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Written for the Catholic Record. At Goderich.

Twas evening where the noisy Maitland rushing.
Mingles itself with Huron's mightler waye.
The glowing August sun the waters flushing.
A beauty rare to lake and river gave.

A little church lay in the way before me (How well in memory's light I see it still), And led, as if a magic spell were o'er me, I entered it as by another's will.

Within, the shades of twilight 'round me steating,
Woke in my heart a little trembling doubt,
Which, turning, sought with timid, haifshamed feeling,
Some reassurance from the world without.

Then passing on, with meaning still un-certain, certain,
To where, in one far corner, paused the night
(As if he lingered, loathing yet to curtain The loving Lord, who said "Let there be light!")

I stood before The Christ, the lorg robe Down to His feet seemed stirred-I saw it more;
The eyes, with sympathy's soft light, were glowing.
And the lips curved with eloquence of love.

To me it was no image of the ideal— That hand outstretched, as if to clasp my The other on His heart—I knew 'twas real, And "Jesus only" whom I looked upon.

So oft he waits till sunny days are over, With wanderers in the dark to keep His And tryst, hife's long, sweet springtime.
Patient Lover,
In missing Thee, how much my heart has
missed!

But words are weak to paint that unsought But words are weak to paint that unsought meeting.
The newborn longing near Him still to stay.
When from the hands, the eyes, the lips, whose greeting
All called me back, I slowly turned away. I left the church; night's mantle dark was Across the lake the sun no longer burned; Impatiently my friend my name was call ing, And homeward, in the silence, we return-ed.

But ever since a spirit seems to lead me—
My words, thoughts, acts, are by another
planned;
To walk in comins forever is decreed me,
But all the links pass through that out
stretched hand.
FRANCES M. SMITH.

My Lady June.

She is here in all her glory,
With her favours is lling free,
Singing still the same sweet story
She has always sung to me.
On the roses blush to meet her,
Sparkling in their diamond dew,
And the stately lilles greet her,
As for her alone they grew.
How her voice, with joy o'er flowing,
Feaches Nature's harp its tune,
Music only here bestowing—
She is here—my Lady June.

Memory near her gently pressing,
Lends her song one tender tone,
And one touch to her caressing,
For the hearts that she has known.
It may be some picture graven
With the lines too deep to fade,
Or some half-forgotten haven,
For which Faith in youth had prayed.
But she gariands even sorrow,
With a wreath that diss too soon;
It will wither ere the morrow—
She is here—my Lady June.

She would bear for me less gladness,
Less of loving light to-day,
II she garnered not the sadness
That made shadows on the way.
For I like to think she knows me,
And remembers, and is still,
When Life's morn looks back and shows me
What its noon shall ne'er faifil.
So she ever comes in glory,
With her favours failing free,
Singing still the same sweet story
She has always stug to me. With her favours and sweet story
Singing still the same sweet story
She has always sung to me.
FRANCES SMITH.

-The Week. Special to the CATHOLIC RECORD.

FROM ARTHUR.

ORDINATION OF REV. ANGUS M'INTOSH, O ARTHUR.

The son of one of our most esteemed citizens, Rev. Angus McIntosh, was ordained priest of the Catholic Church at Mcnotresi by Archbishop Fabre on the 27th of May. The Rev. Father McIntosh is a native of Arthur village, being born is a native of Arthur village, being born there on the 19th of July, 1865, and hav-ing attended the separate school there for ing attended the separate school there for a period, and being highly regarded by the Rev. Father Doherty, the respected parish priest of that village, he went to reside with him at Caledonia and attended the high school there for several terms after which he went to Ber lin College. He evinced such extraodinary talent that he finished a course, repeally taking forces five years in three odinary talent that he halshed a course, usually taking four or five years, in three years, carrying off most of the prizes in the institution. He then went to the Grand Seminary, Montreal, for four years, and from which he was ordained, career has been distinguished by talent of no ordinary kind, the most valuable prizes for the classical and other langauges at the institution falling to him. He is highly esteemed by all classes in Arthur. A grand future is predicted for him, and he has our warmest wishes for his prosperity. Mr. Duncan McIntosh has given two children to the Church, Isabella, now Sister Emerentia, located at Oakville, and the Rev. gentleman above mentioned.

OBITUARY.

Miss Addie Flizabeth O'Dwyer.

We regret to learn of the death of Miss Addie Elizabeth O'Dwyer, eldest daugh-ter of Mr. Stephen O'Dwyer, of Watford This young lady departed on the 3rd of June. She was most highly esteemed by all who knew her for her many admirable qualities. She was a sincere and pious Catholic. The funeral took place on Tuesday, 5th instant, from her father's residence to the Catholic ceme-tery. We offer our heartfelt condolence to her family in their great loss.

Written for the CATHOLIC RECORD. HOW A SCHOOLMASTER BECAME A CATHOLIC.

LETTER XV.

It would be superflus to point out what 10 one will deny, that for every what 10 one he a government. "No society, "says Guizot, "can exist a week, no, not even an hour, without a government."

And I think that the great bulk of pro-And I think that the great of the field of the feesing Christians are perfectly agreed that our Lawgiver, for the government of His Kingdom, created offices and appointed officers. But, concerning the number and nature of these offices, there have been interminable discussions. The number and nature of these citices, there have been interminable discussions. The Presbyterians, comparatively few and quite modern, but sturdy sticklers for their own narrow sense of Scripture, hold up against the hierarchy composed of the three orders of the episcopate, the priest hood and the disconate, the novel system that all the ministers of the Gospel were catchally and should be now equal; that riginally and should be now equal; that the two words in the Testament, translated bishop and presbyter, are interchange able names for the same commissioned teacher and ruler, and that a deacon stands no higher than a lay official, to be used for a few menial duties. To support their assertion, they draw their few shaky proofs exclusively from Scripture, in-nocently oblivious of the simple facts nocently oblivious of the simple facts that the whole matter must have been settled before a word of the Testament was written, and that the Testament neither professes, nor can be reasonably expected to contain express and decided proofs of the question; they calmly ignore the earliest historical evidence that stands against them, and bare to view the inference that the Kingdom of Christ had been ignorant of Kingdom of Christ had been ignorant of its proper government, until they themselves sprung into existence in the six-teenth century! St. Ignatius, without doubt a disciple of St. John, and Bishop of Antioch, in his epistles, reiterates the command to obey the bishop, the presbyter, and the deacon. "And again, I cried, therefore, with the voice, being among you, and I spake with a loud voice, with the voice of God—attend to the bishop, and the presbyters, and the deacons. And and the presoyters, and the reacons. And there are some who imagine respecting me, that I have said these things as though I know the divisions of some—but He in whom I am bound is Witness to us that I have not learned these things from men have not learned these things from men; but the spirit cried and said these things: "Without the bishop do nothing" (Ep-to Phil. c. viil. Cureton's Ig) His epistles bristle with the names of the three orders The Presbyterians can do nothing with these memorials but to pronounce them forgeries. Professor Calvin E. Stowe, whom any Presbyterian might take for a backer, says, in his Origin and History of the Books of the Bible. "These seven the Books of the Bible: "These seven episties (of St. Ignatius) have been known and read in the Christian Churches from the very earliest period. There is an edition of them of about the sixth century, which undoubtedly contains many interpolations; but the earlier and briefer rescensions, of which Archbishop Usher had a Latin translation and J. Voss the Greek original, may safely be received as genuine may safely be received as genuine throughout." (p. 122). If Bishops and Presbyters were in all things identical, how is it that Eusebius has preserved catalogues of the successive Bishops of Rome, of Alexandria, of Antioch, of Jerusa lem, etc.? Why, if all were equal, should a succession of individuals, from the very beginning of these churches, stand out so prominently? On no supposition, except of official superiority, can it be accounted for. I once read a Presbyter ian effusion in which it was gravely as serted that episcopacy was invented by St. Cyprian! Guzot could hardly be expected to make a full episcopal declar-ation, but what he says is dead against the Presbyterian theory: "But the Curist Himself was the Rock, and, as if moment this society (Church) began to advance, and almost at its birth, for we find traces of them in its earliest docu-ments, there gradually became moulded a form of docurine, rules of discipline, a a form of doctrine, rules of discipline, a body of magistrates: of magistrates called presbuteroi, or elders, who afterwards became priests; of episcopoi, in spectors or overseers, who became bishops; and of diakonoi, or deacons, whose office was the care of the poor and the distribution of alms." (Civ. p. 37.) Mosheim also, and Gibbon, testify to the existence of the three orders, at the commencement of the second century. Palmer mencement of the second century. Palmer very rightly observes: "How it is possible indeed to suppose that such a pre-emin ence could have prevailed universally in the second century without any objection, apostles? We know the disturbances which arose in the Church on the time of keeping Easter; how improbable is it, that episcopacy could have been introduced into all churches by merely human authority, without exciting opposition in some quarter." (Church, Vol. ii. p. 383). This will always stand against Presbyterianism. If Christ, or the Apostles, instituted Presbyterianism, which was so soon and so suddenly subverted, where can the history

in well informed agreement. But here the Anglicans rest themselves; they strangely insisted that in the Apostolic college every apostle was in all things equal to the others; that in jurisdiction all were equals. Accordingly, the Church seems to have been provided, for her highest grade of rulers, with an exalted body of Presbyters!

of the subverson be found? The ambi-

tious would have struggled for the highest

offices; the disappointed would have vented their mortification. It would have been one of the greatest disturbances connected with the history of the Church; and yet there is not a word about it in all the

ancient records. The common sense inference would be, then, that Presbyterianism

was born, to be known, in the sixteenth century, and that the Auglicaus, Greeks and Catholics, who believe and teach the

Apostolic institution of bishops, priests

and deacons, are, in this respect, and so far,

The Church has, also, but one ruler and one governor, the invisible one, Christ, whom the Eternal Father that made head over all the Church, which is His a monarchy." This is to forget that the Church is a kingdom; and the ruler of a kingdom, or a part of it, is always a king, or his viceroy. They hold, besides, that, since under the old law the authority of kingdom, or a part of it, is always a king, or his viceroy. They hold, besides, that, since under the old law the authority of the High Priest was supreme over the Priests and the Levites and that the synagogue was the type (I Cor. X. II) of the Christian Church, the Caurch, if modelled after to Mosaic dispensation, cannot be without a visible ruler.

And that the politics of the synagogue was And that the polity of the synagogue was transferred to the Church is pretty plain from "But this is not all; for the times of the offerings and services of Christians are referred to the authority of the Lord Himself, who commanded that they should not be made at random, or in a disorderly manner, but at fixed seasons and hours. It is impossible that this is only a transference of the laws of the Jewish synagogue, which was sanctioned by the observance of our Saviour, to the Christian Church; as is indeed which men are divinely educated for salvation," it must, like every other educa-

tional institution, be directed and ruled But for the pre-eminence of one Apostle there are clear Scriptural proofs. Scripture may, or may not, make episcopacy plain: it makes nothing plainer than the primacy of St. Peter. However, the names of the Apostles are given, Peter "the first," always has a marked prominsupposition that he was the eldest of the chapter that Andrew "first findeth his own brother Simon, and saith unto him, A praye flow of the brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon the son of Jons: thou shait be called Cephas, which is by interpretation, a stone." (Rock). Here, our Lord, for a reason of the stone not yet declared, so distinguished one that He promised him a new name by which he was henceforth to be known. It was no mere epithet, like the "Sons of Thunder." but a special appellation. And when He ordained the twelve, He formally conferred the name, "And Simon He surnamed Peter." (Mark iii 16) To Simon alone was a new name given. It had been usual with the Almighty, in ushering in a new dispensation, to confer upon its chief a new name, indicative of the office he was to fill; Abram became Abraham, and Jacob, 'srael. Hence, Simon's new name, Peter, A Rock, must have portended something important. Portended! Its significance is all but to adopt Simon completely and to qualify him for His own representative, He gave him His own name.

But Jesus made everything plain

(Matt. XVI 16 19) by publicly divulging the reason why he had called Peter The tue reason why he had called Peter The Rock. When He asked His Apostles, 'Whom say ye that I am?" Peter answered, "Thou art the Carist, the Son answered, "Thou art the Cattar, we so, of the living God." For this prompt confession, Jesus said to him, "Blessed art thou, Simon Barjonai, for flesh and blood hath not revealed it unto thee, blood hath not revealed it unto thee, Peter's reply Jesus was evidently well pleased; and what was more natural than a great and special instance of reward-ing such a confession. Jesus said: "I and upon this rock I will build my Caurch; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." This is as the Protestant Testament gives it, and even their way so triumphantly through most of the prophecies read it thus: "Thou phor. He would not in the same breath call Himself both builder and seems, this is their only chance to evade people so sincerely share." Methodist Beuson, in Introduction to St. Mathew's Gospel, says: "But scribers in St. Henri, Cote St. Paul, it (the language) was what Jerome Lachine in the course of the week.

The catechism of Trent (p. 74) says: the latter than the former." Westcott head over all the Church, which is His body;' the visible one, Him. who, as legitimate successor of Peter the prince of the apostles, fills the apostolic chair." Catholies teach that, to ensure the unity of the Church and her har nonious action, Christ clothed one of the Apostles with supreme authority, which authority was to be, and has been, exercised by his successors. In a general way, they observe that unity fiads its complement in one and that the Church, a visible society, must have, for her perfect realization, a visible head. They say, too, that for a sheepfold there must be a shepherd; and for a kingdom, a king. To this Mr. Paimer objects that "many States have substated without a monarchy." This is to forget that the Peter? Hear the Protestant Pearson:
"Then was there a Church (and that built
upon Peter, according to our Saviour's
promise)" (Creed p. 511). Bishop Kenrick
on the Primacy cites several eminent
Protestants who have made the same
flat admission. To St. Peter were also
given the keys, and the commission to
bind and to loose; and although the power
"to bind and to loose; and although the power "to bind and to loose' and although the power
"to bind and to loose" was afterwards
given to the other apostles, there was
surely some deep import in the fact that
it was first given to him who was to be
the only bearer of the keys. The keys were given to St. Peter alone, to him who was alone the foundation of the Caurch. The to the Christian Caurch; as is indeed made probable by the parallel which clement (Romanus) institutes between the Levitical and Christian Priesthood (Westcott's Canon, T. 27) If, too, as Kurtz says, the Church is "a school in which men are divinely educated for salso long must exist the bearer of the keys
St. Peter; and as no superstructure car outlast its foundation, so the Church must always rost on Peter. Peter, then, always lives in his successor. Was Christ a true Prophet? The question obtrudes [itself. Was Christ a true Prophet, or not? If He was, there must to day be a Church that claims St. Peter for her foundation, and the wielder of her Keys must be St. Peter's successor. Unless these things be, the Testatment is no better than a romance. Moreover, that St. Peter was supposition that he was the eldest of the Apostles, or that he was the first called. Both conjectures are most certainly at variance with facts. If the precedence of name be observed to designate the oldest there was Andrew older than Peter, for we read (Jao I, 44) "the city of Andrew and Peter;" and we are told in the same chapter that Andrew "first findeth his are converted, strengthen thy brothren."

A postles, or that he was the eldest of the Testatment is no better than a momance. Moreover, that St. Peter was the representative of the collective Apostolate is quite manifest from (Luke xxii, 31): "Simon, Simon, Satan hath desired to have you (vos), that he may sift you as wheat; but I have prayed for these (pro te) that thy strength fall not, and when thou are converted, strengthen thy brothren." A prayer offered for St. Peter sufficed for all; on his stead fastness all the others depended. He was the foundation of the Church In the last chapter of St. John's Gospel we can read that Jesus committed to the we can read that Jesus committee to the care of St. Peter the lambs and the sheep—the laity and the clergy—and was strictly charged to "feed" all. The whole sheepfold was put under his rule and care. So St. Peter "the first," was made the foundation of the Caurch; be was the only recipient of the keys; for him alone Jesus prayed; and to his guardianship Jesus entrusted His entire flock. And yet there are some men, personal honor, of no consequence what Palmer, when arguing against the

paloable truth. LYNCH. Boston Pilot. tribute to the memory of the patriot Archbishop of Toronto, whose death is Some of those excepts that have broken periods in their recent struggles the art Peter, and upon this rock (Myself) courage them in their despondency, and I will build my Church." But such a to bid them be hopeful of the nearness reading makes Jesus use the mixed metafoundation. But the text can be put them once again in this the final episode into a form so sharp that it will defy all of their long and weary struggle, carping. The language used by Christ pointed to the signs that presage was the Syro-Chaldaic, the vernacular at precede the triumph. He loved that time of Judea. He said: "Thou art kipha, and on this Kipha I will build my church" How is this gainsaid? Some thrust it aside by denying that Syro-Chaldaic was the language used. If, as it flock in whose sorrow for his loss her

scholars and believers by profession, who can see nothing in all this but a little ver, that was shown to St. Peter. Mr byterians, very well says: "Indeed office hiefly honorary, would have been inconsistent with the characters and views of reasons for which St. Peter had a personal pre-eminence of honor among the Apostles." so must a principle be forgotten, and confessed, to distort the

TO BE CONTINUED.

IN MEMORY OF ARCHBISHOP

The Dublin Freeman pays this grateful

deeply regretted in Ireland:

"The people of Ireland will affectionately remember him as a friend who, though very distant from them, was never forgetful of them, or of anything that concerned them. His love for the Old Land was as fresh and strong on the morning of his death as it was nearly fifty years ago, when he left its shores, a young priest of the community of St. Vincent de Paul, to minister to the spiritual ceeds of his exiled fellow countrymen words of Archbishop Lynch often came to our people to cheer them and to en to bid them be hopeful of the nearness of a great future, which, he was con-vinced, they had before them. Possibly, had he lived, he would have spoken to precede the triumph. He loved Ire land with all his heart while he lived,

Our Montreal agent will call on sub it (the language) was what Jerome Lachine in the course of the week. We very properly calls Syro-Chaldaic, naving an affinity to both the Syrian and Chalkindly assist in promoting the interests dean language, though much more to of the CATHOLIC RECORD.

A PAGE OF OUR HISTORY.

The Jesuits in Canada Under English Rule.

CONTINUED. V. RESULTS OF THE BRIFF OF CLEMENT XIV. IN CANADA.

Monseigneur Briand bad done his best to avert the blow. In a letter addressed to the sisters in law of the late Mgr. de Poutbriand at Rannes, he says : "I wrote to our Holy Father, in accordance with your suggestions; my letter remained in London for more than a year, and only reached His Holiness after the ruin was bishop like myself could do nothing to retard it!" accomplished; alas! a poor insignificant

Here is, as he relates in the same letter, the effect of the reception of the Brief: "You knew, long before I did, the sad catastrophe of the Jesuits; it sillicts me and tries my faith. How much it cost me to tell these good Fathers that I had the Brief and the command to impart it to them! Their prompt submission, their entire docility, did not lessen my grief, but, on the contrary, ren-dered it the more poignant. Relief has come from a quarter where I did not hope for it, from the Governor, Protestant although he is.

"So that our Jesuits still have the dress, and the name of Jesuits, and perform the functions of Jesuits, and none Secretary, know that they are no longer

Jesuits—themselves excepted.
"I send to the Sovereign Pontiff an account of my action, and I have had the boldness to ask of him the indulgences which may be gained in their houses, in the meantime subject to my orders and direction, telling him that I have established the same superior and procurator in response to his commands and have left them the same external surroundings in accordance with the views of the gov

The letter of Mgr. Briand (6 Nov. 1774) to Cardinal Castelli, gives the same facts in similar words:
"The former Jesuits have submitted

with all possible docility to the Brief of His Holiness which destroys their institute; they have acknowledged their privileges to be extinct and have placed themselves entirely at my disposition. The Governor wishes that no exterior change be made, which is the reason of my having named the same superior and procurator who manage the property

"This appeared to me to be the only way of making the commands of His Holiness accord with the governor's views." Finally, in a letter of the 26 h Septem-

under my orders. .

ber, 1776, addressed to the ladies menber, 1776, addressed to the ladies men-tioned above, he says:

"I have reported my action in this matter to the Sovereign Pontifl and have received a Brief of approbation and a continuation of all the indulgences."

Is it not evident from all this, that, not only canonically, but civilly as well, up to the time of the Brief of Suppression, Jesuits of Canada had retained their rights, their privileges and their pro-

perty?

It was not until after the Holy Father had suppressed the Order that the king of England made an attempt to touch

The royal instructions of 1774 set forth should be suppressed and dissolved and no longer continue a body corporate and politic, and that all their rights, priv-ileges and property should be vested in the Crown for such purposes as the Crown might hereafter think fit to direct and appoint. . . . and that the present members of the said society, as established at Quebec, should be allowed sufficient stipends and provisions during their natural lives."

So that evidently up to that time the Society of Jesus had continued in full possession of its rights, privileges and

VI. CIVIL STANDING OF THE SOCIETY OF JESUS IN CANADA FROM THE BRIEF OF FATHER CASOT.

Did the English Government have

these royal ordinances carried out Not at all, and with scarcely any exception, all their property as well as the titles thereof, and the civil rights appertaining, remained in the Fathers'

possession up to the death of the last on of them. What we have said upon the subject of Amhersts' claims proves it sufficiently. We will, however, add some further

proofs.
When in 1789 (17th June) the minority of the Commission ('our out of nine surreptitiously made their report, which concluded by declaring the king to be proprietor and even possessor of the pro-perty of the Jesuits, Alexander Gray and Jenkin Williams, crown law officers in Canada, improved again upon this report 15th May, 1790, showing themselves to be as partial as possible. (Ribaud p

In order to demolish the argument of the committee of the Legislative Council, cited above, they said :

"The principles upon which the honorable members of the Committee of the Council have adopted this opinion, namely, the possession of the Jesuits with the sanction, and under the very eyes of the Orown and all the various acts of incorporation, not to say confirmation on the part of the ministers have no weight in our eyes; because the government to our knowledge has done nothing, and allowed nothing to be done, to alter or change the standing o the Jesuits at the time of the conquest, nor since. (1)

It is true that they have been allowed to live in possession of this property, and that General Haldimand in 1781 received from them a statement and enumeration, but under the restric-

Translated for the RECORD from the Revue tion that this recognition should not be in any way prejudicial to the rights of the crown and we think that neither one nor other of these acts can be considered as acts approbation and confirmation. the contrary, the gentleness and forbearance which have been shown, ought to work the other way, and move the Jesuits to a sense of gratitude to His majesty for the protection which they have received, and to a prompt acquiescence in his desires."

(i) These gentlemen evidently pretend that all this property devolved upon the crown by right of conquest;
(2) "How nice they are, these Englishmen! Indeed the Jesulis must fee, grateful to them.

TO BE CONTINUED.

LATEST PHASES OF THE IRISH QUESTION.

The officials of Dublin Castle are puzzled know how the Nationalists succeed in discovering their confidential instructions to the police and other secret documents, and it is intended to inflict severe penaland it is intended to inflict severe penal-ties on those who make the disclosures; for which purpose it is proposed to pass an Act which will authorize the Government to do this. But as the per-sons making the disclosures have never been discovered, it does not appear likely that the Act will be much of a deterrent.

United Ireland says: Once again the Castle authorities have been kind enough to furnish us with an advance copy of a strictly private and confidential circular which has been addressed to every Removable in Ireland. The circular is in cipher, but as we had some time since provided ourselves with a key, we experienced no serious difficulty on that account: "If John Dillon, M. P, is observed in your division, he is to be carefully shadowed, and his movements watched and reported. Every effort is to be made to have not serve effort is to be made to have notes taken of all speeches delivered by him or by William O'Brien." INSPECTOR GENERAL, R. I. C.

It is stated that the proclamation of Dublin under the Coercion Act has for its object the suppression of United Ireland. That journal says that if Mr. Balfour should pay a visit to the office, he will be received as he deserves.

The National Lesgue, Mr. Balfour's "thing of the past," is on the alert in South Tyrone. A meeting was held toward the end of the month of May to take action for the proper registration of voters in view of the next election, when Mr. Wm. O'Brien will contest the seat with Mr. Russell. Notwithstanding Mr. Russell's vote op King-Harman's salary Bill, the Nationalists will not trust him, One hundred delegates were at the Convention.

As a detachment of the Wiltshire Regiment was leaving Boyle (Colonel King-Harman's town) on the 26th uit, one of them called for "three cheers for Parnell," which was responded to enthusiastically by his comrades. The country people, who were in town in large numbers, it being market day, joined in the cherr, and escorted the troops to the railway station, cheering loudly for Gladstone and Parnell, and groaning the names of Balfour and King-Harman.

In the House of Commons on the 11th. Mr. Balfour, in replying to Mr. Gladstone, declined to put on the table the evidence on which convictions for boycotting had been obtained, and said that the ends of justice were amply secured through the superior court, while the evils of boycotting would be seriouly aggravated by pub-

Mr. Herbert Gladstone, M. P., in a re cent speech, said the outlook for the Liberal party was extremely bright. Coercion should not last, and the question of local government for Ireland must soon be dealt If the government came to grie over it in the House of Commons so much the better. If they did not, and their bill giving power in local affairs to the people of Ireland, the victory was with them, for then the lever would be obtained

for getting home rule.

The Dublin Express, Independent Conservative, says that "Col. King Harman's death relieves the Government of the cowardly disgrace of throwing him over." It is rumored that Mr. Robert W P. Fitzgerald, M. P. for Cambridge, will be his successor in the under secretaryship.

The Dublin corporation will present an address of welcome to Archbishop Walsh when he returns to that city. The Mayor of Cork visited the

prison on Thursday and saw Mr. Condon, prison on Intracay and saw air. Condon, M. P., who complained that he could not sleep on the plank bed as it was too short and too narrow; he lay upon the floor and slept well. His Worship visited some other prisoners also committed for breaches of the Crimes Act, but they made no complaints, or if they did the Mayor does not give them publicity.

Another great Liberal victory has been gained in Ayr. Considering that at the previous election Mr. Campbell, a Liberal

Unionist, was elected by a majority of 1175, it was hardly to be expected that a Liberal would win now. However, Captain Sinclair; Gladstonian, has carried the constituency by a majority of sixty three, He received 2.331 votes against 2.268 cast for his opponent, Mr. Evelyn Ashley, Liberal Unionist. At the previous election the vote stood:—Campbell, 2,673; Sinclair, 1,498. The result yesterday shows a Gladstonian gain of 1,238 votes. The Liberals the vote stood:-73; Sinclair, 1,498 are jubilant over the unexpected result of the election, and claim that it is direct proof of the veering of public opinion to their support. The contest was fought upon strict Home Rule lines. Late in the day the workingmen went Late in the day the workingmen went to the polls in large numbers, and almost without exception voted for the Libersi candidate. This was the turning point of the contest, the Tories baving had in the earlier part of the day very much the best of the voting and bright prospects of victors. pects of victory.

CATHOLICS OF 8

BY THE REV. ENEAS M'DO LL. D, F. R. S,

JUNE 23, 1888.

THE FAITHLESS STEWARD.

It was a dark and bitter night. A night in the January of an unusually severe winter. There had been a hard frost for three weeks, and the ground was like iron. three weeks, and the ground was like iron. Nowhere had the inclemency of the season been more painfully felt than in the always bleak county of Northampton. It was about eight o'clock in the evening, the curfew bell had rung out; when a solitary traveller, who had lost his way, drew his bridle and looked round anxiously in search of shelter. The hard, black frost had seemed to give way about noon, and the sky was overspread with clouds; but a shrill and bitter wind howled over the face of the country; and when those clouds. face of the country; and when those clouds descended, it was not in genial rain, but a

decended, it was not in gental rain, but a heavy fall of snow.

The traveller had purposed to rest that night at the little town of Daventry, but he had been detained at Northampton, and evening began to fall, and the snow with it, soon after he was clear of the little

He had just crossed a wild moor with danger and difficulty, for the snow was not only drifting into the hollows, but covered hard ground to the depth of more than a hard ground to the depth of more than a foot already; and it was no slight increase of peril that it would also overspread the frozen surface of the pools and streams so common to the country, but which were not, it was probable, frozen so thick that the ice would bear a horse and its rider.

not, it was probable, 170230 so thick that the ice would bear a horse and its rider. Well might the traveller look round anxiously as he dismounted, for to continue his jurney was at the risk of his life.

Bordering the moor which he had just crossed was a strip of woodland. Lesiless as they were, the thick branches might afford some shelter, however slight and indifferent. Beyond this, there was the chance that some of the largest trees, which were of great magnitude, might furnish a really secure shelter in its hollow trunk.

trunk.

It was in vain that the eyes of the traveller, aching and half blinded with the enow, sought through the eddying drift for the cheerful ray of a lamp in some cottage, or that, through the howling blast, he listened with strained ear for the bark

he listened with strained ear for the bark of some watch dog.

There was no resource but to adventure into the wood. This the traveller did on foot, leading his horse by the bride. The wood was less dense than he supposed—and a double row of beeches, the broad limbs of which, linked together from either add a rade a cannot through which the side, made a canopy, through which the snow had drifted so lightly that our wayfarer discovered that there was a

beaten track below.

This avenue crossed the wood diagon This avenue crossed the wood diagonally, and was so palpably an avenue in the contrivance of which art must have assisted nature, that benighted man pressed onwards with renewed hope, confidently expecting that the stately colonade of beeches had some human habitation

In this expectation he was not disappointed.

pointed.

After proceeding for about a quarter of a mile the path widened, the trees were more sparsely scattered, and presently the wayfarer emerged upon a wide lawn-like space, at the upper end of which, through the rents which the wind made in the vell of snow which hung pendant between earth and sky, he perceived the walls of what seemed a dweiling of some preten

The ground was now smooth and level, and over the thick carpet of the snow the traveller led his wearled steed. He was, however, surprised as he proceeded that along the broad black front of the edifice that faced him appeared no twinking ray of light. The building he was approaching seemed scarcely a ruin, but assuredly ing seemed scarcely a rulm but assuredly there was about it no sign of human habitation. The mystery was explained when the traveller stumbled over a gate which lay on the ground, in the interstice of which had grown up tall thistles, which shook the snow from their rank heals as they bent in the fierce blast. A few feet further and the traveler stumbled again. This time the obstruction was caused by This time the obstruction was caused by a statue which had been thrown from its pedestai. The head was knocked off; but the figure of an infant was in the sculp-tured arms; and the traveler—a devout Catholic—immediately apprehended that the mutilated figure had been that of the "Save you, fa Madonna and Child.

A heavy sigh broke from the bosom of the wayfarer as, dimly through the white glare of the snow, he perceived yawning the black arch of a dismantled doorway. "Ah!" he exclaimed, "I mind me now Somewhere in this district stood the nun mery of Catesby; so cruelly suppressed by our vile king some three years since. Oh, beneficient Lord, look Thou with a pitying eye on the affliction of the children of Thy Church in this unbappy land!"

As the traveller cassed straking and

As the traveller ceased speaking, and, sadly leaning on the crupper of his tired horse, looked up at the dismantled door-way, a female shriek, long, loud and piercing, smote his ear. It was a cry expressive of the extremity of anguish, and was reverberated in dismal schoes by the dismantled halls of the numery and the dark arches of the surrounding woods. Our traveller a burgess of Nottingham,

John Osmond by name, involuntarily drew his breath with a gasp at that borrid cry. A superstitious person might have referred that sound, so unearthly and appailing to a supernatural cause, and supposed that it proceeded from the wail ing spirit of some one of the poor nuns, so many of whom had, throughout the country, dled of want when turned by the atrocious monarch from their holy and happy homes. Such was not the case of John Osmond,

Such was not the case of John Osmond, as practical a man and steady a tradesman as any member of the corporation before or after his own time. From human lips that world ery proceeded—that he knew.

That it might be a note of warning of danger to himself, as well as of anguish to the unhancy person who nitared it has been asset to himself, as well as of anguish to the unhancy person who nitared it has been asset to make the means. Oh, see the man and the second the second the second three controls three controls the second three controls the second three controls three controls the second three controls three

social order. Not only were the members of the various religious communities involved in the most dire distress, but for you beyond your deserving. I must for you beyond your deserving in the whole singulars and the crazed on the find result in a postal card on which to send your deven worse origin then himself grow into importance—and, in truth, there was no reason that he should not thrive, as many others of his degree had done, on the ruin apportance—and, in truth, there was no reason that he should not thrive, as many others of his degree had done, on the ruin apportance—and, in truth, there was no reason that he should not thrive, as many others of his degree had done, on the ruin apportance—and, in truth, there was no reason that he should not thrive, as many others of his degree had done, on the ruin apportance—

banded together for the purpose of rob-

bery.

It flashed like lightning, then, on the mind of O-mond that some strayed traveller like himself had been set upon, and was perhaps being murdered in the ruins.

No man travelled unarmed in those

days.
Osmond drew a short, strong sword he wore—a serviceable weapon, all unlike the slender, gentlemanly rapter—and dashed through the yawning aperture of

dashed through the yawning aperture of the dismantled doorway.

The door opened into a spacious hall, on one side of which a lofty open archway gave ingress to the convent chapel, on the other to a closter or perambula tory. Osmond accertained this by the light of a hand lamp, which stood in a niche, from which probably the statue of the patron or founder of the convent had been torn. Some living person, then been torn. Some living person, then, was about the ruins who must have placed

was about the ruins who must have placed the lamp there.

Oimond caught it up, his first thought of robbers dispelled—more probable it was that some corrowful votaress lingered about the desolate building, where she once had hoped to end an innocent life.

Oimond entered the chapel; all there was in the confusion of ruin. The altar overthrown, the anow defiting through

was in the confusion of ruin. The altar overthrown, the snow drifting through the gap in the roof, the wind howling through the tall casements, denuded of the glass, with a fury that well-nigh quenched the feeble flicker of the lamp. There was naught living in the ruined chapel save the blind bet, which, dazzled even by the faint ray of the lamp, quitted its roost, and fispped its leathern wings in Osmond's face.

He paused and looked anxiously around him. Surely he had not been the sport

him. Surely he had not been the sport of fancy. It was a human shrick he had

Hark! comes again, echoing more dis-Hark! comes again, echoing more dismally now he comes within the ruined sanctuary. The sound comes, however, from the opposite direction. He turns back, he goes towards the closter, and there he sees a tall, slender figure fit along, and out into the driving snow. It is a figure of a woman draped in a sable robe—not the habit of a nun, for that it would be treasen to wear.

robe—not the habit of a nun, for that it would be treason to wear.

Osmond was a man in the prime of life, strong and swift of foot, and he pursued

the fugitive.

As she passed from under the open arch of the cloister into what had once arch of the cloister into what had once been the convent garden, she turned her head. Then, by the pale ray of the lamp which he held, Osmond beheld a pale, sweet face, very pale and wasted, and lighted by a pair of wild, dark eyes. The Ighted by a pair of wild, dark eyes. The face of a young creature, who could scarce have passed her twenty-second year, but, in strange contrast to its youth and beauty, the hair that surrounded it and swept down to the shoulders, was as white as the descending snow.

In vain Osmond called upon the girl to stop, assuring her that he himself was a harmless and benighted traveller; with renewed shrieks she fled before him and disappeared.

disappeared.

The dismal cries, however, ceased sud The dismal cries, however, ceased suddenly, as it seemed, at no great distance.

Shading the lamp with his hand from the wind, which threatened to extinguish it, Osmond was slowly making his way through the snow in the direction in which, by her footprints, he could tell that the woman had fled.

He had not however, taken twenty

He had not, however, taken twenty steps, when a redder and stronger light than that which he carried flashed athwart the gloom. Then he heard an exclama-tion about his horse, which he had left tethered to the shaft of a broken column tethered to the shaft of a broken column in the porch. The next moment two men carrying torches appeared. One of them was apparently advanced in life, the other a well built, good humored looking young fellow, about five and twenty, was probably, from the resemblance between them, the son of the elder man. Both were attired after the fashion of the better part of peaceuter or small grangers of these sort of peasants, or small farmers, of those

days.
They advanced rapidly when they saw
Osmond with a lamp in his hand. Their anxious brows smoothed when they accosted him, for his staid, respectable appearance reassured them; for, even as he had done, they feared that some bandit had chosen the ruined convent as the scene

"Save you, fair sir!" said the elder of these men to Osmond. "You have doubtless sought in this sacred place a shelter from the snow storm. Oh, tell us quickly, have you seen aught of a young girl, fair and beautiful, but with hair alas, whiter than mine own?

"I have seen such a person," answered "I have seen such a person," answered Osmond. "Her voice of distress drew me into this sacred pile. I would have offered her aid, but she fled before me like one demented." "Alack! she is demented!" said the old

"Good sir, canst thou tell which way she went?' "Yonder, as I think," said Osmond, in-dicating with his hand the direction in

which the girl had fled

"Alas, alas," exclaimed the old man, with a sigh. "She will surely die, poor lamb, of the cold this bitter winter. This is the third night within the week that she hath escaped us. "Who is this unhappy young person and what brings her to this ruined place?"

inquired Osmond. inquired Osmond.

The old man looked at him doubtfully.

"Do you know, good sir," he said, "that this was not long since a nunnery, which His Grace the King thought fit to sup-

"A graceless act!" replied Osmond, sternly. "Old man, if thou was a friend to any of the poor nuns, fear not to say sternly.

wrongs too much lack the means. Oh, the unhappy person who uttered it, he also knew.

The destruction of the convents and monasteries had done much to damage social order. Not only were the members of the various religious communities in.

the waste ground that surrounded the ruins, followed by his son and the traveller. ruins, followed by his son and the traveller.

The snow storm had greatly increased, accompanied with a fierce gaie of wind that whirled the frezen particles like splintered glass into the faces of the party and well nigh extinguished the torch. The locality, however, was perfectly well known to the old peasant, and he presently led the way to a Gothic gate set in the wall of what had once been the cemetery of the convent. A melancholy place even when the quiet retreat from the world's strife, the convent was the abode of the living, more dismal now when the darkness of desolation worse than death had fallen on that unostentatious pile. Be-

ness of desolation worse than death had fallen on that unostentatious pile. Between double rows of sombre yews, "where heaved the turf in many a moudering beap," each marked with a simple stone cross at the head, rested the mortal remains of the deceased nuss. mains of the deceased nuns.

Snow-covered now was every mound, heavily laden with snow the dark ever green branches of the solemn yew that bent down like mourners over the dead, and, shrowded with snow, the memorial crosses loomed up like white spectres.

In the fitful flame of the flutterin

forch was now seen a tall, dark-robed figure, flitting about the graves.

"Alicia! sweet Alicia!" cried the old man, "I pray thee stay. Come back to our cottage; thou wilt die of cold this bitter night!"

He hurried forwards with what speed was possible through the clogging snow; but the woman waved him back, and sinking down upon one of the graves, twined his arms about the cross at its head.

"Allcla, gentle lady, reverend Sieter, come with us!"

"Sister!" exclaimed the poor wanderer as bending over her the old man sought to raise her from her mournful resting place "Yes that is the word! Sister Mary Agnes! who calls for me, a vowed nun, by the name I bore in the sinful and miser-

able word?" .

In a solemn but indescribably piteou tone these words were uttered.

"Ah, sweet heaven!" exclaimed John
Osmond, "this is a woful sight!"
A woeful sight indeed it was to see that

young creature couching for rest on the snow covered grave. She had scarce snow covered grave. She had scree passed her girlhood, and the hair which secaped from beneath her damp and tattered vell rolled like the snow itself over her black garments. These, worn, miserable, thin, and wet through with the

snow, clung close to her wasted form.

John Osmond could well believe that this poor Sister had once been remarkable for her beauty, for amid want and woe, and madness, her beauty remained with

A face the loveliness of which might be termed angelic, with its delicately chiseled features, pearly complexion, and deep blue eyes

"Come home, dear child, come home!" said the man, taking in his own large and horny palms one of the little hands that was as cold and while and soft as the very

The poor nun looked and the wildness vanished from her looks as she answered: "Home, home, at home at last! Good, worthy Barton, I know thee now. Thanks be to the sweet mercy which has freed my poor brain from the wild fancies that have so long disturbed it! I know thou wast good to me, a poor crazy creature aban-doned of her wits!"

Here her reason seemed again to wander, as she said:
"I troubled you, dear old Barton; I know I did. But when I came hither, know I did. But when I came hither, and stretched myself on our Reverend Mother's grave, she would rise up and talk to me, and bid me be of good heart, for that the pains and the trouble should soon be over. She came to me but now, dear Barton, all bright and smilling, with a chaplet of pure white lilies in her hand; and she said they were to be my crown in the gardens of the blest, where she awaits me. But now, old Barton, good and faithful servant, fare thee well! Lsy me down!—So gently on this pillow of the cool soft snow. What sweet repose! It stops the throbbing of my fevered brain. And hark! The songs of angels charm me to my reat!"

Very faintly, very feeble were the last words uttered, but with a musical chime in the melancholy accents.

John Osmond, with the old man Barton and his son, stood by in dread silence.

A shadow, darker than that of the night, was settling down on the sweet face.

The blue eyes closed; lower, lower sank the head from the old man's supporting arms upon the pillow of snow spread upon the grave of the last Prioress of Catesby, the Reverend Mother whom Alicia de Lacy had so dearly loved.

The lips were closed and silent now; not a sound save the soft patter of the snow and the hissing of the torch in the white flakes.

The shimmering and sickly light even of the torch did not injure the heavenly serenity of the smile that had settled

about those pale, set lips.

Reverentially and tenderly, as though she were still in life, did old Barton draw the tattered vell over the pale face, and raise the wasted form in his strong arms. "She is dead, Gilbert!" he said, addressing his son; "but we will take her home, and thy mother will robe her, to share the last bed of the good Prioress to morrow."

* * * * * * * The story of Alicia de Lacy was short and simple, as it was sad. Hetress of con-siderable property in her native country, she had been left an orphan at an early age, under the care of the Prioress of Catesby, a near relative of her mother. The position of the prioress, however, as a religious, forbade her to execute the duties

of a guardian in pecuniary matters.

In a moral sense, she was the best of guardians to the little orphau girl; for well she made up to her the care and tender-ness of the mother whom she had lost.

The stewardship of Alicia's property was vested in one Giles Overing, a notary of Northampton, and a most faithless ste-ward he proved. It was the ambitton of this man to rank with the landed gentry. The time was a ripe one to furnish a cun-

Now this Master Giles Overlog had a son, a bold and somewhat handsome boy, a few years older than Alicia de Lacy.
Immediately o. his obtaining the supervision of the fortune of the little heires, Master Overlog determined that she should be the wife of his son. With this view, during the holidays at the convent school Alicia was always invited to the notary house, and, had she not been a child of the most amiable disposition, she would have been spoiled by the indulgence and flattery which were lavished upon her

fistiery which were lavished upon her there.

But Alicia was not to be spoiled, neither was she to be inspired with a love of the world. Though affectionately attached to Maurice Overing, the notary's son, it was only as a sister might have been, and when she was sixteen years of age, and Master Overing made know to the priorees his project of a union between Alicia and Maurice, he had the bitter disappointment of being told that the young girl had resolved to devote herself to a religious life.

girl had resolved to devote herself to a religious life.

The tenets of Luther had by that time taken considerable root, and though Master Giles Overing, knowing the temper of Henry, was far too cunning to join the ranks of the Protestants, he had a great kindness for their tenets.

Though the raid on the religious houses had not yet commenced, he did not hesitate to load the priories with abuse, and avow his determination to retain the whole control of Alicia's property till she was of age; and that, in the interim, she should see whether the law would not prove that she had been unduly influenced.

The law, however, was not then in a

The law, however, was not then in a condition to satisfy either the malice or the avarice of Master Overing.

He was compelled during Alicia's nonage to pay the accustomed stipend for her board at Cateaby, and she had completed her twenty first was to survey despited.

tates.
This cunning villian had, however, well noted the signs of the times, and was not unwilling at last to let Alicia's estate become absorbed in the other property of the convent, as he thought he could fore-see a mode of obtaining it after all, with bitter reprisal on the poor prioress into the

her twenty-first year to surrender her e

bargain.
The thunder cloud burst and the storm of the Dissolution overwhelmed all the religious houses, great and small.

The villainous notary then wrought out his evil designs so successfully that he made abortive the mercy of the very com-missioners themselves, who strongly re-commended the king to spare the con-

vent of Catesby.

Equally futile dld he manage to render the appeal of the prioress to Anne Boleyn, to whom she offered the sum of a thousand marks if she would prevail on Henry

to spare her convent.

When the poor prioress and nuns were driven from their convents, he took part in the process, and insolently remarked that if Alica would repent of her folly and wed with his son he would settle or her a portion of the property which was

This proposal the young nun rejected with horror. 'Go starve, then, go starve !" said the

hoary ruffian.

And starve the poor Sisterhood literally did. The prioress died before the year was out; the rest of the community wandered and accordance to the community wandered and accordance to the community wandered and accordance to the community. dered away, none either sought or cared to know where; and Alicia would have shared the fate of the Sisterhood but for the kindness of William Barton, an old servant of her father, and now the owner

of a few acres of ground, which he culti-vated with the help of his son.
On losing her friend the prioress, Alicia was attacked with a brain fever, which, though she survived it, left her in a state of harmless but absolute insanity.

In this condition the sole consolation of

In this condition the sole consolation of the unhappy girl was wandering about the ruius of her beloved conventual home. Her friends, the good Barton and his wife, did not oppose this fancy in fine weather, but they were necessitated to oppose it in the winter.

Watch her as vigilantly as they could, however, she would escape them, as she had done on the night of her death, which was caused, no doubt, by her wanderings.

de Lacy, told to the worthy burgess, John Osmond, by an aged white-haired priest, who had been confessor to the convent.

Osmond had accepted the proffered

hospitality of the good Barton, and accom-panted him and his son home with their mournful burden of the dead nun.

Osmond was a well to do, as well as worthy man, and at his cost Alicia was laid beside her friend the prioress, in a fashion befitting her condition as a landed heiress not that of an outcast nun. Osmond remained in the neighborhood

attend the funeral, as a mourner, along with the good Bortons.

It was the second day after Alicia's death. A sharp, clear frost had succeeded

death. A sharp, clear frost had suceeeded the snow storm. The air was crisp, the sky an intense and cloudless blue; the long icicles pendant on the convent ruins shone with the varied tints of the opal; the hoar frost on the dark yews glittered as though the dark boughs of the yews had beer thickly sprinkled with dismonds. Some of the better class of the inhabitants of Catashy, hearing of the hearing of the bear. tants of Catesby, hearing of the benevo-lence of the stranger, Osmond, joined the

funeral train. Few among the poorer class were absent. None among the poor but grieved for the ruin of the religious houses.

The procession was nearing the convent cemetery when, clattering along the iron road, which was slippery as glass, came a horseman with two attendants. He came suddenly upon the funeral train, and his

horse was startled.

The coffin was directly before the fiery animal. It swerved, reared, and threw its rider, whose skull was fractured by a large flintstone.

The coffin of Alicia de Lacy was carried directly over the spot from which the man was lifted up quite dead, and that man was the notary, Giles Overing!

HOPE FOR ENGLAND'S FUTURE. SERMON BY THE CARDINAL ARCHBISHOP.

SERMON BY THE CARDINAL ARCHBISHOP.

At the Pro-Cathedral, Kensington, on Sunday last, High Mass was sung by His Lordship the Bishop of Amycla. His Eminence the Cardinal Archbishop assisted at the Mass and preached. His Eminence took for his text the words, "I will ask the Father, and He shall send you another Paraclete, and He shall send you another Paraclete, and He shall send with you forever—the Spirit of Truth whom the world cannot perceive, because it seeth Him not, neither knoweth Him; but you shall know Him, for He shall be with you, and He shall be in you." His Eminence said that the Holy Ghost came, first, as the Illuminator; secondly, as Sanctifier; and thirdly, as the Author of all unity—for without Him there is none. The fire was the symbol of His illumination. He is the fountsin of light, and though for three years the Aposties had been taught by the Son of God Hiruself, He had not taught them all things for He said, "I have many things to say unto you, but you cannot bear them now; nevertheless, when the Paraclete is come, the Spirit of Truth, He will teach you all things." They had received illumination to know the ever Blessed Trinity and the mystery of the Incarnation—two natures united in one Person—and the mystery of the mystical body of Carist, that is, the Church of God in its soul and in its body—the mystery never revealed—no, and never created until the Day of Pentecost. And therefore in our baptismal profession of faith we say, "I believe in the Holy Ghost, created until the Day of Pentecost. And therefore in our baptismal profession of faith we say, "I believe in the Holy Ghost, the Holy Catholic Church, the Commun-ion of Saints," because both the Holy Catholic Church and the Communion of Catholic Church and the Communion of Saints are the consequence, the effect, the product, and the creation of the Holy Ghost Himself. Moreover, He is the fountain of all sanctity; the fire is the symbol of purification. It melts and purges all the metals of the earth, and takes away all the dross. And He is

THE FOUNTAIN OF CHARITY also. Without charity there can be no unity. Wherever unity had been broken charity had been broken, and wherever charity reigns unity is the product and the reward. This is the first effice of the the reward. This is the first clice of the Holy Ghost—the Illumina or. Secondly, he is the Sanctifier. There was never a created soul born into this world with whom the Holy Ghost had not striven with patience and with love to draw back its will and heart to the law of God. Every member of Christ is at the same time made a temple of the Holy Ghost, and His soul is the sanctuary of the in dwelling of the Sanctifier. Thirdly, and lastly, He is the author of all unity. Without Him there is none. First of all He descended and became the spiritual life of all those upon whom the tongues of fire set. They became partakers of one life. As the soul is the life of the body, God the Holy Ghost is the life of the soul. And having one life

God the Holy Ghost is the life of the soul.
And having one life

THEY BECAME ONE BIDY.

Their separate personalities were united and merged, as it were, in the individuality and personality of one visible body. On the Day of Pentecost the Apostles were united to their Divine Head in heaven. And because they were one body, and under one head, and had one life, they had one mind, one intellect, one illumination; and because they had

one illuminated intellect, they had one heart, for the Holy Ghost is the charity of God, and "the love of God was poured out into their hearts." Why is the visible Church one in all the world? Is it because unity was a law laid down like the ten Commandments? Is the law like the ten Commandments? Is the law of unity a mere precept—even though a Divine precept? Is it only an external unity, and does the external unity create the internal unity? No; directly the reverse. It is the internal unity which creates the external, visible, intrinsic unity. The Spirit of God has had from the beginning a universal office to illuminate and sanctify individuals one by one. But that was not His full and complete office for which he came into the world. He came for another purpose. oppose it in the winter.

Watch her as vigilantly as they could, however, she would escape them, as she had done on the night of her death, which was caused, no doubt, by her wanderings in the inclement winter.

Such was the short, sad story of Alicia

Alicia

Trown that day to this

His voice. From that day to

THE UNITY OF THE CATHOLIC CHURCH has been indissoluble. Branches may broken from the tree, provinces may divorced from their authority, but it has remained the same in personal identity from that day to this hour. On the Day of Pentecost the Holy Ghost came as He had never come before ; He came person ally. One of the greatest saints and doctors of the Eastern Church, writing in the fifth century, says that on the day of Pentecost it was not only the unction that was poured out, but the Anointed Himself came. It was a personal coming. In the same century St. Augustine wrote "It was not the odor of the balsam which was poured out on the Day of Pentecoet it was the substance of the baleam itself. How is it that men can read the Holy Scriptures and not perceive this truth; Our Lord said, "I will ask the Father and He will send you another Paraclete."
Why another? It means this: I have been your Paraclete hitherto; but it is expedien for you that I go away; but I will ask the Father, and He shall send you another Paraclete, and He shall abide with you for ever. I am going, He shall never go. And it is to be noted that the words in the original as they were written by St.
John have all the distinct and incomnunicable marks of personality: "He shall abide with you. The world shall not know Him, but ye shall know Him." The Holy Ghost is not spoken of as

The Holy Ghost is not spoken of as
A POWER, AN INFLUENCE, OR AN AGENCY;
but He is spoken of as a Person—"another
Paraclete." And, further, the world will
not receive Him; because the natural man or the animal man, "perceiveth not the things of the Spirit of God"—they are "foolishness unto Him," and for this reason: they are "spiritually examined and discerned," and because the world can neither see nor handle the Holy Ghost, it does not believe in Him. Well, the first does not believe in Him. Well, the first truth to be laid to heart is this: as the Son came, a Divine Person, co-equal with the Father and Holy Ghost, came for a special work-to redeem the world-so when He ascended into Heaven, the Holy Ghost, co-equal with the Father and the Son, and to accomplish it until He should come to accomplish it until He should come again. There is another truth. When He ascended into Heaven, the Holy Ghost, co-equal with the Father and the Son,

came, He came through the Incarnate Son. If the Son had not been incarnate, and died, and redeemed the world—then, so far as we know, He would not have come. He came through the merits of our Lord. When our Divine Master, after He rose from the dead, breathed on His Apostles and said, "Receive ye the Holy Gnost," He did a symbolical action where by He taught us that the coming of the Holy Ghost was in virtue of His merits. And that is the point which distinguishes the Catholic faith from ALL FORMS OF MUTILATED CHRISTIANITY.

the Catholic faith from
ALL FORMS OF MUTILATED CHRISTIANITY.
Furthermore, He came to create the myetical body of Christ. He created it by
these three unities: He united all the
members of Christ with their Divine Head members of Christ with their Divine Head in heaven—He united them with one another on earth, and He united Himself with that body by a perpetual indwelling, dependent only on the Divine will, so that the words of St. Paul are literally true, "He is the Head over the Caurch, which is his body." There is one more truth. How can the life of the Church be other than imperishable and indefectible if that life be Divine, with a Divine Person dwelling in it? The pro-Divine Person dwelling in it? The promise that the gates of hell shall not prevail against the Church is founded on the fact that the life within it is indefectible, because it is Divine. Secondly, how can the unity of the Church ever be dissolved if it be

if it be
THE OUTWARD MANIFESTATION,
and the necessary product of the intrinsic
and invisible unity springing from the
Spirit of Truth, who dwelt in it and
guides it always? Thirdly, how is it
possible that any one who believes in the
Day of Pentecost can for one instant believe that the Church, the body of Christ,
the witness of His coming the witness of the witness of His coming, the witness of the Incarnation, the witness of the Day of Pentecost, can ever err in teaching the way of salvation? And if it cannot err, how can it be other than infallible, and how can men justify their refusal to accept its testimony to the truth which was once delivered to the saints? His Eminence deduced two lessons from this consideration of the mystery of Pentecost. The first was the necessity for special daily devotion to the Holy Ghost. Sec-endly, he asked all to remember that ondly, he asked all to remember that their bodies were the temples of the Holy Ghost. If the body was the temple, the soul was the sanctuary. How holy, then, ought the body to be, and, above all, how holy ought the soul to be—the soul which is made to the image of God. Let them pray for sanctity. The Holy Ghost is at this moment striving with the souls of men in all the world, and He is striving most with those who,

BY THE SINS OF THEIR FOREFATHERS, have been rent from the unity of the faith. And he believed that there was not on the face of the earth any people

not on the face of the earth any people calling themselves Coristians in the midst of whom He was striving more patiently, more lovingly, or more profucely, than in the midst of the English people. Three the midst of the English people. Three hundred years ago the people of Eagland were robbed of their faith. They never gave it up; no. They fought for it, they suffered for it, they laid down their lives for it, and he believed God would not hold them guilty for the breach of unity, and the scattering of men, and the mutilation of faith, which they saw round about them. It might be that a ray of light was at this moment plercing into the heart and the conscience of some who heart and the conscience of some who heard him. Let them follow that ray, for as the first gleam of the morning led to the light of noonday, so they who followed the first gleam of truth with fidelity, would stand in its noontide light in the kingdom of eternal life.

WHO OWNS THE UNITED STATES?

Catholic Standard. Catholic Standard.

This is a serious question, for many religious denominations in this country in their official organs and public declarations seem to think that they own the country, have entire control of it and all who live therein, and are personally responsible for its wellbeing. There is cersponsible for its wellbeing. There is cer-tainly a conflict of authority on the point, as all these bodies assert their claims with equal dogmatism, and yet there are some people, a few millions perhaps, who would object to being considered chattels of the whole of these denominations united, and a great many million who would object to be considered the property of any one denomination in particular.

The Methodists have recently held a General Conference in New York City, and the Bishops in their address used "we," "us" and "our" with great case and freedom. We have taken the liberty of loserting the word "Methodist" in the following passage, to show the modest assumption of these gentlemen. They assemble as Methodists, and of course use the pronoun as Methodists, so that our Interpolation is justifiable :

interpolation is justifiable:

"The increasing multitude of Romanists coming to our Methodist shores to share our Methodist privileges and to rear their families under the influence of our Methodist institutions have claims upon us Methodists for instruction, and for special efforts for leading them into the purer light of our Methodist Gospel, which claims we Methodists have never fully appreciated. As an ecclesiastical political power, Romanism forces herself upon the attention of all patriotic and evangelical thinkers, who know her history and appreciate her greatness and her evangelical thinkers, who know her his-tory and appreciate her greatness and her spirit, as a menace to our Methodist liberties and a snare to our Methodist peo-ple; and yet the millions born within her pale and baptized at her alters are entitled to our Methodist sympathy and need our Methodist ministrations. We Methodist Bishops therefore ask your Methodist attention to the problem of evangelizing the Romanists in this country.'

Now, if the Methodist had done a little oit in the days of the American Revolution to establish the liberties of all the people in the land, and thrown their weight on the side of national independence as Catholics did, they might claim a hare with their fellow citizens; but in view of what they did then, and what Catholics did then, is there not a little too much of this "We, Us & Co." business?

Avoid the use of calomel for billous

PART II. FROM THE EXTINCTION ARCHY IN 1603, TILL MENT OF BISHOPS, VIC IN 1694. At the time of Mr. Balla to Scotland, (1650) the t Covenant was at its heigh to 1650, the reign of terro reged with redoubled fury of the defeat and death of

trose. It was, however, Cromwell won the batt became master of the No guished the terrible Coven be supposed, the number the Catholics were consider the Catholics were consider by such a long and exter cution. Many who had for reconciled to the Church by tyne. Of this number w of Huntley, in whose hour fect chiefly resided.

Meanwhile Mr. Leslie

Rome in the prosecution of work which he had in c not, however, without op from excessive caution, ot ested motives, opposed h

were not wanting amon orders parties who look importance of their societ of religion. Their influence mount among the Catho would be greatly diminish mission came to be the ized. The Congregation which was recently esta more favorable view of th Leslie, relying on their before them a detailed state of affairs in Scotland to the cardinals his own of his friends regard which had militated, hith efficiency of the mission the means by which it w might be removed. T appointing a bishop was earnestly insisted on. Propaganda had already ence in the management countries, to see and reco of the agent's application of the agent's applicated desired, however, could be obtained, so formidable tion to his proposals. Din a hurry. It was only of negotiation that it was mission should be reg under a Prefect. But, obtained that the Pref bishop. On Father Balls were conferred very although not so compl had petitioned for. T not forgotten; 500 crow allotted to ten missionar done in 1663, from which Father Ballantyne and much gratified by thi partial, success. It appe a day of prosperity had the Catholics of Scotlan

> he embarked for Diepp an Ostend crusier, and were made prisoners. taken before the Go Father Ballantyne infor that he was a Catholic mediately set at liberty ger, Lord Conway, seet ignorant of the cause Father Ballantyne was ened to denounce his return to Rye, unless h liberated. The Prefect the matter, and Conw his liberty in some o formation at Rye, whi of Father Ballantyne a soon as he landed in l sent to London and in Thurlow, Secretary of Cromwell. his prompt liberation penalties and admitted priest on a journey believed him and gave messenger at Westmin house he lived for ab Secretary often visited ledged that he was patience and courteous liberated on condition Such were the laws o Secretary, to his credit

Three years more of

the zealous Prefect was, by the Marchioness of

to France in order to profession of one of

community of nuns. T

to Paris in great po dispatched a report Propaganda. Mr. Le agent at Rome, obta caused by his impriso granted, in addition, a ent for paying his way and for providing ventensils, of which need. The Rev. Pre honour at Paris. By preached before the Great Britain, Henr Church of the Engli conclusion of his serm sented him with a sented him with a reached Scotland with haps, and resided in Marchioness of Hunt During the absence

Father Ballantyne

tyne, one of the small priests, Mr. Crighton prospect of worldly form to the Kirk. severe blow to the on this return, visite and by his powerful him back to the fold. penitent and signed to be sent to the other for distribution lics. He was in de time and in six v Ballantyne's return this life in sentimen

In little more th

TION.

STATES?

e Methodist r Methodist evangelizing done a little es of all the al independ. zens; but in en, and what " business?

el for billous tic Pills, entested forty of the liver,

CATHOLICS OF SCOTLAND.

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

PART II.

FROM THE EXTINCTION OF THE HIER-ARCHY IN 1603, TILL THE APPOINT MENT OF BISHOPS, VICARS APOSTOLIC IN 1694.

At the time of Mr. Ballantyne's return to Scotland, (1650) the tyranny of the Covenant was at its height. From 1637 to 1650, the reign of terror prevailed and regretted by every class of people, Protes tants as well as Catholics. The former, though they bear the most inveterate

would be greatly diminished if the secular mission came to be thoroughly organized. The Congregation of Propaganda, which was recently established, took a more favorable view of the question. Mr. Leslie, relying on their impartiality, laid before them a detailed account of the state of affairs in Scotland. He imparted to the cardinals his own views and those of his friends regarding the causes to the cardinals his own views and those of his friends regarding the causes which had militated, hitherto, against the efficiency of the mission, and suggested the means by which it was thought they might be removed. The necessity of appointing a bishop was particularly and earnestly insisted on. The Cardinals of Propaganda had already sufficient experi-Propaganda had already sufficient experience in the management of missionary countries, to see and recognize the justice of the agent's application. All that he desired, however, could not, at the time, be obtained, so formidable was the opposition to his proposals. Diplomacy is never in a hurry. It was only after three years of negotiation that it was decided that the mission should be regularly organized. of negotiation that it was decided that the mission should be regularly organized under a Prefect. But, it could not be obtained that the Prefect should be a bishop. On Father Ballantyne, as Prefect, were conferred very ample faculties, although not so complete as Mr. Leslie had petitioned for. The temporal was not forgotter; 500 crowns of annuity was allotted to ten missionaries. All this was not forgotten; 500 crowns of annuity was allotted to ten missionaries. All this was done in 1663, from which year dates the commencement of the Scotch mission. Father Ballantyne and his friends were much gratified by this great, although partial, success. It appeared to them that a day of prosperity had now dawned for the Catholics of Scotland.

Three years more of useful labors and

Father Ballantyne was a spy, and threatened to denounce him as such, on his return to Rye, unless he also at once were liberated. The Prefect had no power in the matter, and Conway having gained his liberty in some other way, gave information at Rye, which led to the arrest of Father Ballantyne as a spy of Spain, as soon as he landed in Eagland. He was sent to London and interrogated by Mr. Thurlow, Secretary of the Lord Protector Comweil. Being pressed to account for his prompt liberation at Ostend, he went tured to run the risk of incurring legal pensities and admitted that he was a priest on a journey. The Secretary believed him and gave him in charge to a messenger at Westminster. In this man's house he lived for about a year. The Secretary often visited him and acknowledged that he was won by his piety, patience and courteous manner. He was liberated on condition of going into cities. Such were the laws of the time. The Secretary, to his credit let it be told, paid

need. The Rev. Prefect was not without honour at Parls. By special invitation he preached before the Queen Dowager of Great Britain, Henrietta Marla, in the Church of the English Sisters. At the conclusion of his sermon, Her Majesty presented him with a very fine alb. He reached Scotland without any more missional process. Two schools were established.

time of his return, the wenerable Prefect being better informed by Mr. Winster, who himself was taken from this world. He represented that, whilst in the ancient diocese of the Isles, there were so many to the house of the Marchiness of Hunt-Catholies as to require the services of

himself was taken from this world. He had retired, after visiting the missionaries, to the house of the Marchioness of Huntley at Elgin, and from thence sent to Rome his report of the state of the mission. He could hardly have been fifty years of age. He was interred in the Marquess of Huntley's asle in Elgin Cathedral. The magistrates and citizen testified their estrem by attending the funeral. In a letter addressed to Propaganda by Messrs. Winster and Lumsden, in the name of all the missionaries, the writers say: "There has not happened the death

last moments all the aids and consolations of religion.

Father Ballantyne was a man of highly cultivated mind and most exemplary piety. He will be long lovingly remembered by the Catholics of Scotland, not only as a man of piety and lesrning, as well as an excellent priest, but also as the founder of the missionary body of secular priests, that has subsisted, always increasing its members and extending its influence, till the restoration of the hierarchy by the reigning Sovereign Pontiff, Leo XIII

In 1657 Mr. Alexander Winster, who had

In 1657 Mr. Alexander Winster, who had studied at the Scotch College in Rome, came to preside over the mission in Scotland. He was directed, on leaving Rome, to repair to Parls in order to consult with Mr. Barclay, president of the Scotch College there, in regard to his plan and to arrange with him for holding correspondence with Parls. The Congregation of Propaganda, ever true to its mission, contemplated establishing a school in the Highlands, and it desired Mr. Winster to report on the possibility of founding such an institution, The congregation instructed him, moreover, to restrict himself to preaching the gospel, only, and not France or Spain, and, by no means, to interfere in politics, or encourage to rebellion. Propaganda was well aware how In 1657 Mr. Alexander Winster, who had report on the possibility of founding such an institution. The congregation instructed him, moreover, to restrict himself to presching the gospel, only, and not France or Spain, and, by no means, to interfere in politics, or encourage to rebellion. Propaganda was well aware how injurious to the cause of religion had been the frequent and ineffectual attempts of the Sooich Catholics to obtain the aid of foreign powers in order to secure their delitverance from the evils of persecution. The ability and active hab ts of Mr. Winster enabled him to render signal services to his brethren. It was through his skilleful management that Father Ballantyne was liberated from prison. It was difficult the Scoich Catholics to obtain the aid of foreign powers in order to secure their deliverance from the evils of persecution. The ability and active habts of Mr. Winster enabled him to render signal services to his brethren. It was through his skilful management that Father Ballantyne was liberated from prison. It was difficult and dangerous, in those times, to hold any correspondence on Catholic affairs. Mr. Winster overcame this difficulty by adopting an ambiguous and obscure style, so

house he lived for about a year. The Secretary often visited him and acknowledged that he was won by his piety, patience and courteous manner. He was liberated on condition of going into exile. Such were the laws of the time. The Secretary, to his credit let it be told, paid a part of his fees and expenses.

Father Ballantyne found his way back to Paris in great poverty. He thence dispatched a report of his mission to Propaganda. Mr. Leelie, his friend and agent at Rome, obtained for him £50 sterling in order to meet the expenses caused by his imprisonment. There was granted, in addition, a sum that was sufficient for paying his way back to Scotland and for providing vestments and sacred utensile, of which there was so much need. The Rev. Prefect was not without honour at Paris. By special invitation he was schools in the Highlands. In the was the consolidation. As we have seen, the secretary derive calm, to promote its growth and consolidation. As we have seen, the secretary derive calm, to promote its growth and consolidation. As we have seen, the secretary derive calm, to promote its growth and consolidation. As we have seen, the secretary to his credit let it be told, paid a part of his fees and expenses.

Father Ballantyne found his way back to Paris in great poverty. He thence dispatched a report of his mission to promote its growth and consolidation. As we have seen, the secretary derive calm, to promote its growth and consolidation. As we have seen, the secretary derive calm, to promote its growth and consolidation. As we have seen, the secretary derive calm, to promote its growth and consolidation. As we have seen, the secretary derive calm, to promote its growth and consolidation. As we have seen, the secretary derive calm, to promote its growth and consolidation. As we have seen, the secretary derive calm, to promote its growth and consolidation. As we have seen, the secretary derive calm, to promote its growth and consolidation. As we have seen, the secretary derive calm, to promote its growth and c Church of the English Sisters, At the conclusion of his sermon, Her Majesty presented him with a very fine alb. He reached Scotland without any more mishaps, and resided in the house of the Marchioness of Huntley at Elgin.

During the absence of Father Balland priests, Mr. Crighton, was induced, by the prospect of worldly advantages, to conform to the Kirk. This apostacy was a severe blow to the worthy Prefect, who, on this return, visited the crining brother, and by his powerful persuasion, brought him back to the fold. Crighton was tuly penitrent and signed two recantations, one to be sent to the Presbytery, and the distribution of Catholies scattered to the sent to the Presbytery, and the distribution of Catholies scattered this life in sentiments of sincere piety.

In little more than a year from the

pagands, and a report of the same by a competent priest laid before the Cardinals. The peace which the Catholics had enjoyed for some time was now seriously disturbed and their sufferings increased by the Cate's conspiracy in 1678. Mobs and riotous assemblies became so threatening, that the missionary priests were obliged to conseal themselves for several months. covenant was at its neight. From 1637 to 1650, the reign of terror prevailed and reged with redoubled fury in consequence of the defeat and death of the brave Montrose. It was, however, near its end. Cromwell won the battle of Dunbard tone. It was, however, near its end. Cromwell won the battle of Dunbard tone. It was, however, near its end. Cromwell won the battle of Dunbard tone in the case of the defeat and death of the brave Montrose. It was, however, near its end. Cromwell won the battle of Dunbard to our holy refect. For, Almighty God had endowed him with such as singular, above the master of the North and extinguished the terrible Covenant. As was to be supposed, the number and strength of the Catholics were considerably diminished by such a long and externimating person. The first think the such as singular yero. Of this number was the Marquess of Huntley, in whose house the Rev. Froffect chiefly resided.

Meanwhile Mr. Leslie was laboring at Rome in the processition of the charge. He we expired. The letter also states not, however, without opposition. Some from excessive caution, others from laterested motives, opposed his plan. There were not wanting among the religion.

Meanwhile Mr. Leslie was laboring at Rome in the processive caution, others from latered the charge. He was not, however, without opposition. Some from excessive caution, others from latered motives, opposed his plan. There were not wanting among the religion. Some from excessive caution, others from latered motives, opposed his plan. There were not wanting among the religion is served to the charge of the security of the propagands, with the served the mission of the security of the propagands, or served the mission and your own. State of the control of the chiefly resided.

Meanwhile Mr. Leslie was laboring at Rome in the processive caution, others from latered to the chiefly resided.

Meanwhile Mr. Leslie was laboring at Rome in the processive caution, others from latered to the chiefly resident the propagands, or legislation of th

where, from the remoteness and compara-tive inaccessibility of the country, they were safer than their brethren in the Low-

limit himself to a certain sphere of duty, but the good Prefect had no authority to allotted to ten missionaries. All this was done in 1663, from which year dates the commencement of the Scotch mission. It was difficult and dangerous, in those times, to hold any commencement of the Scotch mission. Hence, not. Father Ballantyne and his friends were much gratified by this great, although partial, success. It appeared to them that a day of prosperity had now dawned for the Catholics of Scotland.

Three years more of useful labors and the zealous Prefect was, in 1656, requested by the Marchioness of Huntley to repair to France in order to be present at the profession of one of her sisters in a community of nuns. The vessel in which he embarked for Dieppe was boarded by an Ostend crusier, and all the passengers were made prisoners. When they were taken before the Governor at Ostend, Father Ballantyne informed him privately that he was a Catholic priest and was immediately set at liberty. Another passenger, Lord Conway, seeing this, and being ignorant of the cause, concluded that Father Ballantyne was a such, on his return to Rye, unless he also at once were liberated. The Prefect had no power in the mediately and the context of the cause, concluded that Father Ballantyne was a such, on his return to Rye, unless he also at once were liberated. The Prefect had no power in the matter, and Conway having gained

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OUR CATHOLIC SCHOOLS.

Milwaukee Sentinel. If a person were going to start a vine-yard and had no knowledge of the busi-ness, he would gladly accept advice and counsel from a person who did under stand the business. Moreover, to make the business an assured success, he would search for a man of that kind and not plant his vines at haphazard here and there or let them grow up wild. The Catholic Church, from her experience and the light of knowledge which God

best, for that is the thing to which he gave all his attention, time, and labor. He could not succeed at anything else. In the same way if you put a boy in a school where there is no religion, he may have a smattering of it from a nice moral poem now and then, or a story in a reader but he will come out of it as he went in without religion. The religion he may learn in the Sunday school and nt home, may in the Sunday school and at home, may help him out a little; but he will only know best what he learned most, now to succeed in worldly affairs, and that is the kind of religion he will observe and practice.

Special to the CATHOLIC RECORD. To Our Mother. Died November 26th, 1870, aged forty-three.

Mother, in silence thy sad tears were fall-

ing.
Alove, thy last vigil thou didst keep in woe;
Wondering how we, thy lov'd children could Wondering now we, thy low definate course live on Where thou wert not, when thy head was laid low.

Weil didst thou know that the beckening augel,

Had summoned thee hence, away from us all. well didst thou know that no earth power could save thee, Nor could love keep thee, on hearing his call.

And when dawned the morning, cold, rainy

And when dawned the morning, cold, rainy and gloomy.
As on each lov'd face, thy last kiss thou didst press,
To each one was whispered some good thought to guide him,
While thy heart breathed this prayer, Oh God do him bless!
O Mother! no wonder thy heart was nigh broken,
When forever thy feet crossed the threshold of home. of home.

For ere that moon waned, thy Creator had claimed thee. And thou wert consigned by lov'd hands to thy tomb.

Thy last thought, a wish that God would e'er guide us,
Thy last word a prayer to the Spirit of Love.
Thy last kiss, to him, thy dear life companions is last kiss, to him, thy dear life companions and the spirit of Love.

The last kiss, to him, thy dear life companions and the spirit of Love.

The last kiss, to him, thy dear life companions and the spirit of Love.

The last kiss, to him, thy dear life companions and the spirit of Love.

The last kiss, to him, thy dear life companions and the spirit of Love. With the hope he might lead us to Heaven

above.

How often, in lifetime, thy lips have rechced,
The wish when Death came, it might come as now
With a saintly priest kneeling in prayer by thy bedside,
And kind nurs to wipe the death dew from thy brow.

Years have gone by thro' shadow and sunspline, He has proven true—our Father—to thee, Helping our footsteps, as onward we fal-tered;

tered:
Nearer to God—and Oh mother! to thee.
Death has since summoned two more from our number.
The fairest of all lies in peace at thy side,
The other, thy son—the joy of our father—
In the pride of his strength and his manhood, he died.

God's time is passing. In temptation's Pray for us, mother, as onward we go; That never while God's given Life leaves us

power
May we swerve from the right, thro' weal or
thro' woe,
And when our last hour comes, Oh! may He
be near us,
Our Guide and our Father, our Judge and
our Friend,
May His Mother in mercy, plead with Him
to hear us.
That we meet thee in Heaven, when this life
doth end.
MARY.

Never Heard of "Dayy Crockett's

Coon ?" That's queer! Well, it was like this: Col. Crockett was noted for his skill as a Col. Crockett was noted for his skill as a marksman. One day he leveled his gun at a racoon in a tree, when the animal, knowing the Colonel's prowess, cried out, "Hello, there! Are you Davy Crockett! if you are, I'll just come down, for I know I'm a gone coon." Just take a dose of Dr. Pierce's Pleasant Purgative Pallets, and see how quickly your billous-Pellets, and see how quickly your biliousness and indigestion will emulate the example of "Davy Crockett's coon," and "climb down." They are specifics for all derangements of the liver, stomach and

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References: Rev. Father Bayard, Sarnia Lennon, Brantford, Molphy, Ingersoil; Corgoran, Parkhill, Tweiny, Klagston; and Rev Bro. Arnold. Montreal.

DR. WOODRUFF.

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Catholic Record.

London, Sat., June 23rd, 1888.

HIS LORDSHIP BISHOP WALSH.

On last Sunday the congregation of St. Peter's Cathedral had the happiness to see once again in the grand cathedral their beloved Bishop. After high mass he addressed the people present, and stated that it afforded him great pleasure to be with them once more. He also said he was pleased to be able to tell them that the injury from which he had suffered for the past few months was now almost entirely removed.

In the course of a couple of weeks he intended to address them at length in regard to his journey and visit to the Eternal City, as also the events connected with the celebration of the Golden Jubilee of our Holy Father. He was gratified to be enabled to announce to them that while in Europe he had made arrangements for the beautifying of the interior of the cathedral, by the purchase of stained glass windows for the sanctuary and transepts. He had also given orders to have executed the Stations of the Cross, in oil, life size, by one of the most famous artists of Rome. A beautiful altar of the Blessed Virgin, made from Irish marble and granite, will be supplied from Dublin.

In common with the members of the Cathedral congregation we felt a large degree of pleasure in noticing that His Lordship looked remarkably well after so many weeks of suffering and confinement. He spoke from the sanctuary railing, but yet his voice possessed its usual sweet and powerful tones, and he could be easily heard in all parts of the spacious edifice. Many a fervent prayer was offered to the throne of grace that our good bishop would be given length of days to continue his beneficent rule over a loving and devoted and united flock.

On Tuesday His Lordship went to Toronto to be present at the month's mind celebration of the late lamented Archbishop Lynch.

AMPTON.

Mr. Balfour is very anxious to make it appear that the issues at the Southampton contest were purely local, and that the tremendous victory gained thereby the Ltb erals has no reference to Home Rule. The same apology for their defeat, and state that the contest turned on the provisions of the License Bill. They thus hope, in accord ance with the usual tactics of party politiclans, to minimize the importance of the Liberal victory. The facts, however, are altogether against their representation of the case. The Unionists endeavored to keep Home Rule in the background, and, as far as they could, forced into prominence the issue of the License Bill, thus proving that this was their strong card, while the Liberals carefully kept the Irish question to the front, proving that this was their strength. The absurdity of say. ing that the Irish question was kept in the back ground is apparent from the fact that three Irish Nationalist members were on the spot canvassing for Mr. Evans, and making speeches on the Irish question at every one of his meetings. The three members were Messrs. T. D. Sullivan, J. C'Connor and P. Mahoney. Mr. Sullivan spoke to a most enthusiastic meeting the night before the election, in the skating rink, and Mr. O'Connor was honored by the Southampton Liberal Club, by a unanimous election as honorary member of the Club in recognition of his services. The Secretary of the National League, Mr. John Brady, was also in the thickest of the fight. The truth is that the people of Southampton are heartily sick of the heartlessness of the Government in its treatment of Ireland, and are convinced that it is full time that the oppression which has been there exercised for three centuries should come to an end. and Southampton is but an index to what

is felt throughout the kingdom. It is confidently expected that the verdict recorded by this constituency will weigh much in the political scales, and felt very soon. There is said to be already in the Conservative ranks a considerable

THE CATHOLIC RECORD with the Government, but it is added that and Irish farmers' sone are to this day there is even a prominent member of the Government who is kept in apparent accord with them with great difficulty.

A positive breach may take place at any moment, and as rate desert the sinking ship, that breach may take place as soon as it can be done without an appearance of cowardice or dishonor. There is no doubt in the minds of candld observers that Southampton election is the prelude to the ignominous overthrow of the worst cabal that ever misruled the country.

THE TORONTO "WORLD."

The lamented death of the late Archolshop Lynch has evoked unusual interest and excitement among the Protestant public of Toronto. At least we infer so much from the daily repetition in the Mail World at d other journals of probabilities as to the personel of the coming Archiepiscopal administration. The columns of the former, which were always open to the most virulent persor al attacks on the Archbishop's actions and motives, admit just now every free lance that wants to take a hand in the nomination and proper selection of his successor.

The Toronto World's editor does better still. He goes to what he calls the true source of ecclesiastical information_ he interviews the priests. At least so much is declared in a leader of last Wednesday's issue. "The Sunday World," it says, "conversed with two well-known priests of this city, and printed, next morning, what they said. The interviews confirm what has been stated more than once in this paper (the World), that the Catholic priests of Ontario are not in run for episcopal honours. The fence around the hierarchical plum tree is gradually becoming taller. To get inside you must give the Maynooth countersign.'

Statements of this kind are the best confutation of the World's arguments. No better proof could be adduced to show that the World's interviews with wellknown priests of the city never took place. In the first place, Maynooth students have no grip or countersign. The Orange editor of the World fancies that no power for good can exist outside of religious oath-bound secret societies, and judges of others by his own cloth and measure. And secondly, up to the present time, Maynooth has never had aught to say in the nomina. tions or selection of bishops for the Province of Ontario.

The World takes the abourd fancies of its own distorted imagination for the "admission of well-known priests," with whom its editor must never have conversed on the subject, or he would not have betrayed such crass ignorance. There is no ecclesiastic, or even Catholic layman, in the country who does not know that Maynooth college never furnished one subject for episcopal honors in Oatarlo. The THE SIGNIFICANCE OF SOUTH. actual Lord Bishop of Kingston is the only one among the bishops of Ontario, past or present, who ever studied in Maynooth, and he remained there but a very short time, for most of his theological studies were pursued in Rome and Salananca, But had he been educated in that venerable and Coercionists generally are repeating the far famed seminary of piety and sacred earning, would that suffice to unfit him, or any other ecclesiastic, for the high position of prelacy in Ontario or any other English speaking country? Does the little two-penny half-penny World of Toronto know that as an eminently successful educational establishment, as a training school for future priests, bishops, or cardinals, Maynooth has always occupied a prominent position and stands foremost in the literary and polemical world of to-day.

Every other statement in the Toronto World's article, entitled "An Ecclesiastical Combine." betrays an equal amount of ignorance and fanatical stupidity. It says: "Since the endowment of Maynooth, which guarantees a free education, every peasant house from Drogheda to

Bantry Bay contains a Canadian crozier. There is no free education in Maynooth, except to about twenty senior students on the Dunboyne foundation. Every young man who enters Maynooth College must pay thirty pounds sterling per annum for his board and education. The writer in the World does not know that the annual government grant to Maynooth ceased after January 1, 1871, since which time and previous to 1845, when first granted, every scholar in Maynooth has had to pay down one hundred and

fifty dollars each year for his education. The World does not know that May nooth students are intended for the home mission-and not one in five hundred of them ever finds his way out to Canada; and not one student who made to effect this. Is there any man of any his whole course in Maynooth ever yet, so far, has found a crozier waiting for him in Canada.

If every good, honest farmer's house in Ireland contains a crozier, no one and that its influence will be decidedly should be astonished. Those peasant houses have furnished and still keep furnishing priests and bishops to the entire party dissatisfied with the Coercion policy. English speaking world. The Kenricks, Of course it is well known that Sir Ran-dolph Churchill may very easily break from the smoke of those peasant houses, tions. The Toronto Globe makes the fol-

in possession of such grand Archiepiscopal Sees as Chicago, Philadelphia and Melbourne. The Catholic Church, in the distribution of her gifts and her honours, knows neither Jew nor Gentile -neither sons by birth or sons by adoption-but acknowledges and rewards and encourages true talent and sterling merit wherever found.

The young men who accompany their parents to a new home in Canada, or who volunteer their services to the Canadian Mission, and are educated and ordained in Canada, are as truly the sons of Canada as those born in it; and of such, both born and adopted, with very few exceptions, has been the Episcopacy so far in Ontario.

RELIGIOUS VAGARIES.

There is a periodical scare among sensa tional sectaries regarding the end of the world. These scares are the result of nisconception of those passages of Holy Writ which foretell the catastrophe which will eventually come : some readers magining that they can find in them indications of the date when all things of earth shail pass away. Concerning the day of the coming of Christ to judge mankind, He has Himself said, "But of that day and hour no one knoweth, no, not the angels of Heaven, but the Father alone " (St. Matt. xxiv., 36). Notwithstanding this, many dates have been fixed on by bold rather than wise interpreters, when the end of the world should come. One writer, the well-known Lutheran, Jurieeu, fixed on the year 1666, but lived to see his prediction falsified; another on the year 1700, and since that time, on data which they supposed to be absolutely certain, as revealed in Holy similarly named, as by Joe Miller, Rev. by the event.

The "Adventists" are a sect of modern Protestants who make the date of the end of the world a special Article of Faith, and they are just now in a state of peculiar excitement, having fixed upon this year, 1888, as the end. Richwood, Ohio, is an the Adventists have just erected a very handsome building for a college. When in order to ascertain what that dogma asked why they devote so much money to really is. By this course we shall find such a purpose while believing that the end of the world is so near, they state that it is their duty to proceed according to the needs of the time, independently of their belief, and that indeed they may be wrong in their conclusions. One of regard to the foundation for their belief, said that the signs mentioned in the Bible as preceding that event had been fulfilled. "The sun shall be darkened." This happened, he says, in 1780, when it was as dark as midnight at 10 o'clock in the morning, though there was no eclipse due. "The moon shall not give light :" this occurred on the same occasion. "The stare shall fall from heaven :" this occurred on 13th November, 1833, when there was the greatest meteoric shower ever known. "I believe," he added "the end is near."

In Nevada, Obio, Elder Dunlap is pastor of an Adventist Church. It is the general opinion among the congregation that this year will be the last year of l time. Elder McCullogh is preaching the same doctrine through Northwest Ohio. Indiana, and Michigan, and Mrs. E. G. White, widow of the founder of the Adventists, is preaching on the same theme. These are the vagaries of Private Judgment on the Bible.

> RELIGION IN THE PUBLIC SCHOOLS.

The Committee on Religious Instruc tion at the Anglican Synod reported that a great advance had been made in imparting religious instruction in the Public Schools by the book of Scripture selections, but that another step forward should be taken which they describe as follows :

"It would be a great advantage if, in addition to the Scripture readings, a short compendium of the chief truths of Christian faith and practice could be drawn up by the representatives of the several religious bodies of Outario, which health the carefuland by the Careful religious bodies of Outario, which should be sanctioned by the Govern-ment, and placed in the hands of the teachers to be used in the regular tudies of the schools,"

To carry this out properly it would be necessary to train the teachers in a course of religion, just as they are trained in other subjects which they are expected to teach, and to examine them on scripture and their religious opinions before giving them certificates. Would it be an easy matter, with all the varieties of doctrine which are held in Ontario, religious belief who could be entrusted by the people of the province with the task of judging whether the Presbyterian or the Methodist, the Calvinistic or Arminian views on grace and predestin-

However, the Government is not likely to be caught in the trap after the experience they had of the ministers

ation should prevail?

lowing sensible remarks on this portion of the subject:

of the subject:

"This would, indeed, be a desirable thing to be done, but has the experience of the Government with the religious bodies been such as to lead to a reasonable expectation that the Government would be freated with common fairness in such a matter? Searcely. It is true that the conduct of nearly all the clergymen and others who stirred up and worked with the Government in the Segipture Readings matter was chival-Scripture Readings matter was chival-rous to a degree, but there were a few who acted with detestable meanness. The Government would be something less than wise if it delivered itself again less than wise it it delivered itself again into the hands of men who apparently from the beginning went into the Scripture Readings business with the intention to decoy the Government into a position where political capital could be manu factured against it."

of Montreal to the City Council, praying that a site be not given by that body for the erection of a statue of the Blessed Virgin, it was stated that the proposed statue "represents a dogma which Protestants everywhere positively reject and against which they and their forefathers

have always earnestly protested." These words are so very vague and noncommittal that it is difficult to tell exactly what they mean, and in this they resembl many of the doctrinal statements of the Book of Common Prayer, which have been purposely left vague, so that everyone may attach to them what meaning he pleases, and thus finding the Book of Prayer perfectly in accord with his views, may be contented to remain a member of the Church. That this was the object in view is attested equally by Bishop Burnet and Lord Macaulay. So in the protest Scripture, many other dates have been of the Montreal clergy, the object appeared to be that every one might supply for Mr. Baxter, Rev. Dr. Cummins, etc, but | himself the dogma against which "Protesin all cases their predictions were falsified tants everywhere . . . bave always

rotested." But since the un-named dogma is stated to be the cause of the terrible ebullition of feeling on that occasion, and since it is positively asserted that all Protestants are in accord on the question, we are justified in looking to the speeches which were made Adventist stronghold, and in that town and the newspaper articles which were written against the erection of the statue, that two doctrines of the Catholic Church, in connection with the Blessed Virgin were especially aimed at: the divine maternity of Mary, and her intercession with God for Man. The Toronto Mail said of the former doctrine : "Most Protestants them, Elder Andrew, being questioned in | believe with Nestor of Antioch that she is to be considered, not as the Mother of God, but as Mother of the human portion of Christ." As to the other doctrine, Rev. Robert Lindsay, one of the Anglican petitioners, announced that the objection was that the statue would be regarded as a shrine "by faithful (Catholic) worshippers." One or both of these doctrines must be

therefore, the dogma which the Anglican clergy had in view, if they themselves knew what they meant, which we very much doubt. It is a remarkable commentary on the honesty and truthfulness of their representations, and on the unity | historical text books of the schools to be of Anglicanism, that within two weeks falsified in order to impose upon the from the presentation of that petition to the Montreal City Council, the new Anglican Blehop of Nova Scotia, Dr. Frederic Courtney, officially declared that neither of these doctrines is condemned by the Church of England, and that a parson who inculcates them both, is nevertheless loyal to the Caurch, and "a hard-working and earnest servant." The occasion of this decision was as follows: William Millman was executed in Casrlottetown P. E. I. on April 10.h, last. At the execution, Rev. James Simpson offered the following praver:

"The glorious cross and passion of our Lord Jesus Christ, and the mighty interces-sion of the Mother of God and all the Saints, be between thee and thy ghostly enemies at this the hour of thy departure; and the blessing of God, etc."

Rev. Mr. Simpson being accused of "disloyalty to the Church of Eogland" for "invoking the Virgin Mary and making requests to her" laid the matter before his bishop, who declared in his letter of reply that the above is no "invocation of the Blessed Virgin Mary," and is not contrary to the creeds of the Church. On the contrary, he explains that the prayers of the saints in heaven are at least as efficacious with God as are the prayers of His servants on earth. At the same time he recommends Rev. Mr. Simpson to avoid in future the special mention of "intercessions of the Mother of God," lest "hasty and ignorant persons" should misunderstand or misconstrue his words. Then he concludes by warmly testifying to the zeal of the rev. gentleman in the discharge of his duties as a clergy man.

We make this synopsis of His Lordship's letter in order to point out the special features of his answer, but lest it should be supposed that we have misconstrued or garbled it we append it in full. LETTER OF THE RT. REV. DR. COURTNEY.

Halifax, April 30, 1888.

Mr Drar Sir,—The words which you quote in your note of the 27th inst, are not an invocation of the Blessed Virgin

Mary, and, therefore, in using them you have not laid yourself open to the charge, which you say has been brought against you, of acting disloyally to the Church of England. The Church has not, so far as I am aware, asserted or taught that the children of God in the invisible world cease to pray for those on earth, or that such prayers are less efficacious than those which we offer for one another; and, therefore, the plous desires and aspirations that the whole of such prayers might be an aid to a criminal at the point of death for the defeating of his spiritual fore is not other than right and fitting. The one thing which, in my judgment, is liable to misconception on the part of hasty and ignorant persons is the special mention of the "intercessions of the Mother of God," which to such people might seem to imply an assumption of the Milstorship of our Blessed Lord and an infringement of His right, "who ever liveth to make intercessions for us." While, therefore, I do not think you justly open infringement of His right, "who ever liveth to make intercessions for us." While, therefore, I do not think you justly open to blame for the use of such a phrase, I would, if I were you, avoid it on any other occasion, as being likely to cause you to be misunderstood and wrongfully accused. I cannot close this letter without expressing to you my shears are out expressing to you my sincere sym-pathy with you in the discharge of so painful a duty as the attending upon and ministering to a man condemned to die, and my regret that anyone should have felt called upon to accuse you, at such a felt called upon to accuse you, at such a trying time, of disloyality to the Church of which you are a hard-working and earnost servant.

I remain, yours very faithfully, F. Nova Scotia.

Rev. James Simpson, Charlottetown, P. E. Island.

From all this the hypocrisy and dishonesty which were called into play for the purpose of preventing the erection of the Montreal statue may be clearly seen. We may also justly draw the conclusion that Anglicans do not and cannot tell what their Church really teaches on this-or perhaps any other subject.

THE ANGLICAN SYNOD AND THE PUBLIC SCHOOLS.

The Anglican Synod, which closed its sessions in Toronto on the 8th inst., has furnished us with a new proof, if any such were needed, of the necessity of Catholic schools for Catholic children. It is impossible in every parish to have a Catholic school. Many of the rural parishes contain a scanty and scattered population which could not support efficiently a Cath. olic Separate School. It is, therefore, necessary for Catholics to make use of the Public Schools for the education of their children. This being so, it is of the utmost importance that there shall be every safeguard against assaults upon the faith of the Catholic children in attendance. The School law as it stands at present gives theoretically all the safe. guards which could reasonably be expected, as no child need be present at any religious exercise to which the parents object; nevertheless, we know by experience that even under these provisions, in practice the Catholic children are liable to be subjected to interference by the adverse oral instructions which are sometimes given by proselytizing teachers, as well as by the influence of their schoolmates, and even by the false coloring which is given to his!orical events in the books which may be used in school. Yet we find now that the Anglican Synod is not content with this, but that they actually desire the minds of the little ones the absurd claims of Modern Anglicanism. In the report of the last meeting of that body we find the following:

Rev. E. W. Sibbald moved that His Rev. E. W. Sibbaid moved that file Lordship be requested to appoint a com-mittee to review the text books now authorized and in use in the Public schools of the province and bring before the Edu-cational Department and the Minister of Education such parts of the books as may be considered by that committee inconsistant and incorrect and seek to have such changes made as they deem neces-sary. He stated that he had found in many of the Public school text books state-ments which he considered derogatory to the Church. He had not made the subject a study, but he simply wished to call attention to the English History authorized in the Public schools. He found on

page 2, section 3, the following.

Another, though a later result of Roman rule in Britain, was the introduction of Ohristianity.
Again, on page 7, clause 8, under the caption of "The Introduction of Christianity Among the English," he found this

At the request of Pope Gregory Augustine came in A. D. 597, to the Court of King Ethelbert to trest the Heathen and uphold the Christ. There he met with marked success in his missionary work, the influence of which on the barbarian English are serils seen in the growth of English was early seen in the growth of their civilization and especially in the ele-vation of their condition and the advance-

ment of learning among them. On page 30, clause 8, a reference was made to the Magna Charta. Everyone, he supposed, was acquainted with the introductory sentence of the Magna Charta It was stated in this history that "the Church was to be free to possess all her privileges." In the preceding pages of the work reference was made to the Church as the Roman Church, and hence it would appear that that Church was the one which was to possess all its privileges, whereas it was distinctly stated that the Church of England was the one referred

to. (Applause).

The motion was carried, and His Lordship appointed the following committee: Rev. Provost Boddy, Archdeacon Boddy, Rural Dean Beck, Rev. A. Sanson, Hon. G. W. Allan, Mr. N. W. Hoyles, Mr. C. R. W. Biggar, Mr. G. B. Kirkpatrick, Mr.

McLean Howard and Mr. J. A. Wor-rell.-Toronto Mail, 9th inst.

The Rev. Mr. Sibbald did well to inform his audience that he knew nothing of the subject he was talking of, or, to use his own words. "he had not made the subject a study," for otherwise it would have led us to suppose that he deliberately wished to falsify the school books. But in all discretion he might have left the subject alone, in the knowledge of which he was so wofully innocent. It can hardly be supposed that the whole synod, Bishop and all, were dwelling in the same happy innocence as Rev. Mr. Sibbald. Yet they adopted his views, and a committee was appointed to tinker with the Public School text-books, by the introduction of historical falsehoods.

We are perfectly aware that from time to time some Anglican divines pretend that the present Church of England is the Church which St. Augustine planted on English soil, but the mission of St. Augustine from Pope Gregory the Great is too well authenticated to be denied. Venerable Bede relates it at length in his history of the event, and St. Gregory's letters to the Bishops of Arles, Aix, Vienne, Autun, Tours, and Marseilles, still extant, commending the Apostles of England to their kindness on their route, are too clear to leave any doubt upon the fact which the synod wish to expunge from history, that "at the request of Pope Gregory, Augustine landed at the Isle of Thanet," after which he presented himself before Ethelbart, and asked permission to promulgate Christian truth to his subjects. St. Augustine and his companion, were Monks, they received their authority from the Pope, they presented themselves before the English with a reeplendent silver cruciflx in their procession, and they offered up Mass in the old British Church of St. Martin's. Nor was this at all wonderful at that age; for though Protestants are fond of saying with Churton, that "the assumptions of the Popes did not begin till much later." Venerable Bede says of Gregory : "he wielded the Pontifical power over all the world." (Book 2, chap. 1.) We shall only add to these testimonies the following extract from Bede which suffices to show the absurdity to which Rev. Mr. Sibbald and the Toronto Synod have committed themselves :

"Pope G egory, by divine inspiration, sent the servant of God Augustine, and with him several other monks fearing the Lord to preach the word of God to the English nation. They having, in obedience to the Pope's commands, undertaken that work, and gone part of their way, began to think of returning home."

He then relates how the Pope encouraaged St. Augustine to return to the work, and sent him back with letters which would ensure him a kind reception from the French bishops on his way, and that 'Augustine, strengthened by the confirms. tion of the Blessed Father Gregory, returned to the work of the word of God with the servants of Carist, and arrived in It was, therefore, the Catholic and

Roman Church which St. Augustine established in England, and it was this same Church which still existed there in the reign of King John, and whose privileges were guaranteed by Magna Charta. Rev. Mr. Sibbald's reference to the "Church of England" is but a contemptlishment of the modern "Church of England" as a National Church, in the 16th century, the Church was one, whether in England, Italy, France, or Spain, and subject to one head, the Pope. Any reference to the Church of a particular country, as the Church of France, the Church of England, etc., could only mean that portion of the Universal Church which was in that country, and the Universal Church was, as it is now, Catholic and Roman. It is Catholic, being Universal, and Roman to this extent, that it is united with and subject to the Bishop of Rome. This form of expression, "Church of England," cannot be safely used in the same way now, as it is commonly understood to mean the modern and new establishment of which Henry VIII. was the author and first 'Supreme Head." Mr. Sibbald's proposition to introduce the term "Church of England" into the account of Magna Charta would be, therefore, simply a deception practiced upon the little ones attending school.

If the Caurch spoken of in Magna Charta were not the Church in communion with and subject to the Pope, why were Cardinals Randolph and Nicholas, Bishop of Tusculum, sent successively to England by the Pope as legates to agree upon the conditions of peace between the king and the clergy? Wby should the Pope have interdicted the kingdom because of John's oppression of the Church? Why, in fine, should the legate of the Pope have convoked the Archbishops, Bishops, and the other clergy having pre-eminence, to meet in St. Paul's Church, London, along with the nobility, to hear the sentence of interdict removed which had been laid

still fresh in the memories of our re how not long ago the Ministerial As tion of Toronto demanded that te required to give a course of rel instruction, which would, of cour Protestant, to the children atte school, thus sowing seeds of rediscord. The Minister of Educat not likely to yield to the pressure is thus brought to bear upon, him there is constant danger that the severing attempts which are being to make the schools Protestan succeed partially, at least, if no the present Minister of Education haps with some one who will st him. Independently, therefore, of t stantial reasons which Catholics h sustaining our Catholic schools, in that we may freely impart Cath struction to our children, we had other very strong reason for pre them in a state of efficiency, in t stant efforts of the clergy of the sects to Protestantize the Schools. Of all these attemp action of the Anglican synod of is perhaps the most unwarrant insidious, because it aims, not m inculcating some system of mora would have a beneficial effect u pupils but at the perversion of the history, for the purpose of givi plausibility to the pet theories a certain fraction of the Anglic think fit to cherish. And even we have our Separate School recognized by the laws of the P we must let it be well unders the Education Department, the lics are not to be ignored in the tion or adoption of books for th Two thirds of the Schools. children of the Province atten and Catholics, equally with Pro sustain them by the payment of tax, except in the cities and large and rural sections where Cath numerous. We have no fear of Popery cry which has been ra may be raised again against therefore insist upon it that changes are to be be made in th books, our Bishops shall be c and that no changes shall without their approbation and

TOO CUNNING.

The infidels are constantly ing the blessings of free though the liberty of putting into act tice the opinions we entertain is not a day that they do not that Christians, and especially are persecutors, while they selves the upholders of civil ous liberty. Of course it is w that infidels have been in the worst of persecutors, actually in blood; but no matter, the sist in proclaiming their ma and spirit of toleration. Th reign of King Terror, and the Commune of 1871, are pointed to exhibit the demoniacal sp animates unbelievers. They Tom Paine that these excess result of the Christian educat the Atheists had not yet ent inated from their characters indeed, the apology which I for the acts of his confreres notwithstanding that he wa victim of their intolerance, suffered from them the extre which they inflicted on hi

thousands of their fellow-mer Now Mons. Leo Taxii, who but a short time ago an in Free-Mason, has exposed a trick of his former friends and It is known that Lourdes, a in the South of France, is t pilgrimages coming from all world. The pilgrims do not co to believe in the efficacy of Virgin's intercession with G least they should have the believing in it themselves. faction, however, are not con them this liberty, and they foot a scheme to put an en grimages. Here is the plan by Mone. Taxil in a paper of the proprietor, La Petite Guer

"It is intended to secur majority in the municipal Louides. When this is done easy thing to create disturban nages take place, and it w grimages take place, and the natural for the conscript fat wene and prohibit the pilgingether. Cost simple comme bon as daylight).

This scheme, however, is planned than put into exec law requires that the Muni shall be residents; and it that a resident Council wi the pilgrimages, which are material benefit to the to Western Fair of London, or great Fair of Toronto, were event, the people of these c very backward about try step to them, and we may the people of Lourdes will h material interests too much be entrapped by the Mass del scheme.

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still fresh in the memories of our readers how not long ago the Ministerial Association of Toronto demanded that teachers required to give a course of religious instruction, which would, of course, be Protestant, to the children attending school, thus sowing seeds of religious discord. The Minister of Education is not likely to yield to the pressure which is thus brought to bear upon, him, still there is constant danger that the persevering attempts which are being made to make the schools Protestant, may succeed partially, at least, if not with the present Minister of Education, perhaps with some one who will succeed him. Independently, therefore, of the substantial reasons which Catholics have for sustaining our Catholic schools, in order that we may freely impart Catholic instruction to our children, we have another very strong reason for preserving them in a state of efficiency, in the constant efforts of the clergy of the various sects to Protestantize the Public Schools. Of all these attempts the action of the Anglican synod of Toronto is perhaps the most unwarranted and insidious, because it aims, not merely at inculcating some system of morals, which would have a beneficial effect upon the pupils but at the perversion of the facts of history, for the purpose of giving some plausibility to the pet theories which a certain fraction of the Anglican body think fit to cherish. And even though we have our Separate School system, recognized by the laws of the Province, we must let it be well understood by the Education Department, that Catho. lics are not to be ignored in the preparation or adoption of books for the Public Two-thirds of the Catholic Schools. children of the Province attend them, and Catholics, equally with Protestants, sustain them by the payment of schooltax, except in the cities and large towns, and rural sections where Catholics are numerous. We have no fear of the no-Popery cry which has been raised, and may be raised again against us; we therefore insist upon it that if any changes are to be be made in the school books, our Bishops shall be consulted, and that no changes shall be made without their approbation and consent.

TOO CUNNING.

The infidels are constantly proclaim ing the blessings of free thought and of the liberty of putting into actual practice the opinions we entertain. There is not a day that they do not proclaim that Christians, and especially Catholics, are persecutors, while they are them-selves the upholders of civil and religious liberty. Of course it is well known that infidels have been in the past the worst of persecutors, actually revelling in blood; but no matter, they still persist in proclaiming their magnanimity and spirit of toleration. The French reign of King Terror, and the Parisian Commune of 1871, are pointed to in vain to exhibit the demoniacal spirit which animates unbelievers. They say with Tom Paine that these excesses are the result of the Christian education which the Atheists had not yet entirely elim inated from their characters. This is, indeed, the apology which Paine made for the acts of his confreres in belief notwithstanding that he was himself victim of their intolerance, and almost suffered from them the extreme penalty which they inflicted on hundreds of thousands of their fellow men.

Now Mons. Leo Taxii, who was himself but a short time ago an infidel and a Free-Mason, has exposed an intended trick of his former friends and co-workers. It is known that Lourdes, a small town in the South of France, is the scene of pilgrimages coming from all parts of the world. The pilgrims do not compel others to believe in the efficacy of the Blessed Virgin's intercession with God; but at least they should have the liberty of believing in it themselves. The infidel faction, however, are not content to leave them this liberty, and they have set on foot a scheme to put an end to the pilgrimages. Here is the plan, as exposed by Mone. Taxil in a paper of which he is the proprietor, La Petite Guerre :

"It is intended to secure a Liberal majority in the municipal council of Lourdes. When this is done it will be an easy thing to create disturbances when pil grimages take place, and it will then come natural for the conscript fathers to intervene and prohibit the pilgrimages altogether. Cost simple comme bon jour." (Plain as daylight).

This scheme, however, is more easily planned than put into execution. The law requires that the Municipal Council shall be residents; and it is not likely that a resident Council will try to stop the pilgrimages, which are of so much material benefit to the town. If the Western Fair of London, or the annual great Fair of Toronto, were a perpetual event, the people of these cities would be very backward about trying to put a stop to them, and we may well suppose the people of Lourdes will have their own material interests too much at heart to be entrapped by the Masonic and Infi-

CHUSETTS AND ONTARIO.

The bill for the State inspection of private schools, which was introduced into the Legislature of Massachusets, and which has been for some time agitating the electors of that State, met with a complete defeat on the 24th ult. It was ostensibly framed for the purpose of securing efficiency in Private Schools, but it was really aimed at the destruction of the Catholic parochial schools. The framers of the bill are not contented with the injustice at present inflicted upon the Catholic body, inasmuch as all Catholics who wish their children to be instructed religiously in the schools are obliged to contribute to the support of two distinct school systems, of one of which they make no use; but these double faced friends of civil and religious liberty desire further to make it impossible for Catholics to have religious schools at all. The retort of the Catho. lic press upon these would be persecutors was quite just. They said to the Legislature : "If you want the State to inspect these schools, let the State support them on the same terms on which it supports secular schools. On such terms we are willing to negotiate with you for State inspection, not otherwise." A majority of the Legislative Committee which took the subject up for considera. tion reported favorably to State Inspec. tion. This Committee based its report on the following reason:

"Either we must abandon our theory of compulsory education, up to a pre-scribed standard, or we must determine through our educational authorities, whether private schools come up to this standard, and must give such authorities all necessary powers, and impose upon them all necessary duties for the full accomplishment of this end." On this principle the committee

recommended that all private schools

should give to the Legislature a full re-

port of their work, and that the State

School Committees should "visit and examine personally or by agent all such private schools, to pass a vote annually approving or refusing to approve each The bill brought before the Legislature was intended to carry out the wishes of the Committee. friends pretended that its object was merely to secure a certain standard of education in the private schools. If this were all that was sought, there is no private school in the state that need fear the prescribed inspection, for even following is what the Hartford Times has the state of Massachusetts has not yet made compulsory anything more than the most elementary education, and no parent is obliged, or is likely to be obliged for many years to come, to give more than such an elementary education to his children; and such an education as this even the poorest private schools are capable of giving. Certainly, therefore, such a law as the Massachusetts Legislature had before it is quite unnecessary, and it will be unnecessary as long as the educational laws remain as they are at present, and the reasoning of the House Committee can have no force until the compulsory educational standard be placed much higher than it is at present. The object of the bill was, therefore, not what its advocates pretended. It had an ulterior end in view which was easily seen, and which its ceal. It would have given to the School Committees a power of annoying the Catholic parochial schools, by disapproving or approving of them from year to year, and thus completely destroying their usefulness, since permanence of a school system is essential to its usefulness: and it needed no great penetration to see that such was the object of the bill. Hence it was supported by all those who, while continually raising the cry of religious equality, interpret this equality to mean persecution and annoyance to Catholics. When the State did not propose either to pay the parochial schools as state schools, or to raise the standard of compulsory education, it was a fraud upon the whole community to establish an unjust spy system on private instruction. Thus the Boston Post said of the majority report of the committee : "The rough common sense of the matter is that the bill of the majority would establish an unnecessary and unjustifiable

and dangerous assaults upon individual liberty." The advocates of the scheme miscal culated the influence of Catholics in the State. They may rave about the danger of letting Catholics enjoy political power, but they cannot get over the fact that Catholics do enjoy it in proportion to their votes, and it is no special privilege that Catholics enjoy, if their influence extends still further than to the number of actual votes they wield. Protestants enjoy such influence, and Catholics must possess it also if the everlasting talk about equal rights of which we hear so much be not the veriest bombast. Hence the influence of Catholics was in spite of the report of the majority of

espionage over private instruction, and

acting upon the absurd theory that

private schools may be made the cloak

of illiteracy it opens the door to grave

with by the Protestant clergy, and it is CATROLIC EDUCATION IN MASSA- | the committee, and the bill was defeated nearly the same facts, with some adby a most decisive vote.

The enemies of Catholic education in Canada are just as wily as they are in Massachusetts, and they make equally strenuous efforts against Catholic schools. We in Canada, and especially in Ontario, must be equally on the aiert that State should be an encouragement to us to be ever vigilant. We may justly have confidence that the Protestant majority has too much of the spirit of fair play to injure us intentionally, but this confidence must not lead us into apathy where the interests involved are of so great importance. If we are ourselves apathetic when the danger arises, we cannot expect the Protestants to fight our battles for us when we should be in the van ourselves. At the same time, Protestants ought to recognize that the only protection against the rampant Infidelity of the day is to be found in schools which teach religion. If they recognized this truth, which experience has amply proved, they would be more anxious to secure a religious education for their own children than to deprive Catholic children of the religious training which they receive in Catholic schools. The discussion in Massachusetts has had, at all events, this good result, that it has brought out from many eminent Protestant scholars the expression of the opinion that it would be unwise and unjust to deprive Catholic parents of their right before God to give their children religious instruction in the schools. Among these are President Eliot of Harvard, the Rev. Edward E Hale, Rev. Dr. Bartol, and Gen. Walker and others. Dr. Bartol has gone so far as to say that instead of driving religion from the parochial schools, he would introduce it

into the public schools. In this writing we have shown that as the Massachusetts laws on compulsory elucation require only a very inferior standard of education to be given to be attained, the proposed inspection of private schools is most unwarrantable, but This is one of many instances which it is not to be supposed that we imply that | prove that on account of their anti-Caththe education given in the perochial Catholic schools is of an inferior grade. The contrary is the true state of the case both in that State and in the Catholic schools of Ontario. What is stated by the Hartford Daily Times (Conn.) is for the most part equally applicable to the Catholic schools here and in Massachusetts. The

to say on this subject: "The Catholic schools are private, supported by the Church. The State or town officials have no authority over them. But they have been so thoroughly systematized in this country that their cost is only about one half the cost of our public schools; and the education of their chileschools. schools; and the education of their children is perhaps as thorough as that in our public district schools. They prepare as large a percentage of their scholars for the high schools. Their scholars are taught by educated Sisters of Mercy, and they waste educated Sisters of Mercy, and they was neithter time nor expense in teaching upon useless subjects. Latin, Greek, French, etc, are only taught to those who are to pursue professions or vocations that require a knowledge of those languages. The Catholics do not publish to the world annual reports of their proceedings in their schools, but in some respects, touching the management and teaching in the Catholic schools, the managers of our public schools may get some new ideas and possibly they may save much money by seeking information from the Catholic

A TOO ZEALOUS WILLIAMITE.

A strange decision was reached in the Toronto Police court on Friday, the 15th inst., illustrating the arbitrary manner in which policemen sometimes act, and exhibiting the principles on which arrests are sometimes made. On the evening of the 13th, Constable Jarvis was on duty at the corner of Queen and Yonge Streets, where, owing to the great pressure of pedestrians, the most trifling circumstance will cause a considerable crowd of people to gather in a very few minutes. The evidence given at the police court as to what occurred on this occasion was so conflicting that it is difficult to ascertain the actual facts, but Constable Jarvis made a statement which s in substance as follows: A man reported to him that he had been assaulted, and the Rev. Mr. Wilson, Methodist minister residing on Scollard street, came up and asked what the row was about. The constable told him to mind his own business. Mr. Wilson than said that by the way the constable talked he did not know to whom he was talking, and he took the constable's name and number. A crowd gathered about and the latter told them to move on. Rev. Mr. Wilson refused to move on, and threatened the constable that it would be a dear thing to him if he arrested him. Thereupon the constable again told him to move on, and he refused, and was in consequence arrested. Soon after, as a street car for High

Park came up, Mr. Wilson "jerked away" and got on the car, leaving part of his coat in the constable's hand. With the assistance of another constable, he was again arrested and taken to the station. A number of witnesses corroborated the

constable's evidence.

Rev. Mr. Wilson in his evidence told

constable was swearing and that he remonstrated saying, "Now my good fellow, don't swear, please." The officer said, "Who theh ___ are you? Witness said, "I'm a gentleman and I'm waiting for a car." The constable said, "Now you against such attacks. The ludicrous move on and keep quiet." He then result of the conflict just concluded in pushed Rev. Mr. Simpson, who was with Mr. Wilson, to the street. The latter said, "You have insulted me and I will take your number.' The constable then swore at him and called him a d- priest. Bystanders said the constable was drunk, and that he acted in a very excited manner. On the way to the police station he threatened to throw Mr. Wilson down and to "trample the d - heart out of him." Mr. William Munns testified that the constable evidently took Mr. Wilson for a priest, and he and several other witnesses corroborated Rev. Mr. Wilson's statements. The Magistrate fined the latter one dollar and costs or ten days' imprisonment for resisting the police by not moving on when required

to do so. The case has been appealed,

and the policeman's conduct is to be

investigated by the police commission-

The policeman's action was undoubtedly very arbitrary, and though the law requires people when assembled on the sidewalks to move on when told to do so by the police, it is customary only to enforce it when there is no purpose in waiting, and not when they are waiting for a street car, as Mr. Wilson was doing. It is clear, however, that Mr. Jarvis' conduct arose from the fact that he thought Mr. Wilson was a Catholic priest. He is an Orangeman, aud it appears that Rev. Mr. Wilson is an Orangeman also. Every 12th of July, and on other occasions, Orange clergymen preach to their brethren intolerance against Catholics, and this case is merely one of the results of such teaching, which very probably Rev. Mr. Wilson bimself more than once inculcated in the lodges. olic secret oaths, Orangemen are not fit to be on the police force. With the oath they take, their private animosities must naturally crop out, and they cannot be expected to discharge properly a public duty. In the present case Mr. Jarvis got the wrong sow by the ear.

EDITORIAL NOTES.

THE Rev. B. W. Maturin, High Church Rector of St. Clement's, Philadelphia, has become a Catholic.

THE Catholic Columbian asks very pertinently: 'Can that 'call,' which protestant ministers speak of receiving, be 'from God,' when it is so easily confirmed or annulled by the amount of salary offered?"

THE negotiations between the Holy See and Russia in regard to religion in that country, though not abandoned, are not progressing satisfactorily. The Czar seems desirous of obtaining such control over the discipline of the Church that Catholic Church, these deaconesses are this the Pope will not agree.

THE Presbyterians North and South did not succeed in effecting a union of the two bodies at the late General Assemblies held in Philadelphia and Washington. We cannot help reflecting that the Catholic Federals and Confederates never separated from each other religiously on Nationalist grounds, though they fought their best for their respective sides. Such is the difference between the Catholic or Universal Church, and merely local institutions.

THE Rt. Rev. Mgr Cleary, Bishop of Kingston, is expected to arrive in that city on the 27th inst. It is the intention of the people of Kingston Diocese to accord to him a grand reception. His Lordship is deserving of this, not only on account of his official dignity, but also because of the high rank he holds, on account of his personal qualities as s gentleman, loved for his affability, and as a scholar unexcelled in Ontario.

Ex President McMahon and Marshal Canrobert, in an interview with a representative of the Gaulois, expressed a high opinion of the efficiency of the British army, and said that a hostile force landing in England would have an arduous work before them. They have a higher opinion of England's power of self-defence than have the English people themselves, judging by the late war panic.

THE divinity building of the new Catholic University at Washington will cost \$175,000; but \$1,000,000 will be required to equip it entirely. It will be built in 1889. The entire cost of the university will be \$8,000,000, but it is not expected that it will be completed for twenty years. It will not be built by the pennics of the | Secretarial Departments of the Admiralty, first year.

poor, but as its beginning is due to the magnificent donation of a wealthy lady, the work will progress also by the munificence of wealthy Catholics. The total frontage will be 265 feet, and the depth at either end, with the wings will be 160

It is but a few months since the death of Kaiser William was recorded, and the consequent accession to the throne of the Emperor Frederick III., and now we have to record the death of Kaiser Frederic, which took place on Friday morning, the 15th inst., at 11 a. m. For some weeks past the late Emperor had been in a precarious condition, owing to the increased malignity of the throat illness under which he had been for so long a time suffering, and for the last few days, especially, his illness gained upon him so much that there was no hope entertained of his recovery. As the end approached he lay long in a light slumber broken by wakeful intervals, retaining consciousness to the last.

THE irreligious policy of the French Cabinet has received a severe check from the Senate. The Coamber of Deputies voted yes to the 32nd section of the Millitary Bill, which was, in fact, the chief object for which the bill was proposed. This section provided that all Frenchmen should serve three years in the army. This was intended to include students for the priesthood, but M. Berthelot, who was formerly Minister of Public Worship under M. Goblet, made a vigorous speech, telling the Senate that the suppression of the spiritual and intellectual element is just the way to give Prussia the perpetual advantage over France. Let not those whose professions require a lifetime to acquire be made soldiers while they may be made more useful in their in tended occupation. Leave the exemp tion of widow's sons, as at present, but the minister of peace has no need to learn the art of war. M. Berthelot's view was adopted by 185 to 85.

THE Countess of Tasker, who died recently in London, England, bequeathed to Cardinal Manning \$10,000, and to Canon O'Neal, Vicar General, \$15,000 for Catholic charities. This liberality for good works is excelled by a layman who, visiting Washington on the occa sion of laying the corner stone of the new University, gave Bishop Keane Thirty two Methodist ministers were \$100,000 for the University. Such acts present in the police court during the of generosity for religious benevolent purposes are not as frequent as they might be; yet there are found, from time to time, persons who thus obey the mandate of our Blessed Lord: "Lay up for yourselves treasures in heaven." We find even many acts of generosity or philanthropy exercised from purely natural motives of benevolence. Taus Mr. Barnum, the showman, announces that he will give a building valued at \$200,000, to the Fairfield Historical and Scientific Societies of Bridgeport.

THE late Methodist Conference at New York decided to establish "an part of the place the gates of which cannot order of deaconesses" in the church. order of deaconesses" in the church. Notwithstanding the abuse which has over the discipline of the Church that she may be a tool in his hands for the furtherance of his political plans. To like the catholic nuns. They are like the plans with Catholic nuns. They are names as "Sheridan," "Burke," "Emmet," pray with the dying, care for the orphan, of the Roman Ritual, says the Record in seek the wandering, comfort the sorrow. ing, save the sinning, and relinquishing wholly all other pursuits, devote them-selves in a general way to such form of Christian labor as may be suited to their vants of God be given. In the Rubric wholly all other pursuits, devote themabilities." It is also provided that they shall be unmarried. It is not unlikely that matter enough will be furnished after a while for a new book from Justin D. Fulton, "Why deaconesses should wed," especially if they are to accompany such as Rev. Mr. Longley, etc., on their missionary labors.

> Some tenants on the Island of Arran being disposed to pay their rents, have been threatened with dynamite if they do so. This is a sample of the liberty which some think will come when the moonlighters are in possession of the Emerald Isle.
>
> —Toronto News, 13th June.

Our contemporary did not advocate that Ontario should be deprived of Home Rule because dynamite was actually used in several places to convince the advocates of the Scott Act that they were enlisted in a bad cause, but in Ireland the mere threat, which will probably never be carried out, that it will be used in one obscure corner, is enough to prove the people of the country unfit to enjoy selfgovernment. Yet the Canadians have never been goaded to the commission of crime by the outrageous administration seen something she will remember the longest day she lives." Robert Emmet of Balfourian misrule. It is even more than probable that the threats are an invention of the Coercionists, who are sixteen years old. During her recital of this bit of history a Democrat reporter prespart of the Irish tenants.

THE Salisbury Government has met with another severe check. Mr. Louis J. Jennings, member for Stockport, a Conservative, moved a resolution against servative, moved a resolution against back five years before that time. She has costly re organization of the Financist and adaughter living who is now in her eighty-

resulting in extravagant pensions and bonuses. Lord Charles Beresford, Mr. Bradlaugh and others supported the resolution, but the Government opposed it. It was, nevertheless, carried by 113 against

94 The result was received with loud cheers by the Opposition. As Mr. Smith had already issued an unusually urgent circular to supporters of the Government to be in constant attendance lest a division should defeat the Government, even on a minor point, this reverse is all the more suggestive. The circular states that a defeat, even on a minor point, would seriously weaken the Government, even if it would not overthrow it. The Liberals are. on the other hand, equally earnest, and have likewise issued a circular in consequence of the Government's course, also urging the Liberals to be at their post.

RIVAL CLAIMS TO AN ISLAND.

The French have hoisted the tricolor on one of the Channel Islands, near the Islands, of Jersey. It is only inhabited by a few fishermen in the summer time, it being a barren rock about two-hundred yards in length and eighty in width, but its importance lies in this that a battery built there could, in case of war, send its shells into Jersey. The Island is claimed by England, it having been part of the personal property of William the Conqueror, and there is likelihood of trouble between the two nations on account of it, as the French declare that they intend to keep possession. However, the matter may perhaps be settled by diplomacy.

CATHOLIC PRESS.

Colorado Catholic.

Useful hints are found in the Paulist calendar. They come from the same devoted source as the Five Minutes' Servoted source as the Five Minutes' Ser-mons which appear in each issue of this paper. Very practical, they indicate the proper behavior of persons in church. They are a pretty good catechism on Christian politeness, and cannot fail to promote piety and good order. Let us read and adopt them:

Don't come late to Mass.

Don't sprawl out in your seat-kneel. Don't gaze about you or try to attract

Don't mumble the prayers you are expected to say out in a large clear voice.

Don't leave church until the service is over, and that is when the clergy have

left the sanctuary.

Don't be afraid to let your neighbor hear your voice when you are requested to sing hymns, Don't run out of church if you were

glad Mass was over, as if a creditor was at your heels.
Don't run in the church; walk reverently to your seat, there is no light-ning express for moving around in the

house of God. Los Angles Catholic Voice. We have been requested to defend the Catholic Church against the attacks of a journal which aspires to attain notoriety by abusing and slandering Catholicism. Defend what? The Oatholic Church, an organization founded by the Infinite and that has existed for nearly nineteen cen-turies? An organization that has sur-

vived the wear of centuries and the attacks of man! * * * * * Our space is too valu-able to devote to defending the Church." No Sir, Catholicism will undoubtedly survive the attacks of a weekly journal, even if its editor considers himself the inside Catholic Columbian

names as "Sheridan," "Burke," "Emmet," &c. is prohibited. The general Rubrics reply, does not impose a strict precept, but merely admonishes the priest to prevent as far as he can, certain kinds of names the line is drawn absolutely at the names of "wicked heathens," but such names as those mentioned do not come under that those mentioned do not come under that category. There is a question in the Rubrics, not of family names, or surnames, but of what are called "Christian names." Family names, then, whatsoever they are, may be given at Baptiam, in conjunction with a praenomen or "Christian name."

She Saw Emmet Beheaded.

From the Woodlawn (Cal.) Bemserat. In the county hospital there is a very old lady, who relates a remarkable cir-cumstance. She was born in Ireland over cumstance. She was born in Freiand over a century ago, and witnessed the execution of Robert Emmet. Her description is clear, and goes even into childish details. She describes the soldiery and excitement, and does not forget the sound whipping she received that day for running off with another girl to witness the execution. She climbed an old brick wall, and from that point of view saw the beheading and heard the executioners exclaim : head of a traitor!" The head was then

laid in a wagon.

That night when her father came home and she told him of the whipping she had received, he said to her mother: "You should not have done that, for she has was beheaded September 20, 1803, and according to her recollection she was then ent noticed a little boy paying particular attention to the strange story. Should this little fellow live to be eighty years old, he will be able to say, 163 years after the event, that he heard an eye witness describe the execution of Robert Emmet. The recollection of this old lady extends

NEWS FROM IRELAND.

We regret to announce the death of a venerable priest, the Rev. John Callan, of the Society of Jesus, who passed away on May 24th in Gardiner street, Dublin, in his eighty-seventh year, closing his long missionary career by a holy death. He was a native of the diocese of Armagh, and studied first for the secular mission. He passed some years in the famous seminary of Saint Sulpice, in Paris, and in the year 1830, the year of the second Revolution, he left Paris before the close of his studies, and was ordained priest in Carlow College with the la'e Bishop Walsh. After a short time spent in his native diocese he joined the Jesuit Order, and passed a few years in Tullabeg and Clongowes before he finally settled down to the work of his life on the Dublin Mission, more than forty years ago. Father to the work of his life on the Dublin Mission, more than forty years ago. Father Calian was a man of very extensive reading, on all subjects of Church history, and in a very special manner of English Controversy. He was eminent as a moratrocersy. He was eminent as a moratrocersy. He had a kindly and sympathetic heart and a simple piety for all his intellectual gifts. May he rest in peace. Wicklow.

Wicklow.

On Monday, May 21st, a magnificent demonstration was held at Ashford, county Wicklow, to denounce the practice of taking farms from which tenants have been evicted, and to further the National movement generally. The meeting was attended by a large number of the townspeople of Wicklow and numerous contingents from the neighboring branches of the National Lesgue. The members of the Gaelic Association in the county mustered in strong force, all attired in their uniforms. By an arrangement with the police authorities, the peace of the day's proceedings was very wisely entrusted to Mr. McCarroll and the priests, with the result that there was not a single incident to interfere with the public peace. A result that there was not a single incident to interfere with the public peace. A police note-taker was allowed on the plat-form, and took notes of the proceedings. The Rev. Francis McEnerny, C.C., Wick-low, occupied the chair.

Wexford.

On the morning of May 22ad, a force of 150 police in charge of Colonel Miller, R. M., and several inspectors, left New Ross to protect the Sheriff, Mr. Connor and about twenty Emergencymen, while carrying out evictions on the Tottenham estate. The bailiffs had with them a battering-ram, crow bars, hatchets, &c. During the march to Dunganstown and Ballykerogue, the road was blocked with trees and stones in several places. Three families were evicted without any resistance, the tenants receiving so short notice of the Wexford. the tenants receiving so short notice of the sheriff a approach as to prevent them put-ting their houses in a state of defence. ting their houses in a state of defence. The sheriff refused to execute an ejectment at the house of Patrick Oroke, an old woman being ill in the house. Other houses on the estate expecting evictions are being put into a state of defence. Patrols of police have been left on guard at various points on the roads through the estate to prevent the roads being again estate to prevent the roads being again blocked. Several names were taken the police of persons alleged to have been engaged in blocking the roads.

Longford. On the evening of May 25th, the four-teen men sentenced to one month's im-prisonment under the Coercion Act, for stopping the Longford Hunt, in Longford, stopping the Longford Hunt, in Longford, arrived after being discharged from Sligo prison, and were met by a large crowd, including Messrs. Peter Flood, T. C; Joseph Wilson, Chairman, Longford Board of Guardians; Thomas Duffy, J. P. Farrell, and P. Lowe. The "criminals" were cheered heartily. On spriving at Edgagarythtown heartily. On arriving at Edgeworthstown the Ardagh Band and a large crowd met them. Great enthusiasm prevailed, and speeches were delivered by Mr. Thomas Fenion and others.

On May 22d, 200 police under the mand of Mr. Benjamin Hill, R. M, and mand of Mr. Benjamin Hill, R. M., and District Inspector Lawless, proceeded to the extreme southern end of the county to protect the sub sheriff, Mr. Thomas Gill, C. E., and a half-a-dozen of Emergencymen in carrying out evictions at a place called Tang. Two were carried out, police and Emergency men being in each case put in possession. There are a large number of ejectments pending in the coun'y.

Meath.

We regret to report the death of the We regret to report the death of the Very Rev. John Duncan, V. G., P. P., Trim. He took ill on May 15th, when Dr. O'Reilly attended immediately, and sent for a Dublin dector, but not with standing all the skill of the doctors he gradually declared and died on the following articles. standing all the skill of the doctors are gradually declined, and died on the fol-lowing Sunday. On the 22nd, his remains were laid to rest in the parochial church of St. Mary's Trim, were for more than twenty years past he had spent the most useful years of an honored life.

Cork.

Mr. Condon, M. P., was released from Cork Jail, on Sunday morning, May, 20th, on completion of the sentence of fourteen days' imprisonment passed upon him under the Coercion Act, for taking part in "an unlawful assembly." He was met in "an unlawful assembly." He was met on the outside of the Jail by the Mayor on the outside of the Jail by the Mayor and High Sheriff, and was accompanied by five bands and a large crowd to the Mayor's Office. Addressing the crowd, Mt. Condon said that, so long as Castle rule and British law existed in Ireland, so long would be be found its uncompromising foe. Heafterwards left for Mitchelstown, where, next day, judgment was passed on him, by Removables Irwin and Persse, on a charge of advising the people of the barony of Condons and Congibbons, not to pay of Condons and Cong'bbons, not to pay the Leaby Grand Jury award of £1,000. On this charge Mr. Condon was sentenced to another month's imprisonment, without hard labor. He was conveyed back to Cork in the evening, and was enthusiastically cheered at all the stations en soute. The platform was thronged on the arrival of the train at the Gammire terminus. When Mr. Condon alighted the people pressed round him and his escort, cheering wildly. He was hurried to the prison van and driven off, surrounded by a posse of police, and followed by others on cars. A cordon, drawn up outside the station, endeavored to prevent the people from following, and caught the horses by the heads, at the same time beating them with their batons. They endeavored in this manner to stop the car containing the Mayor; but the driver whipped past, The platform was thronged on the arrival

atriking fiercely at the police with his whip. The journey to the jail was a scene of continued excitement and enthusiasm. The police made several baton charges, and several persons were injured.

Kerry. Daniel Crowley, who was evicted from his farm, in Cloonteens, on the Kenmare estate, some years ago, has been re instated. Since Crowley was evicted his dwelling-house had been converted into a police barrack; and now the police have been removed from the district entirely.

The fight between landlord and tenant in Killarney district, has become so great that there seems to be a vie between the

that there seems to be a vie between the that there seems to be a vie between the trustees of the Kenmare estate and the Herbert estate as to who would be brought before the public gaze in the most objetcionable manner. Lately, the public pounds in the district were filled with cattle seized on the Kenmare estate, and settlements were come to at exorbitant rents, together with legal costs. On the Herbert estate, since then, twelve dairy cows, belonging to Cornelius Murphy, of Aughacreeu, were seized for Mr. Herbert, the landlord, for rent. the landlord, for rent.

Limerick. Evictions were resumed on the O'Grady estate at Herbertstown, on May 21st, and three tenants who were under notice of ejectment were evicted.

Clare.

On May 18th, one of her M-jesty's large was ships arrived in the Shannor, and dropped anchor convenient to Cahercon. It is said that the ship will be stationed in future between Foynes and Kildysart Some information was conveyed to the authorities that it was necessary to guard the Shannon, and this, it is reported, is the cause of the ironclad being placed on the river. Next day a gunboat arrived in Foynes for the purpose of conveying provisions and forces to the scene of the forthcoming evictions. Two more troop ships coming evictions. Two more troop ships have been placed at the disposal of Mr. Francis Dulias, cess collector for the barony of Clonderlaw, to enable him to collect the taxes in the Fergus Islands. Operaof Clonderiaw, to enable him to concert
the taxes in the Fergus Islands. Operations will commence in a few days, and
the campaign will last for several weeks.
On May 25, the sub-sheriff of Clare, accompanied by Mr. Blood, agent of the
estate, with a protective force of thirty
policemen. In Charge of District Inspector
Irwin, of Kildysart, arrived in Klumthill,
for the purpose of effecting seizures for
rent on the Shyne property of Captain
Charles George O'Callaghan. Though
barely four in the morning the people,
warned by the blowing of horns on the
neighboring hills, as soon as the police
appeared, were seen advancing in large
numbers, while others had driven off the
tenants' cattle to distant quarters, and the numbers, while others had driven on the tenants' cattle to distant quarters, and the sheriff's party made no attempt at seizure, Mr. Blood offered the tenants, lately, reductions of 4:61 and 5:6d in the pound

which they refused. On May 21st, a large force of police, accompanied by a bailiff named Johnston, proceeded to several farms on the estate of Mr. G. H. Gartland, J. P., Cabra House Rathfeiland, and seized about sixteen head of cattle under a writ of fi. fia. for one year's rent due November last. When the party were returning to Rathfeiland they were followed by a large number of tenants, accompanied by a band, and much groaning was indulged Down. band, and much groaning was indulged in. The action of the landlord, who refused the moderate concession of 20

cent, to the tenants, is universally con-Tyrone.

demned.

On Friday afternoon, May 23d an enthusiastic meeting under the auspices of the Iri-h Protestant Home Rule Association, was held in Castlederg, over a thousand persons, representative of the various sections of the community, being present. Dr. Nelson, Omagh, presided. Mr. McNally proposed, and Mr. Johnson seconded, the adoption of a number of resolutions expressing confidence in the Irish lutions expressing confidence in the Irish Nationalist Party as led by Mr. Parnell and the English Liberai Party under Mr. Gladstone, demanding the concession of a National Parliament and a more thorough revision of the land laws. The resolutions which were supported by Mr. Oldham, B. A., Dublin, and several local clargyman, were passed manimously. utions expressing confidence in the Irish

Derry.

During the last days of May, the visitors on Father McFadden and Father Stephens, in Derry jai', included the Most Rev. Dr. O'Donnell, Bishop of Raphoe. On the 23rd, Mr. Sweeney, J. P., chairman of the Town Commissioners of Ballyshannon, and Dr. Condon, J. P., visited Mr. Biane, and found the hon. gentleman in good health. Dr. Condon condemned the inferior class of bread allowed the prisoners, which was Dr. Condon condemned the interior class of bread allowed the prisoners, which was served, with water, one day in the week. Dr. Connon was disposed, to insert his complaint in the visitors' book, but Mr. Blain, however, would not allow any com-plaint to be made.

Galway.

The rack renters and Coercionists have not had it altogether their own way at Woodford. At the lest sessions the amateur cattle-lifters, the Brothers Lewis, had a heavy fall. Fourteen ejectment made easy notices were dismissed with costs. The point on which the cases were dismissed had completely escaped Mr. Blake, who had the affidavits, he confessed, a factly in his confessed, a fortnight in his possession without noticing it. He was too busy instructing Mr. Concannon in defence of some police charged with ruffiantly misconduct to open his own bundle of proofs. Then he endeavored to persuade the court that an endeavored to persuade the court that an unsigned copy of an affidavit was good enough proof for them. But even the "Removables" could not swallow that, and the case was dismissed. It was pleasant for the unevicted tenants to view the quarrel between masters and man over the joint catastrophe, and to hear Mr. Blake's awkward attempt to shift the blame over on the Recorder's register, Mr. Clarke, whom he loudly advised his clients to sue for the amount of the costs they will have

TIM HEALY ON BELGIUM.

was organized, and at its head were the archbishops, bishops and clergy of Balgium. What happened? No sooner had gium. What happened? No sooner had the Catholic party occome strong, no sooner had they begun to make themselves formidable to the athelstic government, which had outraged the Holy See, than we find Frere Orban intriguing with the Vatican, and opening negotiations with the Pope for the re-establishment of the Belgian embassy at the Vatican, and as a price for that re establishment of diplomatic relations he proposed that the Pope should intervene to mitigate the agitation of his Catholic subjects in the kingdom of Belgium. Had the Catholics of Belgium Belgium. Had the Catholics of Belgium been let alone they would have done what absolutely happened within the next three or four years—they would have estab lished a Catholic government in that coun lished a Catholic government in that country; but some diplomatists were anxious to pluck the apple before it was ripe, and remonstrances were addressed to the archbishop of Malines and other Catholic diguitaries from Rome. This gave rise to high debates in the Chamber, and finally the high contracting parties, being unable to come to terms, Frere Orban cooly read the whole of his correspondence with the Pope in the Belgian Chamber, creating panic, alarm and indignation on the part of the Catholic people in Belgium, and such was the resentment thereat aroused that if anyone wants to see the way in that if anyone wants to see the way in which exterior intervention in domestic affairs should be treated, I would advise him to read the pastoral upon the subject by the Archbishop of Malines on the in-trigues of the Atheistic government of Belgium and His Holiness. I say that If Belgium and His Holiness. I say that if the terms used in that pastoral by the Archbishop of Malines toward the authori-ties of the Church in Rome had been em-ployed by any of the Catholic dignitaries in this country his position would not be worth ten minutes' purchase, and it is only that the people of Belgium are a people with their own government and their own Parliament and their own laws, that their archbishops and the Catholics of that their archbishops and the Catholics of that country were enabled to take up this important and independent stand,

WISDOM OF PARNELL.

a bloodless corpse. O Connell, with the true instinct of genius, realized that con Cladstone, demanding the concession of a National Parliament and a more thorough revision of the land laws. The resolutions which were supported by Mr. collaham, B. A., Dublin, and several local clergymen, were passed unanimously. A Government notetaker was present at the meeting.

Derry.

true instinct of genius, realized that con titutional agitation was the only weapon in the hands of an unarmed people. But he failed because he was guilty of the great mistake of allying himself with one of the English parties, and the young Ireland party falled because they appealed to the sword. Like all the other rebellious movements the Fenian organization failed, but it had one good effect in keeping alive movements the Fenian organization falled, but it had one good effect in keeping alive-the spirit of Irish freedom. Parnell's policy has at last succeeded in binding the Irish people together in one solid mass, which he predicted would never be rent asunder until the flag of freedom floats over College Green.

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year. An inequence quaters sell it.

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PATRIOTISM OF IRISH CATHO-LICITY.

A COMPARISON OF THE CASE OF THAT COUNTRY WITH THE CASE OF IRELAND.

It will be remembered, said Mr. Healy in his latest speech, that before his elevation to the exalted position of Sovereign Pontiff, His Holiness had been minister or nuncio to Brussels, and therefore he he must have had a large acquaintance with Belgiam politics. Well, Belgiam is, we know, in mejority a Catholic country, but it was ruled, just as France is ruled at this moment, to a large extent by Jews, Freemasons and Protestants. I say this without the least offence to any class or creed, and I merely state a fact. It was under the premierable of Free Orban, who was one of the leading Freemasons in the country, and as a result his ministry suppressed the Papal embasy at Rome, which had been sent there by the government of Belgium. Indignant at this conduct and blad them to traverse divers lands, and out the least offence to any class or creed, and I merely state a fact. It was under the premierable of Frere Orban, who was one of the leading Freemasons in the country, and as a result his ministry suppressed the Papal emba sy at Rome, which had been sent there by the government of Belgium. Indignant at this conduct and at the general policy of the Freethinking cabinet, the Catholics of Belgium, for the first time I may say, rallied together as one man. An agitation of extraordinary stien the was organized, and at its head were the to live in any region of the world in which the interests of God's service seem to need them. Now, when any of these are of Irish birth, and when, after working for Go i in other countries, they are summoned back to their native land such a summone is sure to be welcomed like a call from exile; whereas natives of France, or Belgium, or italy—countries so bright, so beautiful, so richly endowed by nature with so many charms and attractions—when these have worked for a time in Ireland as sons (let us say) of St. Ignatius or of St. Alphonworked for a time in relating as assistances, the summons to leave Ireland and to return to their own more favored climes is for them like a sentence of banishment, for they are sare to have learned to love our little island with a love almost equal to our own. There is something so innoour little island with a love almost equal to our own. There is something so innocent, so Catholic, in the souls that look through the bright eyes of our little children—there is something so innocent, so Catholic, in the very air of Ireland, that the kind hearted stranger is attracted and won, and soon feels at home amongst us, especially when he holds the Catholic faith, or even without the faith, when he has generous Catholic sympathles. Nor or even without the faith, when he has generous Catholic sympathies. Nor should it be hard for a man of generous heart and large mind, even if he had not the happiness of being born in the bosom of the Catholic Church, or if not the greater happiness the more extrordinary grace and merit of being drawn into her communion—it ought not to be hard for such a man to sympathize with Catholic Ireland in her past to foreive or excuse

such a man to sympathize with Catholic Ireland in her past, to forgive or excuse whatever he may think to need forgiveness in her present, and to wish and pray for her a happier future.

Many an Irish heart, and especially many a young Irish heart, brooding over the story of our country, has wished that certain parts of that story had run differently. Some might dream of an Ireland kept perfectly isolated and independent—"proudly insular," as one of our own northern poets has pictured her in almost the most famous of Irish songs—distinct from all the world in her laws, her cusfrom all the world in her laws, her cus-toms, and her lauguage. But surely it is some consolation for the loss of our lan-

guage and of many other things that thus we are enabled to turn into an agent for we are enabled to turn into an agent for the propagation of the true fath and for the promotion of the interests of God's Church, that language which is at present the chief medium of communication be-tween the civilized races of mankind, and whose world-wide ascendancy is certain to be increased in every successive genera-"Constitutional or Peace Agitation versus Rebellion" was the subject of the address of the Rev. Terence Brady of Kilmore College, Ireland, before a large audience at the Ather wum in Brooklyn last week. Rebellion, he said, was not wrong or essentially wicked in itself, sometimes it is a question of duty. A sometimes it is a question of duty. A resistance conducted within the lines of the constitution, such as is carried on in Ireland to day under the leadership of Charles Stewart Parnell, is better than armed resistance.

armed resistance.

The rebellion of '98 was a spiendid dream. It found Ireland a nation, and left her a conquered province and almost O Connell, with the the Yarra Yarra and the rivers, just as at home on the banks of the Lagan, or the Liffey, or the Shannon; and wherever they go they carry with them their Irish hearts and their Catholic faith. From a sermon by the Rev. Matthew Russel, S. J.]

At a meeting in favor of the Pope's cause held at Maryborough in November 1870—nearly twenty years ago already—Rev. Joseph Farrell, with that restrained intensity of tone which made his public speaking remarkably effective, declared speaking remarkably effective, declared that the earnestness of the people in the just and holy cause that had drawn them just and noly cause that had drawn them together might well make one proud to be an Irishman and an Irish priest. "Proud to be an Irishman, because it offers one more illustration of the glorious fact in Ireland's history, that through all the chance and change of fourteen hundred years Ireland clung to the See of dred years Ireland clung to the See of Peter with all the warmth of a faithful heart, and all the tenasity of an unswerv-ing purpose; proud to be a Irish priest because of all nationality that Ireland has ling purpose; product that Ireland has because of all nationality that Ireland has — and gainsay it, who will?—has now, as in other and darker times, gathered itself together and identified itself with Ireland's irrepressible Catholicity, which nothing could ever undermine. Through all the web of Irish history—woven as it was in bittenness, dimmed with many a scalding tear, and stained at frequent times with blood—through all that web, one golden thread has ever shone with undiminished luster; the uncompromising adherence of the Irish people to the faith and to its living guardian; to the Church and to the Pope. Other nations may have seemed more prosperous, may have engrossed a larger space in the volume of human history; be it Ireland's proudest boast that she has been, in her fidelity to human history; be it freight boast that she has been, in her fidelity to boast that she has been, faithful friend'—the boast that she has been, in her fidelity to the Church, 'sole faithful friend'—the solitary Abdiel of these western seas. Yes, we are a nation, with a nation's power for good; and as our nationality and our Catholicity have never yet been able to be separated by fraud or force, our highest national duty at the present cricis is still to keep them united. It is not cricis is still to keep them united. It is not alone wealth, or power, or fleet, or armies, that constitue a nation in the higher and noblest sense; not these alone, but far more, and above ail, a faithful people, with an abiding love of justice, and an undying hatred of inquity. And these, I trust, are rife on Irish soit to-day. However, Ireland may have been trampled upon and oppressed; however, in times past, her sons may have been made to drain the bitter cup of exile and of death;

however, in days that can never come again, her altars may have been spoiled and her homes made desolate; yet, through her abiding Catholicity, Ireland has won and kept the right to be written down a nation in the judgment book of God."—Irish Monthly

TO THE CLERGY.

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† JOHN WALSH, Ep. of Lordon.

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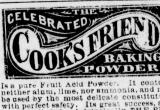
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SHORT INSTRUCTIONS FOR L MASSES.

[Delivered by the Rev. James D hoe, rector of the church of St. The Aquinas, Brooklyn, N. Y.] XXIV.

THE SACRIFICE OF THE MASS. THE SACRIFICE OF THE MASS.

DEAR PEOFLE: In the last two institutions we spoke of the Sacrifice of Mass as the most excellent of all sacriand of the ends for which it is off Let me say a few words to-day of importance of assisting frequently properly at Mass. When we contreat of the Commandments of the Co we will speak of the obligation of he Mass on Sundays and holydays. So the faithful cannot hear Mass daily; the faithful cannot hear Mass daily; can. To this latter class we address selves. Brethen, religion has no which does more honor to God the Sacrifice of the Mass, nothing worthy of Him, nothing more holy, more efficacious for the expiation on thing more useful for the whole nothing more useful for the whole nothing more agreeable to Jesus There is nothing at the disposal Church militant as great as the Sof the Mass. The Mass is a daily eight Church militant as great as the S of the Mass. The Mass is a daily esent to the Most Holy Trinity, accorded by a gift of incalculable value, it estimony to our submission and dence, and proclaiming God's so dominion and infinite majesty. Mass is a daily tribute offered Church militant in acknowledge God's power, goodness and Infinifections. The offering, which is the state possible, is offered by heaven earth, by all creation in union with Christ. It is offered every day, and is no nobler work the creature engaged in than assisting daily mystery of the morning.

The Mass is a perfect holocausting love, in which Our Saviour, of love, transforms Himself into.

of love, transforms Himself into of love, transforms Hussell into and is consumed in honor of His He invites us to join to this hold love, all the love of which our he capable. He wishes us to offer with Him our bodies, our sculs, to the Eternal Father, so that the may be complete and without This oblation for many is possib morning. Was ever privilege holier, dearer than that of being

assist at Mass daily?
The Mass is an efficacious appl The Mass is an emcaccous appir the merits of Christ, an openin divine treasury whence we can d heavenly riches, store them up the debts which we have co towards God. In the Mass we can on petitions to God the Father.

towards God. In the Mass we cour petitions to God the Father Jesus Christ present upon the mediator, intercessor, priest, ar the same Christ of whom the Father is My beloved Son, in while pleased." Here we can oblife, health, peace, and every The daily Mass opens this divirevery morning. Who will alself from Mass when he casttend? It is true that you are not co

It is true that you are not co hear Mass every day by any for the plous soul there are during from the heart's deep we because more tender, are not than the duties of the law.

St. Louis, King of France, we have the street when the street was the street when the street was th

the busiest man in his kingde found time to hear one or nevery day. Thomas More, wh blood for the faith, was accusted "I give the first hour of the d

"I give the first hour of the a
the rest belongs to my king as
who seek my advice."
Necessity is often pleaded a
for absence from Mass whe
necessity exists. We might
earlier; we might regulate of
as to leave ourselves a spare
morning; we might not lose as morning; we might not lose so in visiting, and at least, du seasons of the year, hear Mass would be the most profiday. A special benediction accompany through life the Mass every day. God bles efforts. There is peace in till the least help lives and dis They lead holy lives, and die

To hear Mass well is of sti

the just.

portance than to hear it ofter accustomed to banish di prayer, who is familiar with of the Passion and death and with the ends for which offered, can assist at Mass prout using a prayer book. said that he would exchange eaid that he would exchange ing for the simple piety of a ate lady, who employed her Mass saying her beads; an approved the practice of person who spent all the bewailing her sins. Ordina however, all, both young find it very advantageous toock. The prayers at Mastion, they contain the petit this service; they are instras devout, and the recital o us publicly participate it Liturgy. It will also serv hear Mass more devoutly; special favor to ask of God assist at Mass, such as an in for ourselves, or the conve who are dear to us.

"Why Do I Suf with headache and ver have a bad cough, too, under the shoulder-blac weight, and am bilious The courteous physician a inquire what is the cause inquire what is the cause chief, it is a torpid live you are aware, is the larg body, and its office is to to f the system. When it proper work, the refuse cabsorbed and goes circul round in the blood, polsoing, the tissues. But who suffer in this way I to suffer in this way I understand, since Dr. Medical Discovery would lief, and future immu

A Severe T Francis S. Smith, of E writes—"I was troubled two years and I have vo five times a day. One is Blood Bitters completely URE

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O God, convert England—O God, save this country!

it. They sought it with humiliation, and they have failed with ignominy."

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SHORT INSTRUCTIONS FOR LOW MASSES.

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

THE SACRIFICE OF THE MASS.

THE SACRIFICE OF THE MASS.

DEAR PEOPLE: In the last two instructions we spoke of the Sacrifice of the Mass as the most excellent of all sacrifices, and of the ends for which it is effered. Let me say a few words to-day on the importance of assisting frequently and properly at Mass. When we come to treat of the Commandments of the Church will speak of the obligation of hearing. we will speak of the obligation of hearing Mass on Sundays and holydays. Some of the faithful cannot hear Mass daily; others Mass on Sundays and holydays. Some of the faithful cannot hear Mass daily; others can. To this latter class we address ourselves. Brethren, religion has nothing which does more honor to God than the Sacrifice of the Mass, nothing more worthy of Him, nothing more holy, nothmore efficacious for the expiation of sin, nothing more useful for the whole world, nothing more agreeable to Jesus Christ. There is nothing at the disposal of the Church militant as great as the Sacrifice of the Mass. The Mass is a daily embassy sent to the Most Holy Trinity, accompanied by a gift of incalculable value, bearing testimony to our submission and dependence, and proclaiming God's sovereign dominion and infinite majesty. The Mass is a daily tribute offered by the Church militant in acknowledgment of God's power, goodness and infinite perfections. The offering, which is the greatest possible, is offered by heaven and by earth, by all creation in union with Jesus Christ. It is offered every day, and there is no nobler work the creature can be engaged in than assisting daily at the mystery of the morning.

The Mass is a perfect holocaust of burning love, in which Our Saviour, the God of love, transforms Himself into a Victim and is consumed in honor of His Father. He invites us to join to this holocaust of love, all the love of which our hearts are capable. He wishes us to offer in union with Him our bodies, our sculs, our lives, to the Eternal Father, so that the sacrifice may be complete and without reserve. This oblation for many is possible every morning. Was ever privilege greater, holier, dearer than that of being able to assist at Mass dail;

assist at Mass daily?
The Mass is an efficacious application of

The Mass is an efficacious application of the merits of Christ, an opening of the divine treasury whence we can draw forth heavenly riches, store them up for our fown use, and pay with them abundantly the debts which we have contracted towards God. In the Mass we can address our petitions to God the Father, through Jesus Christ present upon the altar, as mediator, intercessor, priest, and victim, the same Christ of whom the Father said This is My beloved Son, in whom I am well pleased." Here we can obtain grace, life, health, peace, and every best gift. The daily Mass opens this divine treasury every morning. Who will absent himself from Mass when he can possibly attend?

It is true that you are not commanded It is true that you are not commanded to hear Mass every day by sny law, but for the plous soul there are duties springing from the heart's deep well which, because more tender, are not less sacred than the duties of the law.

St. Louis, King of France, was certainly in the kingdom, yet he

sthan the duties of the law.

St. Louis, King of France, was certainly the busiest man in his kingdom, yet he found time to hear one or more Masses every day. Thomas More, who shed his blood for the faith, was accustomed to say: "I give the first hour of the day to God, the rest belongs to my king and to those who seek my advice."

Necessity is often pleaded as an excuse for absence from Mass where no real necessity exists. We might rise a little earlier; we might regulate our duties so as to leave ourselves a spare hour in the morning; we might not lose so much time in viciting, and at least, during certain seasons of the year, hear Mass daily. Rest assured the half-hour spent assisting at Mass would be the most profitable of the day. A special benediction seems to accompany through life those who hear Mass every day. God blesses all their efforts. There is peace in their families. They lead holy lives, and die the death of the just. They lead holy lives, and die the death of

the just. To hear Mass well is of still greater im-To hear Mass well is of still greater importance than to hear it often. A person accustomed to banish distractions in prayer, who is familiar with the incidents of the Passion and death of Our Lord, and with the ends for which the Mass is offered, can assist at Mass profitably without using a prayer book. Bossuet once said that he would exchange all his learning for the simple piets of a poor, illiter. esid that he would exchange all his learning for the simple piety of a poor, illiterate lady, who employed her time during Mass saying her beads; and St. Liguor approved the practice of another plous person who spent all the time at Mass bewailing her sins. Ordinarily speaking, however, all, both young and old, will find it work directly appearance of the second s nowever, all, noth young and old, will find it very advantageous to use a prayer book. The prayers at Mass fix the atten-tion, they contain the petitions proper to this service; they are instructive as well as devout, and the recital of them makes us publicly participate in the Sacred Liturgy. It will also serve to make us hear Mass more devoutly; to have some special favor to ask of God every time we assist at Mass, such as an increase of grace for ourselves, or the conversion of those who are dear to us.

"Why Do I Suffer So with headache and vertigo, doctor? I have a bad cough, too, and dull aches under the shoulder-blades; I'm losing weight, and am billous all the time." The courteous physician answers: If you inquire what is the cause of all this mischief, it is a torpid liver. That organ, you are aware is the largest gland in the chief, it is a torpid liver. That organ, you are aware, is the largest gland in the body, and its office is to carry off the waste of the system. When it fails to do its proper work, the refuse of the body is reabsorbed and goes circulating round and gound in the blood, poisonig, not nourishing, the tissues. But why you continue to spiffer in this way I am at a less to ing, the tissues. But way I am at a loss to understand, since Dr. Pierce's Golden Medical Discovery would give prompt re-lief, and future immunity from such

A Severe Trial.

Francis S. Smith, of Emsdale, Muskoka, Francis S. Smith, of Emedice, measure, writes—"I was troubled with vomiting for two years and I have vomited as often as five times a day. One bottle of Burdock Blood Bitters completely cured me."

CARDINAL AND MARTYR.

nor consume, neither for the weather, which was then very hot, neither for the parboiling in the hot water, but grow daily fresher and fresher, so that in his lifetime he never looked so well. For his cheeks being beautified with a comely red, the face looked as if it had beholden the people passing by would have snoke to From the London Weekly Register.

The first Feast of the English Martyrs has come and gone; and to-day we print reports from various centres of Catholic life to bear witness to the fervor with which their names are invoked and beloved. At Chelses, under circumstances of special and historic interest, the cardinal archbishop told once more the story of the martyred chancellor's life and death. Close to that very snot where HisEminence stood Sir Thomas More had himself served Mass, rather to the scandal of the worldly; and it was impossible not to think him very near to those who gathered together on Sunday in honor, not of his great dignities, but of the ease with which he left them for the love of his Lord. Nor was it easy to prevent the thoughts from wandering from the living cardinal to that cardinal martyr whom More loved. To the "Life of Blessed John Fisher," Cardinal Blehop of Rochester, just published by Messrs. Burns & Oates, Father Bridgett, C. SS. R, has brought his spirit of patient investigation, and a language transparent, accurate, and simple, as befits the subject. That subject he has chosen well. Not so long sgo he gave us his useful treatise on the faith and celebration of the Holy Eucharita during the early period of British Christianity. Now, he has built, so to say, the other pier of the long bridge that spans more than a thousand years by exhibiting the Catholic belief in England when men were suddenly called upon to show the courage of their convictions. This is, indeed, a subject which may well put aside other historical investigations for a time. The recent act of the Holy See in raising to the altars the most prominent sufferers of that evil time and their less-known companions may well determine the topic to employ a Catholic writer versed in English history Senture cum Ecclesia is the definition given by St. Ignatius to express a Catholic instinct, jealous to preserve itself in harmony not only with the Church's overt declarations and acts, but with her spirit and minor indications. An From the London Weekly Register. red, the face looked as if it had beholden the people passing by would have spoke to to them, which many took for a miracle.

. . Wherefore the people coming daily to see this strange sight, the passage over the bridge was so stopped with their going and coming, that almost neither cart nor horse could pass; and therefore at the end of fourteen days the executioner was commanded to throw down the head in the night-time into the river of the Thames. and in place thereof was set the head in the night-time into the river of the Thames, and in place thereof was set the head of the most blessed and constant martyr, Sir Thomas More, his companion and fellow in all his troubles, who suffered his passion on the 6th day of July next following."

(This values will be among the most

READ THE NEXT ME

COLUMN ARTICLE. Bishop of Rochester, it should be Father Bridgett's pen that has forestalled the effort of any other to place it before us. The incidents in the lite of Blessed John Fisher have been hitherto overshadowed, in great degree, by those of two of his contemporaries. These, more prominent, though in ways very diverse from each other, occupied positions that advanced them greatly before the public eye. One was lord high chancellor of England, until his conscience forbade him to continue in was lord high chancellor of England, that his conscience forbade him to continue in a post that exposed him to imminent spiritual danger. The other was so much and so many things together that a list of his titles and emoluments would carry us too far. Allke in one particular—that and so many things together that a list of his titles and emoluments would carry us too far. Alike in one particular—that they were the two most eminent English men of Henry's reign, in all else they diverged so widely that it seems incongruous to bracket their names together. Blessed Thomas More, bosom friend of the saintly Fisher, his companion in martyrdom and heavenly reward, surrendered the great seal, to receive in exchange the impress of the mystic sign of the elect, and the aureole of heroic sacrifice. Wolsey, the man of magniticent life and bearing of high-reaching ambition, of "most unbounded," pride, with whom all was great, except the evangelical virtues, found the world's strongest support at length but a broken reed that pierced his hand. How striking the contrast between two such men, in life, in death, and in the present judgment of mankind! Wolsey's last words and days have been drawn by Shakespeare in a way to touch all hearts; but nothing so remains on the memory as his own bitter retrospect, which needs not the genius of the dramatist to render it emphatic in a supreme degree:

O Cromwell, Gromwell, the zeal

O Cromwell, Cromwell, Had I but serv'd my God with haif the zeal I serv'd my king! "The procession," says Father Bridgett, with which Cardinal Wolsey's hat had "with which Cardinal Wolsey's hat had brought to Westminster was magnificent; but how much more glorious was this procession of the hatless Cardinal Fisher to his place of martyrdom!" The details of the martyrdom are here given from a manuscript by Dr. Hall, a contemporary of the saintly bishop, who learnt from bystanders how cheerful the martyr showed himself, in spite of his age and great bodily weakness: how on the morn-

bystanders how cheerful the martyr showed himself, in spite of his age and great bodily weakness; how, on the morning of his martyrdom, he slept for more than two hours after it had been notified to him, that he was to die; how he put off his kair shirt, and dressed himself with "a more curiosity and care for the fine and cleanly wearing of his apparel that day than over he was wont to do before," because it was his wedding day; how he declined to be assisted up to the scaffold stairs; how "the southeast sun shined very bright in his face; whereupon he said him self these words, lifting up his hands: "Come ye to Him, and be enlightened: and your faces shall not be confounded." All this, and much more, is given to us with a wealth of detail that might entitle the account to rank among the Acta Sanctorum. This miraculous comeliness of the martyr's head after death is too striking

torum. This miraculous comeliness of the martyr's head after death is too striking not to be placed before the reader. It must be remembered that Blessed John Fisher was an sged man, worn down with years, austerities, and imprisonment. When, on the scaffold, "he stood in his leablet and hose in sight of all the peo-When, on the scattold, the stood in his doublet and hose, in sight of all the people, there was to be seen a long, lean, and slender body, having on it little other substance besides the skin and bones insomuch as most part of the beholders mar much as most part of the benoiders mar veled much to see a living man so far consumed, for he seemed a very image of death." Far otherwise was it, when the sacrifice was consummated, and the crown had been won. Dr. Hall continues: "The next day after his burial, the head

being somewhat parboiled in hot water, was pricked upon a pole, and set on high upon London Bridge, among the rest of the holy Carthusians' heads that suffered the holy Carthusians' heads that suffered death lately before him. And here I cannot omit to declare unto you the miraculous sight of this head, which, after it had stood up the space of fourteen days upon the bridge, could not be perceived to waste

What are the Best Three Books.

The editor of Funch writes as follows concerning "the best three books for a young man entering on an active life:" "I have delayed snawering your difficult query because I could not determine the meaning of 'entering on an active life,' and I am now as far off a deflution as ever. 'The next three books after the Bible,' you say. I should not be inclined to recommend the Bible, as a whole, to every young man, and think it wise on your part to omit it. Nor could I recommend the Bible and Shakespeare are better, in my opinion, for young men whatever their vocation may be than the Bible and Shakespeare taken up at haphazard and read without discrimination. Putting both head of the most blessed and constant martyr, Sir Thomas More, his companion and fellow in all his troubles, who suffered his passion on the 6th day of July next following"

This volume will be among the most important of the series which we trust important of the series which we trust important of the series which we trust important century. It will form an appeal to the men of our self-seeking age, by the precious memories of what has been suffered for the one faith by those of their own name and blood. And, as it cannot but promote and increase the accidental glory of the blessed martyrs themselves, so will it also enlarge the smount of spiritual benefits derived from their invocation and intercession. The great want of our times is prayer. Of knowledge, many of us may have enough; of active advocacy of the truth there is no lack; what is needed is the descent of the heavenly dew upon the good seed scattered broadcast all around. And what more persuasive to this, in its due proportion, than the prayer we may believe to be echoed from martyr to martyr among our glorified Englishmen in heaven, while formed the last sigh of one among them in his torments?

O God, convert England—O God, save this country!

Martiaring the historidad spident deal without discrimination. Putting both of these away, but not excluding selections, which would engender a taste for further study, I should then suggest Thomas a Kempts' 'Imitation'. And the letters of Le Pere Lacordaire to young men, or of St. Francis de Sales to persons in the world. These works are for principles. Feather headed young men would throw them aside. In active life, I think, Mr. Smiles has compiled some useful works, and there is one (whether his or not, I forget) called 'Fortunate Men, which is interesting and of practical application. Cobbett's 'Advice to Young Men,' Is also good. But one medicine or one diet does not suit all alike. I have come across a little pocketook of 'Chips from Thackery' (published by Bryce, of Glasgow), selected by Thomas Mason. T

A LONGFELLOW NIGHT.—A short sketch of the poet's life, with songs and rectations from his works, for the use of Catholic schools and Catholic literary societies, by KATHARINE A. O'KEEFFE. Published by Houghton, Mifflin a Co., at fifteen cents, post-paid.

All Catholics will find the selections from Longfellow contained in "A Longfellow Night"—among which are The Monk Fellx, King Robert of Sicily, extracts from Evangeline, etc.—peculiary interesting and inspiring. The information given by Miss o'Keeffs about Longfellow, and her remarks about nis writings, will add much to the benefit to be derived from reading or recting the selections. In regard to Evangeline she says: "The author (Longfellow) mas given us several noble and beautiful women: the Indian malen. Minnehaha; the Puritan Priscilla; the concepts our hearts as does the simple chadian peasant. Evangeline, the lovely catholic maideu. Few there are, no matter what their race or religion, who do not prefer Evangeline to all other of Longfellow scharacters; but to the Cellic and the Catholic heart she is particularly dear; for the symmetry wondering, her broken heart." We recommend the book to Catholic teachers who wish to gain for themselves, or te give to their pupils, an appreciation of the noble thoughts of a great toet.

"A Longfellow Night" is an extra number of the Riverside Literature Series, which now consists of thirty-six fitteen-cent book containing some of the most interesting and instructive masterpleces of American Educational, June 6th, 1888. OH, YOU HAVEN'T ANY kidney disease, eh?
But you are from time to time troubled with BACKACHE, BLADDER TROUBLES, RHEUMATISM, NEURALGIA, HRADACHES, NERFOUSNESS, INDIGESTION, NUMBENESS, DIZZINESS, MALARIA, CHILLS AND FEVER, AGUE, BOILS, UARBUNGLES, ABSCESSES, PARALYSIS, DYSPEPSIA, IMPOTENCY, SWOLLEN ANKLES AND JOINTS, and your wife has FEMALE TROUBLES. Don't you know that these diseases would almost never prevail if your kidneys were naturally active and kept the blood clean! "WARNER'S SAFE CURE" is the only scientific blood purifier, and that is the reason why it not only cures known kidney disease, but also 93 per cent. of all other diseases which come from Unsuspected Kidney disorder. Try it to day. Delays are very dangerous.

HOIST WITH THEIR OWN PETARP.

EDUCATIONAL, June 6th, 1888.

The Dublin Freeman's latest utterance on the recent meeting of the Irish Parliamentarians says: "As we have said, every one of the speeches was couched in tones of respect and reverence for the Pope and the Holy See as the only Spiritual authorities and guides that Ireland ever can, will or shall acknowledge. There was answer sufficient in Sanday's meeting against the taunt of the wane of religious feeling in Ireland to satisfy the whole College of Cardinals. And though the speakers regretted that reprobation seemed to be reserved for the poor Irish rightly struggling to be free, while their oppressors and bloodsuckers were allowed to go on uncondemned, still not a murmur of passionate disrespect escaped the lips of any man. But in point of fact, it is beginning to be recognized across the Channel that the Irish method of meeting the danger has already resulted in practical success. The North British Daily Channel that the Irish method of meeting the danger has already resulted in practical success. The North British Daily Mail says: 'Never was engineer more disastrously holst with his own petard than Lord Sallsbury is with the misrepresentation of facts supplied to the Holy Sas. As a matter of fact, the Irish National movement is untouched by the Papal rescript, because the document deals only with Tory fictions, and the Catholic National representatives declare that the force of this National movement against unconstitutional coercion and organized unconstitutional coercion and organized calumny will continue to be exerted until

CARPET AND HOUSE FURNISHINGS.—M. S. Muray & Co. nas always on hand the largest and most modern stock of House Furnishings in the West and is prepared to fit up Churches, public buildings and private ho-ses with Velvet Carpets, Turkey Carpets, Union and Wool Carpets, Gocoa and Imperial Mattings, Nottingham Lace and Damask Curtains, Window Poles and Oornices. Oil Cloths from 1 yard to 8 yards wide. Lincleums cut to fit any size room, and any other article suitable for house furnishing. Piease call and examine before purchasing. M. S. MURRAY & Co. calumny will continue to be exerted until it shall have achieved success.' And it adds: 'What now about "Rome Rule?' The Tory Unionist party from first to last have tried to mix up Irish politics with religion, or rather sectarian differences, and now they are told once for all by the representatives of the Irish people that the head of the Catholic Church does not wish "to inwerfere" with Irish political affairs. Ireland repudiates Tory lies. It is the British Tory Gyvernment who have tried it. They sought it with humiliation, and

Give Ely's Cream Balm a trial. This justify celebrated remedy for the cure of catarrh, hay fever, cold in the head, etc., can be obtained end of any reputable druggist and may be relied upon as a safe and pleas ant remedy on the above complaints and will give immediate relief. It is not a liquid, snuff or powder, has no offensive odor and can be use at any time with good results, as thousands can testify, among them some of the attaches of this office.—Spirit of the Times, May 29, 1886.

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

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the city. Children's pictures a specialty.

CATARRAH, CATARRHAL DEAFNESS. AND HAY FEVER.—NEW TREATMENT.—Sufferers are not geosarally aware that these diseases are not geosarally aware that the presence of living parasities in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients fully ninety per cent. were cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themseives to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrhal deafness, and hay fever should a conce correspond with Messrs. A. H. Dixin at once correspond with Messrs. A. H. Dixin at once correspond with Messrs. A. H. Dixin at once correspond with Messrs. A. H. Dixin at the latest the sole control of this new readed, and who send a pamphilet explaining this new treatment, free on receipt of stamp.—Scienting American. onto, Ont.

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves Worm Exterminator is pleasant, sure and effectual. If your druggist has none in stock, get him to procure it for you. Stock, get him to procure it for you.

C. A. Livingstone, Plattsville, Ont., says: I have much pleasure in recommending Dr. Thomas' Eclectric Oil, from having used it myself, and having sold it for some time. In my own case I will say for it that it is the best preparation I have ever tried for rheumatism. The ravages of Cholera Infantum, Cholera Morbus, Diarhoa, Dysentery and other summer complaints among children during the hot weather, might be almost totally prevented by having recourse to nature's sovereign remedy for all bowel complaints, Dr. Fowler's Extract of Wild Strawherry.

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particulars apply to Mother Superior, Box 308.

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A SSUMPTION COLLEGE, SANDWICH, Out.—The Studies embrace the Classical and Commercial Courses. Ferms (including all ordinary expenses), Canada money, \$160, per annum. For full particulars apply to Rev. Denis O'Connoù, President. 46-ly

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Meetings.

CATHOLIC MUTUAL BENEFIT ASSO-CIATION—the regular meetings of London Brauch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 80° dock, in our rooms, Castle Hall, Albion Block, Richmond St. Members are requested at attend punctually. MARTIN O'MRAEA, Fres., WM. CORCORAN, Sec.

NOTICE.

HAVING purchased the stock of Mr. C. Switzer, Tobacconist, my friends and the public generally will find the Largest, Finest and Freshest stock of goods in the city.

HAVANA CIGARS 25 lines of the finest in the market, AT OLO PRICES.

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All suffering from General Debility, or unable to take sufficient nourishment to keep up the system, should take Harkness' leef, Iron and Wine. We areasfe in say-ing there is no preparation in the market which will give better results. In bottles at 50c., 75c. and \$1.00.

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Glass, Paints, Olls, etc., at bottom prices. Barb Wire and Buck Thorn Fencing. Nos 11 and 12 Annealed Wire and But-ton's Pliers for Russel's Patent Fence.

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The New Shoe Store when you are in want of Boots and Shoes. My stock is all new, of the best material, and the prices are as low as any house in the trade. Remember, we have no old, shelf-worn shoddy goods that we are selling at half price in order to get rid of them.—M. G. PAINE, first door west of Thomas Beattle & Co's.

of Thomas Beatt's & Co's.

Tow is it the demand is so great the chiand Lassie Cigar? Why customers tone on yother Brand? Why is it other city are becoming it stock on the shelves? In wisit that see Highland Lassie Cigars enough it manufacturers, H. McKar & Co., I son, have by straight dealing won the sondidence of the trade, and the public my rest assurred that the confidence will not be abused. The Nighland Lassie is made from the finest in the confidence will not be confidence will not be confidence to the trade, and the public my rest assurred that the confidence will not be abused. The Nighland Lassie is made from the finest in the confidence will not be confidence will not be confidence to the trade, and the public my not be confidence will not be confidence will not be confidence of the trade, and the public my not be confidence





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WANTED Active men, young or middle aged, to sell Catholic Books and Goods in Australia. Fortunes have been, are being, and can be made. For particulars address—LYON, MCNEIL & COFFEE, Guelph, Outario

Brenches are requested to pay Nos. 7 and 8 ascessments, also amount of account due for supplies, initiation tex, supervising medical examiner's fees, and percepita tex, before the let of July, if at all possible, in order to have all appear in the Grand Council Financial Report to be made out on said data.

made out on said date.

All Branches in the jurisdiction of the All Branches in the jurisdiction of the Grand Council of Canada must forward to the chairman of the finance committee, on or before the 10th day of July, a full statement of all financial transactions had with the Grand Secretary from the 1st July, 1887, to 1st July, 1888. Forms for statement will be sent to each Branch, next week, by Grand Secretary, and officers of Branches will please see that said forms are properly filled out and returned in due time.

We have now eighty Branches in Canada and three more nearly ready to be organized. Our present membership in Canada is 3 015 in good standing.

The next Convention of the Grand ouncil of Canada will be held in Toronto (n August 14th, 1888.

SAMUEL R. BROWN,

Letter from Brother 6'Meara. To the Editor of the Catholic Record:

Peterboro, Ont., June 8th, 1888.

DEAR SIR AND BRO.,—At the last session of the Grand Council, held nearly sion of the Grand Council, held nearly two years ago, at Stratford, I was appointed chairman of the committee on laws to replace J. J. Blake, E.-q., unexpectedly absent, and in the report of said committee presented to the Grand Council the following remarks appear:—

"The only Branches which have pre-

"The only Branches which have presented their views in writing on proposed smendments or alterations in the constitution are Branches Nos. 29, 20

The members of the committee regret that Branches which desire the constitu-tion to be amended in some particular way should delay until the council is actu-ally in session before presenting their wishes for the consideration of the committee, and it is highly destrable that Branches having alterations or amend ments to propose, should transmit by mail or cause the same to be delivered to each member of said committee at least two weeks before the meeting of the council, so that said committee may give the suggestions of each Branch more ample consideration than they can afford under the present system, owing to the limited time now at their disposal The committee would like to see this made obligatory on Branches, as much of the time now spent in open council in debating such questions

would be thereby saved.

"A great number of proposed amendments and alterations are, they think, already covered by the constitution, and they would ask Branches before bringing forward amendments to carefully read the present constitution, so that matters already provided for may not be unnecesbrought before the committee."

The greatest difficulty experienced by the committee in determining on the advisability of reporting favorably or otherwise on proposed amendments was the absence of all explanation as to the desirability of such amendments.

The necessity for a change is not al-ways apparent, and branches bringing forward amendments should accompany them with their reasons, so that the con mittee can see whether they should specially referred to in the report. That report ought to be ready when the convention opens and not delayed till the council has been in session over a day, as has heretofore been the case. In fact I think the report of that committee ought to be printed and handed to repre-sentatives at the opening of the convention in the same way as the report of the finance committee now is. If this were done representatives of branches whose suggestions have not been favorably reported on could immediately move to refer back the report for amendment, and matter thus being brought up at an early stage of the convention would re-ceive proper consideration and a great deal of dissatisfaction be obviated thereby. A great deal of time has been wasted in discussing matters that might easily have been disposed of in another way, and as the G. C. adopted the report the committee it is to be hoped that branches will follow the course thereby suggested. As the session of the Grand Council is yet distant, but inasmuch as some proposed amendments cause con-siderable discussion at Branch meetings and as most Branches meet but twice a month, no time ought to be lost by Branches having amendments to pro-Branches having amendments to pro-pose. I am sure the present committee on laws, composed of Brothers Doyle, St. Thomas; C. J. Doherty, Montreal; and E. Campion, Goderich; will only be too lad to have their report ready at the opening of the Convention, if Branches will place them in a position to do so. Many interesting questions will come up for discussion at the next Grand Council meeting, and as the session will likely be a long one, everything that can be done to facilitate the transaction of the most important business of the convention, viz: the improvements of its laws, ought to be promptly taken in Yours fraternally, J. O'MEARA.

Beneficiary Paid.

A deputation consisting of President J. A deputation consisting of the M. Brennan and Treasurer Wm. Shannahan, waited on Mrs. Ellen Doyle, and present ed her with a cheque for two thousand dollars in payment of Beneficary due by the Catholic Mutual Benefit Association on the death of her late husband, Patrick Doyle, who had been a member of Branch Doyle, who has been 9 of said association.
M. Brennan, Sect.

Kingston, June 14th, 1888.

Acknowledgment.

It is with sincere gratification that I receive the deputation of Branch 9, C. M. B. A., presenting me with a cheque for two thousand dollars in payment of Beneficiary due me on the death of my late husband, Patrick Doyle. I desire to return my most heartfelt thanks for the same and for the sympathy marifested by

the members of Brauch 9 for me in my sad bereavement. Permit me to tender through you my sincere thanks to the Catholic Mutual Benefit Association for their promptitude and readiness in liquidating my claim, which I assure you I most fully appreciate. ELLEN DOYLE. Gardenisland, June 14th, 1888.

Special to the CATHOLIC RECORD. DIOCESE OF LONDON.

We are this week enabled to lay before our readers a more complete account of the opening and solemn dedication of the new Catholic church in Courtright,

June 10th :

June 10th:

The glorious event so long and so lovingly, although somewhat anxiously expected by the Catholics of Courtright, is at length an accomplished fact. The new church erected in this village, through the indefatigable efforts of our worthy paster. Rev. Chas. E. McGee. through the indefatigable efforts of our worthy pastor, Rev. Chas. E. McGee, with the hearty co operation and material assistance of his parishioners and considerable sympathy and aid from his Protestant friends, was dedicated to the service of Almighty God (under the patronage of St. Charles Borromeo, who is the patron saint of our parish priest) by the Rev. E. B. Kilroy, D. D., assisted by Rev. Father Walsh, of London, and Rev. Father Dixon, of Port Lambton, in presence of a large concourse of people, many of whom came from a distance to witness the imposing ceremony. The blessing of the sacred edifice was commenced at 10 30 a m, after which High Mass was celebrated by Rev. Father Walsh. The musical portion of the morning service, a very distinct one time of the sacred control of the morning service, a very distinct one time of the sacred control of the sacred contr portion of the morning service, a very distinct one too, consisted of Peter's celebrated Mass in D, which was rendered by a quariette from Stratford ably assisted by Mr. and Mrs. D. Laforge, Sarnia, Miss Annie Hagan and Mr. Jos. Laforge, Corunna, with organ accompani-ment. The bass solos in the Kyrie were sung by Mr. Thos. Douglas, of Stratford, in a finished style. He evidently felt the fullest spirit of the music. The

the fullest spirit of the music. The Gloria, Credo, Santus and Agnus Dei were true interpretations of the composer's conception, the solos as well as the chorus being admirably sung. "O Jesu Dei Fili," by Verdt, the offertory piece, was sung by Mirs Gallagher, Messrs. Trainor and Douglas, with exquisite tenderness. The alto part during the mass, was taken by Mrs. D. Laforge and executed feelby Mrs. D. Laiorge and executed feel-inly as well as correctly. After the gospel had been read Rev. Father McGree announced that Dr. Kilroy would preach the sermon of the day. The Rev. Father also said that His Lordship the Father also said that His Lordship the Bishop regretted that he could not be with his faithful people on this auspici-ous occasion, but that he highly ap-proved of the work done and as a mark of approval had sent them \$100 to help to free their church from debt. Father McGee spoke in very high terms of His Lordship and concluded his remarks by

Lordship and concluded his remarks by asking all present to join with him in praying that His Lordship might be spared for many a year to direct his beloved priests and faithful laity of the diocese of London. Our pastor also availed himself of the opportunity to thank all those present for the aid and encouragement they had given him in bringing to a successful completion in bringing to a successful completion the heroic Christian task which he had undertaken, and paid a warm tribute to his Protestant friends, not alone for their material assistance, but also for their material assistance, but also for their genuine spirit of good will, which he prized far more. Rev. Dr. Kilroy then advanced to the sanctuary rails and delivered one of those eloquent, impressive and highly instructive discourses which have made his name would be impressible for your cor would be impossible for your cor respondent to give even a synopsis of the learned doctor's sermon, but

it made a lasting impression upon all who heard it, especially those of other persuasions, on account of the broad Christian charity which he displayed created considerable excitement. towards all men and the enlightened manner in which he descanted upon the reading of Sacred Scripture. He gave a scathing rebuke to half hearted, scathing rebuke to half hearted, cowardly, sneaking Catholics, who are afraid even to make the sign of the cross in the presence of Protestants, and denounced them as creatures who are not only condemned by their own Church, but despised and mistrusted by the people of other churches. Never, said the learned speaker, have I been insulted while making open profession of my faith, and I have never in all my experience met a man who said he wanted to go to hell. We are all striving to get to heaven, but by diverse ways. The dis neaven, but by diverse ways. The dis course, frequently interspered with such charitable expressions as these, had most salutary effect upon the Rev. Dr's.
Protestant hearers, and made them
feel that if they could not kneel
before the same altar, they could at
least stand with him upon the same

platform of a common Christianity, In the evening the sacred edifice was again occupied by a large assemblage. A good many persons are unable to gain admittance and were com pelled to return home. The evening service consisted of vespers, sermon and Benediction of the Most Holy Sacrament. Rev. Father Gnam efficiated. After vespers and before Benediction Rev. Father Walsh delivered a powerful and masterly discourse on the Church. He began by quoting the following text trom xxviii chap. of Genesis: "How from xxviii chap, of Genesis: "How terrible is this place. This is no other than the house of God and the gate of

heaven." The rev. preacher explained his text at length, dilating on the most sacred character of a Catholic Church as compared with anything dedicated to God under the old dispensation, This was an admirably con-nected discourse and powerfully sustained. Father Walsh has a sympathetic voice and comes up to the poetic ideal of a tender preacher, calm

though grave, gentle though full of devo-tional teeling. Few could hear Father Walsh and not recognize in him a true apostle of the Divine Master. The Ves pers sung in the evening was the Gregor ian Chant, Peter's Magnificat, VeniJesu by sumed as usual.

the Convent of the Congregation de Notre Dame took place on Friday evening. There were present His Lordship Bishop Dowling, the local clergy and a few invited guests. Those taking part in the review were the more advanced pupils, and the excellent manner in which they acquitted themselves spoke volumes not only for the superiority of the musical instruction imparted, but considered that the Catholics of this place are by no means wealthy and only fifty seven families in number, who had in fact got into a state of disintegration, some going to church to St. Clair, others somewhere else or perhaps not going to Mass at all, but with energy and carnestthe musical instruction imparted. also for the musical tastes and industry of the students.

Mass at all, but with energy and carnestness he first homogenized them and then
housed them in a temple of the Lord.
May he be long spared to dispense spiritual food and nourishment to their souls.
The church is frame and was built by
A. M. Bentley, who fulfilled his contract
in a most satisfactory manner.
The subscriptions to the building
fund have been cheerfully and fund have been cheerfully and promptly paid and the church is practi-cally out of debt. The thanks of the cany out of deet. Ine thanks of the congregation is due to Protestant residents in the vicinity of the church for the liberal manner in which they loaned chairs for the accommodation of those not in time to get seated in the pews, and to Protestant ladies of the village who most generously loaned a profusion of house plants for the decoration of the

Father McGee and the Cetholics of Courtright are to be congraulated on their deserved success and I am sure that God will bless them for contributing to build a house of prayer, a temple where Jesus Christ will be adored and praised, His doctrines taught and His craments administered.

DIOCESE OF PETERBOROUGH.

CONFIRMATION AT COBOURG On the 3rd inst. the Most Rev. Bishop Dowling of Peterborough, confirmed 113 persons in St. Michael's Church, Cobourg The canonical visitation of the parist was made by His Lordship on that morn-ing. The day previous, all the candi dates for confirmation were examined by His Lordship, who, having found them well instructed in their catechism, expressed his satisfication on the good work done, in the parochial school, by the Sisters of St. Joseph, who have been a great blessing to this parish since their coming here in the autumn of 1888. His Lordship addressed the candidates for confirmation in the church, on the day of the administra tion of the sacrament, and his words and kind manner have enshrined him in the

hearts of the children of this parish. A pleasant incident of the day was a sumptuous breakfast provided for all who had been confirmed, by the Sisters, at their convent. at their convent.

THE ENNISMORE PICNIC.

On Thursday the annual picnic of the congregation of St. Martin's Church, Ennismore, of which Rev. Father Keiltv is the indefatigable and popular pastor, was held in Denne's Grove, Bringenorth. The Grove is beautifully situated on the page of Chempan, Lake and especially shore of Chemong Lake, and especially well adapted for picnic parties. All day long the people of the township and neighborhood kept up the merriment, and in the afternoon their numbers were swelled by an influx of visitors from the town, who were attracted by the local fame of these renowned annual outings. The attendance during the day must have been fully five hundred, mostly young people, and the proceeds were proportionately satisfactory. Inside the grounds there was plenty of amusement. grounds there was plenty Early in the afternoon a short open air concert of vocal and instrumental music

was rendered from a small stage erected

for the purpose. Chief of all were the dinner tables, which were spread beneath leafy trees with all the edibles which the good ladies of Eunismore are famous for the spread spread to the spread of the spread to the spread to

producing. Their reputation in this line was enhanced by the excellent menu

presented at the last picnic. Hundreds of hungry people were fed and satisfied. The ladies presided over the spread,

The ladies presided over the spread, which was prepared in the lodge, kindly for the Texas pony rable excitement. The neky number was picked from a box by Dr. Kincaid, and the owner found to be Mr. James Byx. The animal was on the grounds and was inspected by the crowd. Miss McCann and the other ladies who sold tickets did nobly, some thing over 800 being disposed of at

twenty five cents each. Owing to the unfitness of the ground for athletic sports, the events down on the programme had to be dispensed with, much to the disappointment of both the management and the picnicers. After the drawing, Mr. J. R Stratton, M. P. P., made a few remarks anent the spicious occasion, and referred to the unity there existed between Roman Catholics and Protestants in helping along the good cause by this means. hoped they and their pastor would be spared to enjoy many such pleasant

Dr. Kincaid, being called on, spoke in a similar strain, and observed that the people of Eunismore had made great rogress in the last twenty years. had been at many of these picnics and had come because he enjoyed himself. He believed all religious and political differences should be laid aside on these occasions and all join heartily together. eccasions and all join heartily logerist. Referring to the popularity of the pastor, Rev. Father Keilty, he expressed the hope that ere long his zeal and capability would be rewarded by his being created a bisbop of one of the dioceses.

Rev. Father Keilty briefly expressed his thanks and concurred in Dr Kincaid's remarks regarding the union of Protest ants and Catholics, hoping that the time would come when all would be united under one government. Harmony had always existed between the two denominations in this locality, and by coming together in this fashion at picuics they would be brought into still closer con nection. He was pleased to see so many of his Protestant friends present, and hoped they would enjoy themselves, and

the Protestant friends present.

This was done, and after cheers for Dr. Kinoaid, Rev. Father Keilty and Mr. Stratton, the festivities were re-

The first number on the programme was an instrumental piece, the "Bugle Cail," three pianos and two violins, the latter played by Prof. Daucet and Miss Stewart, of Haliburton. Tae "Welcome Song," described in its title, solo and Song," described in its title, solo and chorus, the solo taken by Miss Minnie Begley, succeeded. This was followed by an instrumental duet, Miss M, McCabe and Miss E. Timbers. A trio, the "Charge of the Hussars," was given by Misses M. Kelly, M. Doherty and L. Dianeen, "Moses' Prayer," was rendered by Miss M. Faubert. The vocal duet, "The Echo," given by Misses A. Stewart and J. McCabe, was exceedingly effective, especially the echo. Miss J. McCabe followed with "Cacnoucae Caprice," by Raff. and Miss M. Stratton with "Acrosa the Ocean," Mazurette. The song, the "Lily and the Rose," was liven by Misses M. Butler, A. Simons, E. Lynch, K. Griffin, L. Hurley, E. Timbers and N. Muncaster. A piano forter in (Cheng, "but Lynche Mars rendered.

trio, "Obron," by Leybacb, was rendered by Misses M. Morrow, J. Howden and E Crummey, Miss J. McCs be followed with a selection, Rossini's "Semiramide," and Miss Stratton with Gottschalk's "Miserere." A finale duet between the pianos and violins brought a delightful programme to a close. In the rendition of it the young performers tion of it the young performers acquitted themselves in a manner to thoroughly satisfy parents that the time spent in musical instruction at the Convent was utilized to the best advantage. Previous to the closing number an address, a good night salutory, thanked His Lordship for the interest taken in the schools, and those who had assisted by contributing medals, etc. A short soddress in reply was also given by His Lordship, highly complimenting both teachers and pupils upon the satisfactory evidence of proficiency, afforded by the evening's entertainment. Other visitors also added their full quota of

THE IRISH PRIESTHOOD.

The Christian Register, a Protestant

The Christian Register, a Protestant journal of Boston, says:
A correspondent of the Nation gives a very interesting and what seems to be a very fair description of Catholicism in Ireland. It is not such a report as Rev.

J D Fulton would be likely to make if ne had visited Ireland, for it is possible for him to see him one side of Cathon. for him to se, but one side of Catho-licism. Concerning the clergy and the working of Catholic institutions, the correspondent says: "The priesthood here could not maintain their influence if their characters were not in the main high. There is scarcely any form of

human suffering that is not minimized by the charities conducted by the Catho lic religious communities over the length and breadth of the land. They educate the young, raise the fallen, minister to the sick, p or and insane, tend those afflicted with incurable maladies. The working of these institutions always im working of these historians and practical devotion with which they are conducted. This applies also to private life. What I see of 'spiritual advisers' and parochial clergy convinces me how entirely merited, especially in the cases of unprotected girls in town situations is the confidence placed in them. It our Protestantism we have nothing to correspond to the help afforded, particularly to the isolated, by constant access to advisers and consolers, to whom every thought may be confided, and whose cture me

with the absolute certainty of secrecy. When intelligent Protestants are disposed to be fair, the good they observe in the Catholic Church cannot fail to make deep impression on their minds. How ever much they may differ from Catho-lics in matters of doctrine, honesty compels them to bear testimony to the good fruits of Catholic faith and charity Such conduct makes them better Protes tants and more worthy of respect, for it indicates, at least, that they are honest in their dissent from the Church's teach ings .- Baltimore Mirror.

ANTI-TREAT CLUB IN NEW YORK.

A number of popular club members and good fellows generally, in New York, who have looked upon the wine when it was red and suffered indigestion in the interest of the American treat system have formed an organization, to be known as the Anti-Treat Club. This club, with a head-quarters in a locality of wealth and fashion, has started a conof wealth and fashion, has started a con-tagion—if a healthy improvement may be so termed—which promises to spread in every direction. Its object is obvious, No member is allowed to pay for another man's drink or cigar any more than he would be allowed to settle the laundry bill against a friend. The object, as the name implies, is to abolish absolutely, or to at least arrest the evils of the great

American treat idea.

Recently a dozen of these gentlemen walked into a fashionable place uptown. Four of the twelve drank, and the barranchen leid dozen a check for the four tender laid down a check for the four drinks.

"Give us four checks," said one of the anti treat men, and each man settled for

his drink, "That shows," said the customer, "the good that's being done by our associa-tion. If we were allowed to treat, I doubt not that every mother's son of us would have to take twelve drinks or at least have to pour in drink after drink until each man had treated. Every time the dozen men met it would dozen drinks for every man in the crowd.

and an army of men, by nature sober, and by habit enforced tipplers, are looking forward confidently to the day when the pernicious American system of treating shall be abolished, and every man will "Dutch it," or not drink at all.

Nuptial Ceremony at St. Augustine.

On the 6th inst, Mr. Wallace Grenache, of Lucknow, and Miss Maggie Ann Mc Cabe, of this place, were united in the holy bonds of matrimony. The bride, who was given away by her uncle, had as bridesmaid Miss B. MoArthur, of God-erich, and the groom was attended by Mr. Alex. McCabe. The High Mass was supg and the ceremony performed by Father Aylward, assisted by Father West. Mess Duffy presided at the organ and sang several very appropriate hymns. A large number of friends had assembled at the church to witness the ceremo and wish a God-speed to the happy couple. The esteem in which they vehild was shown by the large number valuable presents they received. We join with their numerous friends in wishing them a long and happy life in their ne state. Their future home will be Luc-

If religion is to be poetic, a very little thing will destroy its harmony; some care less sacristan chatting with a crony in the less sacristan coacting with a cropy in the corner of the church, or a couple of thoughtless children wrangling over a half-penny by the door, or any such little thing, would destroy instantly the fair illusion that lay as a baim upon an unrestful soul. Religion must be real to every man, if it is to stand the test of reality. - F. Marion Crawford.

It is stated that His Grace, Mgr. Fabres Archbishop of Montreal, will go to Rome in August. In Paris he will be the guest of the cure of the Madeleine. A new Catholic church is to be built for the Irish in Lower Town, Hull, P. Q, st a cost of \$100,000.



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HOW A SCHOOL A CA After the Ascen

his commission, as

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clearly narrated Apostles, Watson, an attentive reade to perceive that u sion of difficulty of the Apostles No historical fac cated than that S chair in Rome an there. Of course what has not been p. 52) says that i powerful and gre conducted to Rom mankind." (Simo he says: "Linus. that obtained the Eusebius also quot if you will go to t Ostian road, you of those who have this church." (p. 6: St. Peter was bur Paul, in the Via C Cyprian for this: larities, after havi be a bishop, they i to go to Rome,

schismatics to the c chief church which a

St. Opt

tradiction. To the he said: "For you Peter, the Chief of reter, the Chief of an episcopal chair one, that all other by the union so that whose chair against it an offender." St. it is one of the professional of the professi (Antioch) to have Peter, the first of just that the city ' of bearing first the city, should have f of the Apostles; b happiness, we wou selves, but conse Rome, the imperia have not lost his we have not his and having St. Pelsay, we have St. I (Vol. II. p. 499) h Roman Church wa first of the Apostle

by many of the fa Peter." Collier (Vit is on all hands Milman repeatedly St. Peter was suc by Anacletus, An etc, without a bre XIII., who now While in the Sees Alexandria, and successions have suppressed, or of the Roman See a uninterrupted succ And how the Ron always called the St. Peter," have

their right as St. Courch, and how allowed and subm prominent eccles Church history. appeal to, and exer was St. Clement's end of the first John was living nearer winth, th the latter, as being tive, interfered in ing the Paschal co

instructed Polycra