content. For it spake of the lilies so wondrously clad: And the heart that was tired grew strangly

glad At the thought of a tender cars over all, That noted even a sparrow's fall.

Only a thought—but the work it has wrought Could never by tongue or pen be taught: For it ran through a life, sike a thread of And the life bore fruit-a hundred-fold. Only a word-but 'twas spoken in love, With a whispered prayer to the Lord above: And the angels in heaven rejoiced once

For a new-born soul "entered in by the

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The Bishop, it appears, was preparing to go to Salmon Cove by the early train to go to Salmon Cove to the state that tarts at 4 a. m. He arose at a quarter to three, and, having finished his morning devctions he went down to three was not he to three, and, having finished his morning devctions he went down to the early train to go to Sal of nature and grace, are in the custody of woman. Who taught you about Christ and Paradice? Your mother. The mother of the family is the original and directly appointed vicar of God in this and had ten men with buckets of water gaged. In this article, therefore, I pro-Who so eadly off as a motherless world. Who so eadly cif as a motherless child? What form of error so miserable as that which has so totally failed to con-vince men that the true religion can exist without a Great Mother? What city of refuge so sweet to the penting fugitive from divine justice as the bosom of that Great Mother? She watches over the female sex. She gives them their pattern in every relation of life, virgin, wife and mother. She consecrates their joy, mother. She consecretas their joy hallows their grief, dignifies their modes retirement, esserts and secures their rights in the home and in the State. Now, let us pray her most fervently that she may stand by the sex these days more than ever before. For it is just now that many women are tools of Saten to corrupt the minds of the young with foul reading, to lure them to hell by obscene plays, to them flippant and frivo pagan amusements and by vanities in dress, to drive families to ruin by their waste and extravagance, and to scatter and disgrace them by divorce and worse some women are drunkards.

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THE CATHEDRAL OF HARBOR GRACE DESTROYED BY FIRE. Harbor Grace Standard, Sep. 4

The greatest fire with which this, the second city of Newfoundland, has been visited since 1858, when a large portion of the town was swept away, occurred early on Monday morning last. Then, in the short space of less than four hours, the very fine, very substantial, very handsome pile of buildings, known as the Harbor Grace Cathedral, was totally destroyed by the insatiable fire fiend. The feelings provoked by such a calamitous event it is hard to adequately describe—there were also adequately describe—there was one general senti-ment of deep regret created in the minds of the citizens, almost without exception. They cach and all felt that their town had been rudely despoiled of its principal public building, which to it was alike an ornament and a credit, and was greatly admired by whomsoever visited. Strangers coming here could not but be struck with the style, finish and rare beauty of the interior of the massive edifice; and to wonder much that a small town like Harbor Grace could have a few within its practical such boast of having within its precincts such an imposing structure as its handsome cathedral unquestionably was. But, alas! it is gone now! The calamity, so far as this place is concerned, is indeed a big one!

That the sad destruction of the beau-tiful cathedral should have formed the all-engrossing topic of conversation is not much to be wendered at. Not a man but felt that the town had met with come and see But (2) there is yet a greater loss. The hard earned gifts of greater loss. The hard earned gitts of the poor, ungrudgingly given, as well as the free offerings of the refluent, which together, after years of patient and devoted consecration, resulting in the completion of the magnificent cathedral, have all, alas! been swept away by the unrelenting scourge! Only the blackened walls remain. 'Tis a world effliction! This beautiful house, where the people knelt and worshipped the Great Jehovah; where the sad and weary came for solace to their wounds; where the the Crurch in her clines. Mere worldly benoven; where the sad and weary came honor, my brethren, whether of wealth or solace to their wounds; where the family, is by spiritual writers classed solace to their wounds; where the sad and weary came for solace to their wounds; where children of Israel were a chosen people and the House of David a royal family, of hope, of joy! There, too, were the and both in a sense far above what man can give. If I sm the son of a rich man chosen far above what man can give. If I sm the son of a rich man chosen far above what man can give. If I sm the son of a rich man chosen far above what man chosen far above which man chosen far above which man chosen far above which wha I may still die a pauper, and if the son of loom up before the sight while one contemplates the devastation which has enough little wretch or even an idiot. leaving not a vestige behind! It is in Christ is a very different sort of aristocracy and is the unique honor of the Jewish people—an honor not quite forfeited, let us hope, even by their apostacy and their many additional crimes. Our Lady was, and is, a Jewess: "I took root in an honor able resulted by a certaillable description."

Beaving not a vestige behind! It is indeed a sad picture. We cannot but unite with everyone in deep sympathy with Bishop Macdonaid and his people in this mysterious dispensation which stirred alike the hearts of Catholics and Protestants; for surely each and every Protestants; for surely each and every one of us love our own beloved Zon, and we therefore reverence the sanctuaries on a day of hers like this should be a prayer that she may hasten the time when her kindred according to the firsh may part, as God enables him to help on this rend the veil which covers their faces and consummation! And speaking of our their hearts and come to her San and consummation! Catholic fellow-citizens, may we not say?

-What we cannot do, let us bequeath
to our children as a sacred obligation.

says St. Paul, 'is the reconcillation of the world; what shall the receiving of them able to gather them, are the particulars be but life from the dead?" Surely for in connection with the unfortunate disno cause would Mary of Nazareth plead aster which has shorn Harbor Grace of

When about to retrace his steps, the Bishop fell to the floor partly suffocated; but he managed to clutch the altar rail, and guided by it to crawl along to the western entrance almost exhausted. Meantime Father Rowe had gone to give the alarm. He had not been absent more

than ten minutes when the fire belis of town were heard ringing out and he returned with the first detachment of the fire brigade. When the hose first began to play upon the fire one would have hoped that the devouring element would be kept under subjection, but this hope soon vanished when the flames were seen ascending be-tween the double walls of the dome. In tween the double walls of the dome. ten minutes the cupola was ablaze—the fire running with lightning rapidity along he woodwork, the paints and other inflammable material siding the confligra tion. The firemen and townsmen, with-out distinction, worked indefatigably; but soon the firmes had communicated with the dome, and all hope of saving the noble structure was then abandoned hour and a half after the alarm was given the magnificent dome fell with a tremendous crash, driving the sparks in a brilliant volume skyward. The brilliantly grand scene was witnessed by hundreds of interested speciators. It was soon evident that the building (containing the convent and school) just to the eastward of the cathedral was in great danger. But, fortunately, men with the aid of water and of wet blankets, extinguished the hurning combers as soon as they fell and of wet blankets, extinguished the burning embers as soon as they fell upon or else quickly saept them off the coord. upon or else quickly swept them off the roof. All further danger was past as soon

men gaining an entrance through the will-dows, copiously played the welcome water upon the rapidly approaching flames, and after a time succeeded in quelling them, and eaving the structure, which now stands and avering the structure, which now stends—not much injured—a monoment to the indefatigable lators of our trusty firemen and others. The ravages of the fire happily stopped here. But the magnificent cathedral, with its grand dome, was a charred, blackened wreck; the walls of the former were much himself with the former ware much himself. former were much injured by the fire and its woodwork was entirely consumed. The stone front of the edifice, with the west. ern tower, stands practically intact, but looking very lone and decolate—a sad monument of departed grandeur. The building with all the church furni-

ture, plate, vestments, etc., must have cost not less than \$250,000. It is hopeless to not less than \$250,000. It is hopeless to think of seeing it replaced in its pristine grandeur, as times are so much changed for the worse since the date of its inception, about thirty years ago. Catholics in Harbor Grace were then more numerous and prosperous. The work began and continued under devoted priests and prelates and the people were generous with their means which at that time were abundant. At present the outlook of the Catholic population is gloomy indeed. However, before the debris had ceased burning, Dr. Macdonald had received many expressions of sympathy from outsiders—Among them are names of His Excellency the Governor, Sir Terence O'Brien, Llyewelyn, the Lord Bishop of of Newfoundland, R.w. Father Doutney, of St. Kyana's Esther Cleave of Pleasure, of St Kyran's, Father Clancy of Piacentia,

Rev S. Flynn, of Little Bay mines; Hon. M. Fenelon, Colonial Secretary, and P. J. Scott, E. q. M. H. A. Right Rev. Dr. Power, Blehop of St. John's, and Rev. J. Scott, of that diocese, are at present on a visit of condolence to Dr. Macdonald.

What form the re-construction of the cathedral will assume, is not yet determined upon: much it is said, will depend on the amount of assistance from the outside. There is, we understand, a building fund of the new episcopal residence, of some three or four thousand dollars, which will be transferred to the building fund of the new cathedral.

His Lordship has, we learn, received from one member of his congregation the handsome contribution of \$400, and has an offer from another person, whose name we are now not at liberty to men

name we are now not at liberty to men

THE SISTERS (F NAZARETH.

From a Correspondent of the London, Eng. Curistian World (Protestant), Aug. 15. We know them well by eight as, hide-onely hooded and clocked, they swiftly, silently pass through our midst in the crowded street, or glide by us down some filthy, foul sired slum. But not all of us know the place whence they come, or the been there, they would have arrested the pose briefly to give an account of a visit I progress of the fire. The Bishop immediately hurried back, and called Father mersmith Broadway, and just stand. diately hurried back, and called Father Rowe; they got the key of the western wing of the Church and unlocked the door. The Blehop made an effort, at the evident risk of his life, to reach the Tabernacle on the Altar of the Blessed Sacrament in the eastern transept; but Descending from the Just I walked Tabernacle on the Altar of the Blessed Sacrament in the eastern transept; but the darkness caused by the smoke was by this time so dense that he mistook the Altar of the Sacred Heart (which was near by) for the Blessed Sacrament Altar. When about to retrace his steps, the Blessed Sacrament Altar. When about to retrace his steps, the Blessed Sacrament Altar. When about to retrace his steps, the Blessed Sacrament Altar. Another Saltar as kind and come. Another Sister, as kind and courteous as the first, volunteered, in the absence of the Rev. Superior, to be my absence of the Rev. Superior, to be my guide through the great building. Having first walked through the beautifully-kept gardent, and having stood a moment in stlent contemplation of the little cemetery, wherein lie in rest and peace the Sisters who have passed away, I followed my guide into the women's wards. Very poor, very old, very sick and needy were most of the immates of these exquisitely-kept rooms, where no noise is over heard, where warmth and noise is over heard, where werrath and comfort surround the closing moments of those in whose lives has too often been experienced the daily tragedy of crue neglect, of want, misery, and disease. Here, however, peace and contentment reigned supreme. At the bed side of one old lady was stoging a bid which was the jpy of her heart, the pride of her life. Another patient was busily employed in some very beautiful patchwork for in which many of the women are so pro-ficient, that over and over again they have won the highest prizes at different ex hibitions held throughout the country As I passed through these rooms I notice many of the old ledies were making their

tea, and very cheery and happy they be come at this hour so dear to the femining

heart. In this infirmary the patients are under the charge of a Sister well skilled

the city. It is impossible for me to ex-

as the blazing dome went down—the supports being consumed, it fell upon the
marble alters with a terrific crash, heard
indeed every spartment of the house.

far and near, the sparks being thrown in a brilliant spray high up into the air. The fire, besides being damped by the molten lead off the roof, was fortunately confined by the masonry work of the cathedral. The wood-work of the interior, however, was now well ablaza, and the fire quickly extended to the organ gailery and the towers. To save the fine musical instrument nothing could be done; and it was not long before it shared the fate of the other inside church furniture. And so the fire fiercely burned! At 6 o'clock the roof of the eastern tower with its fine bell fell to the ground, the sparks ascending in a bright cloud. After a time the smouldering timber within the walls was partly extinguished by a b'g dash of water. By the exercise of much trouble and daring the western tower, in which the other lerge bell was hung, was left nearly intact. The fire men gaining an enirance through the windows, copiously played the welcome water upon the rapidly approaching flames, and upon the rapidly approaching f other Sisters, to be entirely loved by old and young slike; "and now we will go and see the bables." Long before we reached the nursery, I knew by gay laughter and childish voices the sight that would present itself to me when the door was opened. And sure enough, as soon as we showed ourselves within the nursery there was a shout of laughter, followed by a dead silence, as the Sister held up her hand and bade them be quiet for one minute. "Bables, I have brought a gentleman to see you." have brought a gentleman to see you."

And then a small voice cried out, "Has he come to play wif us?" "Yes, I have," was my rash and incautious reply, and immediately citied down in his wife.

mannered, beautifully dressed, and happy little ones, who showed me their toys, piled me with endless questions, at upon my knee, rifled my pockets, and generally enjoyed what the Americans term a very high old time indeed. In the incurable children's ward the sounds are subdued, and even upon the faces of the most afflicted there is written a wonderful happiness, and their chief consolation is that, unlike their stronger and healthier companions,

liately sitting down in their midst. I wa

they will never quit the loving, tender care of the Sisters.

In the alry, beautiful school rooms the little girls, many of whom were the eareostly striven for, much prized medals, were hard at work, writing, sewing, reading, arithmetic, and each of its kind as good as could be wished. After the usual education they are taught to make them-selves useful in household work, and at sixteen or seventeen they are placed out as servants, "We never lose sight of sixteen or seventeen they are placed of as servants. "We never loss sight of them," said the Sister, "and always at Christmas time they write to us and we to them, and so we are enabled to keep some influence over them

a few brief moments with the Sister. No regular iocome is theirs, she told me, but upon God's providence and the charity ef same we are now not at merry to men thon, of the very munificent donation of \$2,000. Smaller tums with the above give hope that the re building will complete the whole community, neither of which has ever failed them once in all these times they must their true. "The paper" give hope that the re building will commence at an early date.

The noble of fice that was destroyed was finished about three years ago, and all its artistic details completed—such as marble altars, stained glass vindows, carpets, and a magnificent set of Stations of the Crose erected by the Bishop no later than last spring.

The cathedral was entirely free of debt, but had not one dollar of insurance on it.

The SISTERS OF MAZARETH.

to call at the fish, meat and veg-table markets. Only once did we pass almost a day without food, it was on that dreadful day in January, 1881, when almost no other vehicle but ours was to be seen in the snowy streets; but late at be seen in the snowy streets; but late at night, and when we were half-starved, the Sisters returned and we had such a grand supper, all of us together, but we realized then how terrible our position would be if charity ever fatled us. We are building similar establishments to this in every part of the world, and from every one we receive the most wonderful kindness." to this in every

As the gate closed once more upon me, I passed into the noisy, work-a-day world, filled with the thoughts of a great harity which holds it more blessed to give than to receive, and that, forgetful of itself, is ever mindful of the stn, the sorrow, the suffering and weariness of the great city.

HOW TO BE HAPPY.

Once upon a time there was a king who had a little son whom he loved very much, so he took a great deal of pains to make him happy. But, for all this, the young prince were a from wherever he went, and was always wishing for something he did not have. At length one day a magician came to the court. He saw the scowl on the boy's face, and said to the king: "I can make your son happy and turn his frowns into smiles." The magician took the boy into a private room. He wrote something with a white substance upon a piece of paper. Then he gave the boy a candle, and told him to light it and hold it under the paper did as he was told, and the white letters turned into a beautiful blue. They formed these words: "D) a kindness to some one every day." The prince made use of the secret, and became the hap. piest boy in the realm.

At Death's Door.

My little boy had diarrhosa and came very near dying. After the failure of everything else we used Dr. Fowler's Extract of Wild Strawberry which caused a quick cure, and I know of two others who were cured by the same remedy. FREEMAN C. AMON

FEVER AND AGUE AND BILIOUS DERANGE MENTS are positively cured by the use of Parmelee's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open excretory vessels, causing them to pour copious effusions from the blood into the bowers, after which the corrupted mass is thrown out by the natural passage of the body, They are used as a general family medicine with the best results. KING MATAAFA A CATHOLIC.

Among the things not generally known is probably the fact that the chieftain Matasfa, famed in c. nuection with recent events in Samoa, is a good and plous Catholic, and that he received his training ostrolle, and that he received his training in the Caristian faith from the Marist Fathers. At the laying of the foundation atone a few weeks ago of a residence of the Marist order in Sydney, His Eminence, Cardinal Moran, delivered an address in the course of which he referred as follows to Marana.

the Marist order in Sydney, His Eminence, Cardinal Moran, delivered an address in the course of which he referred as follows to Matasfa:

"During the past few weeks the exciting and tragic events at Samoa have engaged the attention of the Austrian colonies and the whole civilized world. With the gloomy records of the deplorable hurricane disaster they had the bright record of the gallantly Caristian conduct of the Catholic chieffain, Matasfa. That brave man, who had been selected for the position of king by almost the unanimous voice of the native people, wore a cross upon his dusky skin—and he (the Cardinal) might add, that beneath that cross, the emblem of his faith, beat the true heart of a solder. The abidian control of a solder. The abidian control of a solder. The abidian constant that cross, the emblem of his faith, beat the true heart of a solder. The abidian control of a solder. The abidian control of a solder. The abidian constant is the control of a solder. The abidian control of the control of a solder. The abidian control of the control of a solder. The abidian control of the control of a solder. The abidian control of the control of a solder. The abidian control of the control of a solder. The abidian control of the control of a solder. The abidian control of the control the emblem of his faith, beat the true heart of a soldler. The chieftain had shown his soldierly qualities by the way in which he thrashed the Germans who at tacked him, but it was at the moment his higher and better nature was appealed to that he manifested the true hereism of the Christian chief. He and his party had been trained in Christian virtues by the Marist Fathers. And what better proof of the noble character of the teaching and the training imparted by the Marists could be asked than the spirit of seif sacrifice, compassion and enlightened tacked him, but it was at the moment his self sacrifice, compassion and enlightened charity, which the chief and his followers displayed in succoring and comforting, during these fearful scopes, those whom he had been forced to regard as their enemies? The account of the occurrence told them how the chief and his two hundred or three hundred men risked hundred or three hundred men risked their lives to save the drowning sallors, and told them, too, how the native leaders set their trusty men on guard so that there should be no violation of order. and so that not even the theft of one penny's worth should be added to the losses attendant on the terrible disaster. The example set by these men, whom it pleased some to speak of as savages, was an example that savages, was an example that many so-called civilized countries might do well to follow. Such exhibitions of character on the part of Catholic natives of the South martyrs and the self denying labors of the Marist missionaries had already borne abundant and consoling fruit."

CAUSE OF DESTRUCTIVE FLOODS.

After a thorough examination of the After a thorough examination of the subject and its exhaustive treatment the Hon. George P. Marsh thus concludes: "With the extirpation of the forest all is changed. At one season the earth parts with its warmth by radiation to an open sky; at another receives an immediate heat from the unobstructed rays of the son. Hence the climate becomes excessive, and the soil is alternately parched by the flevors of summer and seared by the rigors of winter. Bleak winds sweep unresisted over its surface, drift away the snow that sheltered it from the frost, and dry up its scanty moisture. The year and dry up its scanty moisture. The pre and ory upits scancy moisture. The pre-cipitation becomes irregular as the tem-perature; the melting snows and vernal rains, no longer absorbed by a loose and bibulous moid, rush over its freezo sur face and pour down the valleys seaward instead of filing a retentive bed of absorbent earth and storing up a supply of moteture to feed perennial springs. The soil is bared of its covering of leaves, broken and loosened by the plow, de-prived of the fibrous rootlets which held together, dried and pulverized by sun and wind, and at last exhausted by new combinations. The face of the is no longer a sponge, but a dust heap, and the floods which the waters of the sky pour over it hurry swittly along its slopes, carrying in suspension vast quantities of earthly particles which increase the abraiding power and the mechanical force of the gurant and the mechanical force of the current, and, augmented by the sand and gravel of falling banks, fill the beds of streams, divert them into new channels, and obstruct their outlets. * * * The earth, stripped of its vegetable glebe, grows less and less productive, gradually it becomes altogether barren. The washing of the soil from the mountains leaves bare ridges of rock, and the low lands breed fever an other diseases, so that the earth is rendered no longer fit for human habitation. "The vengeance of nature for the violation of her harmonies, though slow, is sure, and the gradual deterioration of soil and climate is as certain to result from the destruction of the woods as is any natural effect to follow a cause. And the immediate cause of river inundations is such a flow of water into the river beds faster than these channels can discharge them, owing to the obstructions caused by numan agency in removing the natural checks to a rapid drainage; that is, the destruction of the hill and mountain for-

ests in which these streams have their

On The surface. Skin diseases appear on the surface and are often humiliating to the sufferer from them. From two or three bottles of Bur-dock Blood Bitters will cure salt rheum, erysipelas, shingles, tetter, nettle rash, sezema, boils, pimples, or blotches, at the same time restoring the general health.

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3rd. Should a patron want saveral divisor.

perience and facilities in the motion procharged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

there will be only one express or freight charge.

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nake a specialty of unchase sp

C. M. B. A.

Grand President O'Connog has cancelled the appointment of the C. M. B. A. Monthly as an efficial organ of the C. M. B. A. in Canada.

At the Niagara Falls meeting the officers of the Grand Council of Canada instated on the charges made sgatest them being withdrawn or else proven. The charges are withdrawn entirely and unconditionally by Supreme Solicitor Keena acting for Mr. Bulger, who preferred said charges.

The Supreme Recorder was instructed by the Supreme Connell to issue, without delay, Beneficiery Certificates to all our members that up to the 27th day of August had sent in their "applications for eficiary certificates."

The "membership report," "application for membership," and medical certificate of each member initiated after above date, are to be forwarded to the Supreme Recorder, and said officer is to immediately make out said member's beneficiary certificate and return the medical certificate with the beneficiary certificate to the Grand Secretary of Canada, who is to continue to be the custodian of the medical certificates of all members in his jurisdiction.

No better arrangement in the interest of the Supreme Council could be made; and those few members in the United States, who are discattsfied, or at least are pretending to be discatisfied, with said arrangement, have not the welfare of the association at heart, or are jealous of the able manner in which the Supreme and Grand Council officers handled this question.

By said arrangement the contentions o both the Supreme and Grand Council officers in re the medical certificates will be satisfied. Even section 4 of Beneficiary Fund Article in its present shape does not make the Supreme Recorder custodium of the medical certificates; and the arrangement referred to fully satisfies the regulators and the regulators.

"Oculus" of the Union and Times extremely auxious that Canada should obey the Supreme Council, right or obey the Supreme Council, right or wrong; but he advises New York to pro test against the Supreme Council's au-thority and decision! The tone of his un celled for letter would lead one to the conclusion that he imagines the members in New York State have a right to run the whole C. M. B. A. machinery. However, we will pay no attention to "Oculus," but will leave him in the hands of the Supreme Council officers, who will no doubt open his eyes and show him that no part of the association is bene fitted more by connection with Canada than is New York State, and no section more obedient to the constitution than Canada.

Branch No. 108 was organized in the city of Quebec, on 18th inst., by Deputy T. P. Tansey. List of officers will appear in next issue.

We have now 108 Branches in Canada with a membership of about 4250.

The total C. M A. B. Reserve Fund at present is \$35,700, of which \$6000 is in Canada.

Resolutions of Condolence Branch No. 28, Otta wa,

Sept. 14th, 1889.

Dear Sir and Brother—The following resolution of condolence were adopted at the last regular meeting of Branch 28: Moved by Brother Earlight, seconded by

Brother M. Quail, that Whereas the members of this Branch No. 28, having learned with deep regret of the sad death of the son of brother O'Leary, second Vice President, he it Resolved, That the members of this Branch tender Brother O'Leary and his family their sincere sympathy in their ead

Resolved, That a copy of the above resolution be sent Brother O'Leary and to the official organ for publication.

Moved by Brother Fegan, seconded by

Brother Smith, that
Whereas the members of this Branch 28 having learned with deep regret of the sad loss sustained by Brother Dolan in the

death of his daughter, be it
Resolved that the members of this
Branch tender Brother Dolan and his their sincere sympaty in their sad

Resolved, that a copy of this resolution be sent brother Dolan and to the official organ for publication.

Yours fraternally,

Recording Secretary, Branch 28. A college was opened at Baltimore on the 9th inst, which will be called the "Epiphany Apostolic College." It is the institution in this country for the education of students for the priesthood who are destined for missionaries among the colored people of the South. Five of the students are colored. E. B. A. Official.

To the Officers and Members of the E. B. & of Ontario:

GENTLEMEN AND BROTHERS—I beg respectfully to remind you that it was arranged by your delegates at the late convention that payment for assessments and supplies should be promptly met when due. I am sorry to say this has not been carried out. I am fully aware that some of the Branches have had to meet very heavy sick and funeral benefits during the past s'x months; but, gentlemen, it is laid down in the constitution that the members shall pay their assessments to the Grand Branch in June. If they had done so, the officer would have had no difficulty in sending it, and I could have met the expenses of printing, etc. Remember, gentlemen, I cannot carry out the duties of my office unless you give me your as GENTLEMEN AND BROTHERS-I beg re of my office unless you give me your as

I must also remind you that it was recommended that the Branches and mem bers should subscribe for the official jour nal, but up to the present date I have received very few sub-criptions. In conclusion, I would sek the Secre

taries not to cast this communication aside after reading it, as is done at times in all societies, but lay it before your Branches, so that action may at once be

I am, gentlemen, yours fraternally, Toronto, Sept. 14. W. Lane, G. W. LANE, G. S

A largely attended meeting of Catholic young men was held in St. Peter's
school room, London, on Sunday last,
for the purpose of listening to addresses
from P. J. Crotty, Grand President; Wm.
Jamieson, Grand Organizer, and Jas.
Henican, of Hamilton, on the objects
and benefits of the Emerald Beneficial
Association. Dr. Rourk occupied the
chair, and atter heaving the different
aneakers the following resolution was chair, and after hearing the inference speakers the following resolution was carried unanimously: "That in the opinion of this meeting it is desirable that a branch of the Emerald Benefit Association be established in this city, to he known as St. Peter's branch. Abou twenty five members were initiated and the utmost enthusiasm was displayed. The officers of the branch are as fol-lows: President, Dr. Rourk; Vice-President, John Ranshan; Recording Sec retary, Archie McNell; Tressurer, John Dwyer; Marshal, Thomas Sallivan; Messenger, John Jamieson. After votes of thanks to the gentlemen from Ham-ilton and speeches from the officers elect, the meeting adjourned.

> THE CATHOLIC BAZAAR AT PETROLIA.

Notwithstanding the disadvantages of Notwithstanding the disadvantages of the sultry season, together with the fact that the annual exhibitions were going on in various towns and cities, the bazzar in aid of St. Philip's Church, Petrolia, proved an unqualified success. The new Victoria hall, a perfect gem in itself, assumed an added beauty by the artistic display of its fancy and elaborate dining tables skillfully prepared and supervised by the ladies of the congregation. To their energy and tact is due gation. To their energy and tact is due the pleasing result of the bazar, and the debt on the new church, even now modest in proportion to the outlay, will be again made smaller by this substantial work, the result of the united forces of work, the result of the united forces of both priest and people. The drawing of the grand thirty-three prizes took place on the evening of the 12th inst. The following are the lucky numbers and names of winners :

names of winners:

1-9884-Miss E iza Stapleton, Petrolia.

2-7821-D Dawson, Petrolia.

3-482-John Collius, Petrolia.

4-2166-E. P. S Byrne, Kingston.

5-7838-R. I. Bradley, Petrolia

6-2726-E Connoily, Petrolia

6-2726-E Connoily, Petrolia

7-3318-Jimes Hagan, Corunna, Ont

8-4682-D Hossie, Sernia

9-429-Leo Mich. Zinc. Corunna

0-1022-Rev Father McKeon, Strathroy

1-108-J A Cook, Petrolia

2-3954-Mrs A Edwards, Petrolia

4-9659-J D Johnson,

5-3621-Mr. Amo. Rooklay, M. S. 13—798—John McCarty, Petrolia
14—9689—J D Johnson,
15—3821—Mr. Amo, Brooklyn, N. Y.
15—3821—Mr. Amo, Brooklyn, N. Y.
16—249—Mrs. C J Rutter Seaforth
17—4821—John Collina, Petrolia
18—3872—Richard Calinan, Petrolia
18—3872—Richard Calinan, Petrolia
20—4612—Mrs. W J Hanlitan, Oil Springs
21—882—John Manly, Sloun, Iowa. U. S.
22—7335—W G Frazzr, Petrolia
23—4488—Honald currle, Parkhill
24—3859—George Hershefta, New York
25—3610—D La #78aon, Petrolia
26—238—Mrs. Raiph, Forest
27—2248—R Drullard, Walkerville
28—1434—Irene Cameron, Petrolia
29—7644—E Smallman, London
30—859—C Donohue, Brigden
31—169—R Palmer, Petrolia
32—3942—Mrs. Veitch, Newtoundland
38—825—Feter Langan, Wyoming.
All prize winners are requested to

All prize winners are requested to re mit duplicates, and prizes will be forwarded

THE LATE MRS. W. SEED.

We regret exceedingly to have to chronicle the death, on September 13th, of Mrs. W. Seed, daughter of Wm. Patrick, Eeq., of London Township, at The deceased was a most estimable lady, a fond and faithful wife, and will be deeply regretted not only by her grief stricken husband, father, mother and brothers and sisters, but by a host of warm friends whom she had made by her many estimable qualities. We tender our heartfalt condolence to them in their time of affliction.

Before the Canadian public will shortly appear an elecutionist, Miss Lulu War-rington, who promises to be one of the great readers of the day. Last Saturday we had the pleasure of spending an hour at an entertainment given for the lades and pupils of the Sacred Heart Convent in this city. Never have we heard an elecutionist possessing in a higher degree all those rare gifts which are requisite to produce a treat reader. We hope she will meet unqualified success in her tour through Canada.

One of the Chicago dailies relates that two men standing at the door of a north side church last Sunday were informed that the pastor was off on a vacation, and there would be no service there un til his return. "I am sorry," said one of the men; "for I was actually church hungry to-day. I suppose I can go to Union Club, however, and put in the day there."—His 'riend replied: "Let's to some Catholic church."-"They will all be closed, too. A priest needs a vactation the same as a Protestant minister.- "That's true, but there is always

some one to take his place. There is no such thing as a vacation in the Catho-lio Church."

IRELAND'S STRUGGLE.

Mr. Balfour bes written a letter in repl

Mr. Balfour bas written a letter in reply to Mr. Gladstone's remarks on prison treatment in Ireland, in which Mr. Gladstone commented upon the case of Mr. Conybeare as showing an absence of right judgment and humane feeling. Mr. Balfour devies that the prisoner is suffering from a disease that justifies his release. He says the general treatment of the Irish prisoners is more lenient than the treatment of English prisoners, and that of all classes of Irish prisoners, and that of all classes of Irish prisoners those convicted under the Crimes Act obtain the largest share of prison relaxation.

The trial of Mesers. Wm. O'Brien and Gilqoly, which resulted in their being sentenced to Cerk, the former two months and Mr. Gilcoly to six weeks in prison, was one of the most disgusting travesties of justice which ever disgraced even Balfour's reign. A police short hand writer named Garvey, who pretended to have taken notes of the speeches and swore to them, was unable to write half a dezan words consecutively, on being put to the test in Court, and his report of the Cionakilty speeches was clearly proved to be a cooked affair taken from the Cork papers and the Freeman's journal. The proof of Garvey's perjury was complete and it was shown that two other so called reporters in contracted long-hand who gave evidence had also cooked their reports from the daily papers. Such was the evidence on which the two gentlemen were sentenced, Mr. Gilcoly received an additional sen Such was the evidence on which the two gentlemen were sentenced. Mr. Gilooly received an additional sentence of two months for refusing to give bail. Mr. Lenihan, the Freeman's Journal reporter, gave evidence to the identity of his report with that handed in by Garvey, and it was further proved from his own confession that Police-Inspector Purcell had given orders to the reporters to cook their reports so as Inspector Purcell had given orders to the reporters to cook their reports so as to meet his desires. The reporters will probably be all prosecuted for forgery. At least complaint on this score will be entered against Garvey. It is announced that the prosecution against Mr. O'Brien for speeches delivered in Tipperary will be dropped. This act of cowardice is supposed to come from the revelations made at Clonakilty, and that there is another reporter of the from the revelations made at Clonakilty, and that there is another reporter of the Garvey stamp in this case. It was on account of the Tipperary meeting that Mr. Patrick O'Brien's head was split open by a roffin called a policeman, and that thirty respectable citizens were batoned by the police.

All the public bodies in the County of Clare are taking steps to repel the slanders of Mr. Balfour and Colonel Turner upon the clergy of the county. A great

ders of Mr. Ballour and Coloner Jurier
upon the clergy of the county. A great
public demonstration will be held at Kilrush at the call of the Town Commissioners, and another meeting will be held at
Es, include the county of the Form Enis for the same purpose. The English Home Rule Union will take part at these meetings. In many other places meetings have already been held.

Chief Screetary Ballour acknowledged in the House of Commons that the

burning of a house at Woodford, where-by an old man and woman were burned to death, was, on investigation, shown to be accidental. It had been repre-sented by the Times and the rest of the Tory press as a Nationalist outrage.

Mr. Thomas Condon, M. P, was greeted

with a most enthusiastic welcome on hi appearance at Clonmel and Waterford after his release from prison. The High Sheriff and the Corporation of Waterford were among those who turned out to pay

The difficulties on the Vandaleur estate have been at last settled by the restoration of the evicted tenants to their holdings. A large force of police and emergency men destroyed the turf which was cut by

evicted on the Glensharrold estate. The bomes of a large number of the crowbar brigade while the men were working in England and Scotland at the harvest. The land does not produce sufficient to pay the rent, and it is only by working away from home that these

tenants are at any time able to meet

the extortionate demands made upor Mr Balfour's proposal to erect an Mr. Bandur's proposal to erect in Irish Catholic University will be accepted by the Nationalists as a small part of what Ireland should have. It with not in terfere with the demand for Home Rule, though there is no doubt Mr. Balfour hoped by this little sop to appease the Irish party, and to weaken their alliance with the English Liberals, and especially the Radicals. It is recognized by the Liberals as well as by the Nationalista that it is a question which properly be-long to an Irish Parliament to settle, but as there is no Irish Parliament as yet, the Nationalists will accept it as a mere instalment of their rights. They do not

expect the Radicals to assist them in

sining it. It is not expected that the same will be at all weakened by the alliance will be momentary difference between the two Mr. Smith-Barry bas been forced already into a change of front by the stern co operation of his Tipperary tenants with those on the Ponsonby estate, He at first boasted to his English constituents that he had prevent-ed a settlement with Colonel Ponsonby. but now he takes the ground that the settlement was already impossible when he interfered. Canon Kaller has proved in an able letter that this is entirely a false statement. The difference between the tenants and Colonel Ponsonby was only £4 000 at first, and there was every prospect of a settlement until Mr. Smith. Barry's interference put an end to nego

It is reported that the Empress Frederick of Germany will soon visit the Vatioan,

said the other day that the reason of the success of the Jesuits more than any other sect was that they devoted their whole lives to the work, he struck the keynote of the whole situation. Take a Protestant clergyman and send him to the West, I do not care how active and zealous he may be, he goes there with his family ties; he goes there coking back to civilization; he goes there half devoting himself from the sense of duty to this ungenisl life. Take a Jesuit and what does he do? He is a semi military preacher. He belongs to the company of Jesus. He owns nothing but the robe upon his back. If he receives an order from the commander of the company at the dead hour of night to rise and go to Asia, he goes without a question. He is a number, he is not a man. He is segregated from the world. It talked with Father Oavalier at St. Mary's Mission, who had been fifty two years Mission, who had been fifty two years among the Indians in Montana, had de-

voted his whole life to them, had been sent there from Italy,

AN ACCOMPLISHED PHYSICIAN; and waen I visited him at his little root in the Mission he was lying there, hav-ing been bedridden for five years, and still administering medicines and per-forming surgical operations on each re-curring day. This man's whole life was given up to the work, and what is the result? To day the Flathead Indians result? To day the Flathead Indians are 100 per cent, advanced over any other Indians in point of civilization, at least in Montans. Fifty years ago the Jesuits went among them and to day you see the result. Among all those tribes, commencing with the Shoshones, the Arapahos, the Gros Ventres, the Blackfeet, the Piegans, the River Crows, the Bloods and Assinaboines, the only ray of Bloods and Assinaboines, the only ray of light I saw was on the Flathead reservation in the Jesuit mission schools, and there were boys and girls, fifty boys and fifty girls. They raise cattle; the Indian ifty girls. They raise cattle; the indian boys nerd them. They have mills; the Indian boys attend them. They have blacksmith shops; the Indian boys work in them. When I was there they were building two schoolhouses, all the work done by the scholars at the mission. They cannot raise corn to any extent in that climate but they raise verelables. that climate, but they raise vegetable and enough osts to supply the whole school; and I never saw in my life a iner herd of cattle or horses than they had upon that mission. Five nuns, sisters, and five Fathers, constitute the

teachers in the respective schools. We had school examination there, I undertake to say that never in the state was there a better examination than I heard at that mission of children of the same age with those I saw there. The girls were taught needle work, they taught to sew and teach, were taught music, they were taught to keep house. The young men were taught to work upon the farm, to herd cattle, to be blacksmiths, carpenters and mill wrights. Here is the whole of it in one men destroyed the turf which was cut by the poor people of the Island of Innis bodden for their winter's supply, so that they will be in great distress during the coming winter unless relieved by charitable persons. Their right of cutting the turf has existed for over a century. The setate on which this outrage has been perpetrated is that of the exterminating Mr. Oiphert.

Wrights. Here is the whole of the missingle sentence: I asked Father Van Court, the Father in charge of the mission, to give me his experience as an Indian teacher, and to state what had given the school its remarkable success. He said it resulted from the fact that they had taught both boys and girls. He said for twenty years the Jesuits had had only a male school. I call the attention of the senators who are interested in this question to this single point. He said when he educated the boys and graduated them at the school they went back to the tribe; they were immediately received with jeers and reproaches, told that they had white blood in their veices, that they talked like the white people and that they were apostates to their race. The result was that the Indian, in order to maintain his position with his fellows, became a worse barbarian than he had ever been before. I do not want to say anything against the schools at Hampton or Carlisle. I undertook on that expedition to use one or two of those scholars as interpreters.

in was to learn to deplete the plains of running horses,
AND GENERAL SHERIDAN agreed with me that they were the worst horse thieves on earth. They go back, and instead of teaching the other Indians, in ninety-nine cases out of a bundred they relapse into barbarism. I do not speak of any denominational prejudices in favor of Jesuits; I was taught to abhor the whole sect; I was Indian affairs, will find me say tribe of blanket Indians on the continent of North America—I do not speak of the and by immediate contact with the whitea—but if he will find me a single tribe of Indians on the plains, blanket Indians, that approximate in civilization to the Fiatheads, who have been under the control of the Jesuits for fifty years, I will abandon my entire theory on this subject I say that out of eleven tribes that I saw — and I say this as a Protestant — where they had had Protestant missionaries they had not made a single, solitary advince in civilization, not one; and yet among the

THE GREAT MISSIONARIES,

SENATOR VEST'S TESTIMONY TO THE
JESUITS.

So little is known of the diocese of
Helena here in the East, a diocese which
comprises the newly made state of
Montana, and which was established only
five years ago, that the writer may be
pardoned if he quotes extensively from
Senator Vest's account of a visit he paid
to the embryo state and the workings of
the Catholic Church he there observed
among the Indian reservations. Said
the Missouri senator: "Now, as to all my
wanderings in Montana, I saw but one
ray of light on the Indian question, I
am a Protestant, born one, educated one
and expect to die one, but I say now that
the system adopted by the Jesuits is the
only practical system for the education
of the Indians and the only one that resulted in snything at all. When the
Senator from Massachusetts, the chairman of the committee on Indian affairs,
said the other day that the reason of the
success of the Jesuits more than any
other sect was that they devoted their

Catholic Columbian.

The Rev. Dr. Chapman, of the First M. E. Church, of New Haven, Conn, preached a sermon recently in which he said: "The bulwark of Catholicism is the said: "The bulwark of Catholicism is the religious education of the children, and in this respect Protestants make their greatest mistake. We let our children grow to the sge of discretion with little or no religious training, and then when they decide against religion we deplore the deprayity of human nature." We Catholics foilow the counsel of wiedom to train up a child, when he is young, in the way he should go, hoping that when he is old, he will not depart from it.

The London correspondent of the New York Matl and Express visited Alma Tadema's studio the other day and had a long interview with the artist. In the course of his remarks, the great painter said: "The lower classes don't seem to take much interest in art matters. They said: "The lower classes don't seem to take much interest in art matters. They used to, but they don't now. When they had a Catholic religion, a religion of art, a plastic religion, they could take an interest in art, and they did. It was their duty to admire the beauties of their cath edrals and churches. But Protestantism and Quakertem has stopped all this. The plastic religion is gone, and in its place we are told that it is a sin to go to a we are told that it is a sin to go to a museum or art gallrey on Sunday. Germany sacrificed her art to the Reformation. She is now given to music, and it is the same everywhere." Yes, the Catholic religion brings to the worship of God everything that is most beautiful in nature and art, and, while glorifying the Creator, it also elevates and refines His creatures. creatures.

It is not within the functions of s Catholic newspaper to make public the details of differences between bishops and priests and to report decisions rendered at Rome in such cases. Ecclesiastical causes are not to be subjected to trial by newspaper before the public and trial by newspaper before the public and the laity are not edified by statements of disputes between members of the clerry. The outside world, too, may be scanda-lized by announcements of troubles that in themselves are of little importance. Tue Catholic Columbian has no desire for the "enterprise" that washes the family linen in public.

Cleveland Universe

We have more than once observed that when a certain class of Catholics attain a certain position, they invariably prove obnoxious by undeserved ill behavior toward their co-religionists. This we presume arises from an un-manly desire to show their independence of any co-religionist sympathies; to in gratiate themselves as it were with their non Catholic superiors. We have ex perienced this in the course of our jour nalism, and more than once "sat down upon it," to use a common expression. We have such a case in mind now, in a secular non Catholic contemporary. Oregon Sentinel.

The versatile and gifted Paulist, Father Ediott, of New York, beautifully compares the Courch to the light of the sun, which, being reflected from the emerald, the white and the discount assumed. each case a different hue, though itself always remaining the same; or to a beau tiful piece of music, which, when played on different instruments though itself the same, always assumes different character -as when played on the violin it is flate soft and mellow, etc. So with the Church; though always unchanging in her essence, she adapts herself to all nations, and to all forms of government, Ave Maria.

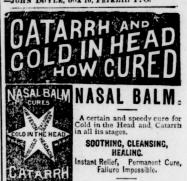
Father Barry's glowing paper in the Nineteenth Contury, entitled "Wanted —A Grepel for the Century," has attracted the attention of thoughtful persons everywhere. It is a solution of the social roblem, and enables one to read his power problem, and enables one to read his power-ful story, "The New Antigone," in a new light. The following is a obserctoristic pas-sage: "Take only one article of the 'Crede of R-demption,' divine powerty—detachment of the individual from riches, use of them for the community, for the brotherhood, simplicity of private life, and the enjoy ment of the most beautiful things in com mon. That, and as much more, we should see if we were not blind as buzzards in the New Testament to which we listen, raised in that good oid Presbyterian languidly or not at all, in charch on Sun-Church that looked upon a Jesuit as very much akin to the devil; but I say to live luxuriously while his brethren are now if the senator from Massachusetts, starving on an unjust wage? But he the chairman of the committee on Indian affairs, will find me any tribe of which he falsely, not to say criminally presends that his self indulgance subserve Let him thee, I say in the name of Chris five civilized tribes, because they got take art and civilization to the savage their civilization in Georgia and Alabama who are waiting for such a renaissance al who are waiting for such a rensiseance all over the land Let him harmonize and socialize his riches, and then the next time he hears in church that Gaspel of the Bestitudes he will understand what it means, and not be ashamed or dismayed. The Sermon on the Mount was not preached in a monastery; it was addressed to mackind. It does not condemn civil-ization, which has grown more perfect chi.fly by laying to heart some of its precepts. But it does most unequocally condemn an exclusive society, the doors civilization, not one; and yet among the five the notation of solden keys, while F.atheads, where there are two Jesuit the multitude of God's children are telling missions, you find farms, you find evil-ization, you find the relations of hus-masters."

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the sum of Three three party lendering de-clines or falls to enter into a contract based upon his tender when extred upon to do so; where tender is not accepted the cheque will be returned.

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Commissioner. Department of Public Works, Out.
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