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London, Sat., July 27th, 1889.

Catholic Record.

EDITORIAL NOTES.

THE anti Jesuit bogus Equal Rights Association are starting a newspaper in Mr. Douglass Armour, Mr. John Charlton anti Jesuit agitators. and others are to be contributors.

AT Palsley, in North Bruce, while Me. Holmes was glorifying the Mail at the Orange celebration, for its anti Catholic course, the Globe's correspondent says: "The platform gave way as if in revolt at his statements. Fortunately none were injured seriously."

THE Empress Augusta Victoria has become a Catholic. She made her profession of faith before Abbe Radijewski who belongs to the household of Prince Radziwill. The Emperor had been previously apprised of her intention. There is great sensation in Court circles on ac count of the conversion.

As was to be expected, the London ury before whom was tried the case of Wm. O'Brien against Lord Salisbury, for defendant, They were probably made to believe that an Irishman could not be decided to move for a new trial. They claim that the jury were misdirected.

THE Radical journals of France are not pleased with the deference shown by President Carnot to the three new French Cardinals; however, they very generally express the opinion that religion is not, after all, the dangerous foe to the Republic which they have hitherto represented it to be. They now acknowledge that it is desirable that the Church and the State ought to be friendly to each other, and that such a state of affairs will be beneficial to both.

Lordon, July 15 .- The Standard's Rome correspondent says : The Italian Cardinals oppose the suggestion of several foreign Cardinals that the election of an American Cardinal as Pope would tend to solve the Roman question. The Pope has acked three Cardinals whether it is advisable that the conclave to elect his successor be held at Rome or elsewhere.

The Standard's correspondent is constantly discovering mare's nests in connection with matters relating to the administration of the Church at Rome, but it is usually soon found out that there is no foundation for the rumors which he that the rumors to which he gives shape Ottawa, Ontario, Can. Conducted by the foundation with the many numers to

MR DALT N McCarthy's anti Jesuit speech at Stayner, though intended to electric light. Athletic Grounds and fully with thoughtful observers of the whole Minister of Customs, being asked his opin on on it, said :

"I have read the speech, and could give "I nave read the speech, and could give you my opinion of it, but I don't feel like doing so." Hon. Mr. Foster, in re ply to a question, said:—"I don't think I can say much about it. The position taken by Mr. McCarthy is just the same as he took in the House of Commons. What he again refterates does not in any way change the views I hold in common with many others on this question." Sir John Thompson said that he had not read the speech nor had he any intention of read-ing it.

THE anti-Jesuit bigots of the Province of Quebec have succeeded in getting up a meeting at Howick, to condemn the Jesuits' Estates Act. As they have hitherto only succeeded in getting up one or two meetings of that kind in that province, it is quite a God-send to to them to find a hole or corner where they can raise the semblance of an excitament. The Quebec Protestants are keeping aloof, and this fact alone is the death knell of the whole egitation, which, being practically confined to Outarlo, will never amount to more than a tempest within a teapot. It would be surprising if there could not be got together some bigots in Queb.c to join in the Ontario agitation, but it is undeniable that it is uphill work to get up a meeting for the purpose in that Province at all, and when this object is attained, it has to be engineered by s me of the Ontario bigots.

THERE are very loud complaints on all sides that the enti-Jesuit sgitation is being made use of by interested parties to

expressed, and I think firmly rooted opin. ion, that under cover of the movement, party ends are being sought." The writer complains that only a small part of the latent anti Jesuit feeling will be brought

THE great statue of Archbishop Hughes, just completed by Mr. O'Dono van, the sculptor, is a grand artistic success. The illustrious Archbishop is in the attitude of speaking, and the sculptor has given an expression which admirably represents him in one of those moments when he was in the midst of one of his great oratorical efforts which so frequently carried his hearers to enthusiasm.

L'ELECTEUR says that a Protestant minister of Toronto has just written to the Hon. Mr. Mercier asking proof of the correctness of what was said at the National banquet in reference to the liberality with which the English minority is treated in our Province. "If you prove that," adds this Protestant minis ter, "I engage to defend in my church ibel, returned a verdict in favor of the and at public meetings the Catholics and French Canadians against the attacks to which they are exposed." Mr. Mercier libelled. Mr. O'Brien's counsel have immediately directed Rev. Mr. Roxford, Secretary of the Protestant Committee of Public Instruction, to prepare the asked-for statistics and forward them to Toronto. It appears that not all of the Protestant clergy are willing to join in the senseless clamour which, we regret to have to say, the greater number of them are ready to make on the most frivolous occasion. The facts are as Mr. Mercier stated, and we have no doubt that the answer of Rev. Mr. Roxford will be satisfactory to the gentleman who has asked Mr. Mercier for the information. If there were more ministers like Rev. Mr. Herridge, of Ottawa, there would be no reason for Col. Amyot's defiant answer to the threats of the Ontario fanatics, led on by the Mail.

LA JUSTICE, the Conservative organ, appeals earnestly to the French Canadians to keep themselves posted on current events by taking and reading the newspapers as they do in Ontario. It characterizes the assertion that its countrymen are ignorant, that they are unable to think for themselves and that they cannot read, as a false and stupid slander inspired by the fanatics of Ontario, but admits that puts forward as facts. We have no doubt | they do not read as much as they should | then reproached the race with ignorance. of the news of the day. It urges them to in the above despatch are equally without begin doing so at once, because, it says, we are passing through a critical and Oblate Fathers of Mary Immaculate, which he has before now given currency agitated period, and may sooner or later be called on to defend the sacred rights guaranteed them by treaty against the assaults of fanatics led on by such men as Dalton McCarthy. And it adds : "The all party spirit for the political questions which are about to rise. This Dalton Protestantism. . that if he does not succeed in crushing us themselves to the defence by votes he will appeal to arms. This threat is as vain as it is stupid. Let us crush McCarthy with our votes, and we

force." THE Anglo Saxon, an Orange sheet printed in Ottawa, takes advantage of a church lottery held by the Sisters of the Presentation at Cesaire, P. Q., to ridicule the Catholic doctrine of praying for the dead. The good Sisters sent round

a circular as follows : a circular as lobows:

"Sir—To assist in carrying on our work of St Joseph, and thus arrive at the completion of the sanctuary erected in honor of this great saint, we have undertaken to dispose by lottery of two gold watches. The drawing will take gold watches. The drawing will take place on 10 Juillet, 1889 Seven Masses in honor of St. Joseph will be celebrated for the benefit of all persons taking one or more chances on the watches."

The Anglo Saxon thus criticizes the

efforts of the Sisters to complete a sanctuary in God's honor: "Fancy the certainty of getting a soul into beaven out of purgatory and the chance of getting also a watch for fifty cents.' Orange sheets of the Anglo Saxon stamp fancy that any amount of lies and misrepresentation, if only uttered against priests and nuns, will be accepted by its readers as gospel truth, even without the ordinary modicum, "grano salis." The circular says that "seven Masses in honor of St. Joseph further their different political views. A will be said for the benefit of all those writer in Saturday's Mail says: "If it is taking one or more chances." It must attempted to make the movement sub- be conceded that dead people take no servient to party ends it will be its utter chances in church lotteries, nor is there On hard now, a quantity of very superior Concord Mass While. Clarets of various variou

at once throw them overboard. There is utterly beforged in spiritual matters in this quarter, at least, a very strongly. that it mixes up the living and the dead. And when spiritual favors are promised to living perons who contribute to a good work, it fancies those people must wait till they are dead before they can profit of such favors. out by the petition movement, and that How, in the face of the circular promising Ottawa to be called the Commonwealth. the votes will be cast at next election on nothing of the kind, the Anglo Saxon Principal Grant, Hon. Wm. Macdougall, party lines, not on the principles of the maintains that promises are made to get souls out of Pargatory is only to be accounted for on the plea that "the end justifies the means." Any lie that helps on the work of ridicule is welcome to the bigoted class of Protestants represented by the rag in Ottawa. And it makes little difference whether the lie is balf hidden or glaring, as in the present case, it is swallowed holus bolus any

# A PRECEDANT FOR THE

The school policy of the Ontario Franco-phobists has been practiced by G r. many in relation to Prussian Poland for many years, and this is a precedent to which the Franco phobists have appealed very confidently as justifying their proposal to abolish French from the schools of Ontario. It is little creditto the fanatics that they must look to Prince Bismarck's despotic rule for their pattern to be followed in Ontario. The result in Poland is, however, just what we might expect, but the common sense of Ontario will scarcely approve of a course which stands so condemned by its inevitable consequences. No Pole is allowed to be taught in Polish, and children who a few years ago were able to read and write in Polish, are now unable to do either one or the other in any language. The consequence is that they bave lost their secular knowledge, and it is with great difficulty that religious instruction can be imparted to them. When these children grow up it is to be feared that they will not improve much either the morel or social condition of the people amongst whom they live. It is to be presumed that the bigots of Huron synod, and the Mail's followers generally, would like to degrade the French Canadians of Ontario in the same manner, for it would give them a longed for opportunity to point out how degraded the French population had become under clerical management, for it is their fashion to attribute their own misdeeds to the desire of the Oath. olic clergy to keep the people in ignorance. It is exactly the same class of people who made it penal for Irishmen to send their children to school, and But we have confidence that the people

> SATAN SOMETIMES RE. PROVES SIN.

will spoil their little game.

One of the most bitter appeals to Orangemen which ever appeared, even in the columns of the Mail, to excite good

find in it the following: "The open bible is the apt symbol of long abide in our homes. McCarthy in his speech at Stayner tells us the symbol (the Orangemen) pledge ciple, and events now call upon them with no uncertain voice, for the redemp-tion of their pledge. The aworn and tion of their pledge. The sworn and inveterate enemies of liberty and light will have no reason to dread his appeal to in battle array and under the leadership of Ignatius Loyola are before them. They are bound either to accept the combat or to let us know at once party ties and certain considerations of a more material kind compel them to decline it. 'If you do not mean to go on, gentlemen, lie down and let the Guards pass over you."

When we bear in mind that the Orange style of combatting Catholicity has been in Canada by means of lying, violence and even murder, we can understand what the Mail would wish the Orangemen to do now. But notwithstanding the well known character which Orange ism has borne in the past, we feel pleasure in recording our testimony that many among the Orangemen have not the thirst for blood which the Mail would encourage in them, nor are they actuated by the same spirit of hate which the Mail has so busily inculcated. It is funny, however, for the would be briber of balf a score members of the Oatario Legislature, in order to effect a change of Government which would give the Mail a share of the pap, to lecture the Orangemen against being governed by "certain considerations of a more material kind,"

It appears it does once in a while occur that the pot calls the kettle black. We may add that it has already been shown over and over again that the Jesuits are not the foes either of "liberty or light." This is one of the Mail's oft-

and education, that even the columns of the Mail have not of late been filled with the numberless vile accusations of correspondents, so many specimens of which have been published in that journal during the present year,

DIOCESE OF KINGSTON.

EPISCOPAL VISITATION TO ALEX-

ANDRIA. From the Glengarrian, July 19. On Friday evening last, Bishop Cleary, accompanied by his eccetary, Father Kelly, arrived in town to administer confination, and on Sunday morning at High Mass some two hundred and fifty-eight were confirmed, including some elderly were confirmed, inclusing some elderly men and women. The cereanopy was very impressive, and after it was over the bishop addressed the children and parents on the importance of the step taken. He laid particular stress on the promise made by each of the youthful communicants to abstain from intext cants until they became twenty one years of ago. He severely criticised those members of the church who had fatled to pay their subscriptions toward the erection of the church, and hoped they would act up to their promises in the future. Two addresses were presented to His Londship, one by Dr. D. L. McMillen on behalf of the congregation of St. Finnan's church, and hoped they would act up to their promises in the future. Two addresses were presented to His Londship, one by Dr. D. L. McMillen on behalf of the congregation of St. Finnan's church, and hoped they would act up to their promises in the future. Two addresses were presented to His Londship, one by Dr. D. L. McMillen on behalf of the congregation of St. Finnan's church, and hoped they would act up to their promises in the future. Two addresses were presented to His Londship, one by Dr. D. L. McMillen on behalf of the great and holy secrament of

the corg regation of St Finnan's church, and the other by Miss J Kerr on behalf of the children of the convent school. Bishop Cleary left on Monday evening last Bishop Cleary left on Monday evening last for St. Raphaels, quite anumber of parishioners from that parish meeting him at Green Valley, and eccorting him to the mance. He there held a cappular devotion, being assisted by the reverend pastore, Father Fitzpairick, Father Kelly, Father Masterson, of Prescott, late of St. Raphaels; Very Rev. Dean Gauthier, of Brockville; Father McDonald, of Kemptville; Father Wm. McDonald, of Glennevis; Father Tom O'Connor, Burgess; Father Cornett, St. Andrew's; Father nevis; Father Tom O'Connor, Burgess; Father Corbett, St. Andrew's; Father McRae, Glennevis, and the Very Rev. Vicar General Macdonell, of Alexandria The bishop returned to Alexandria on Wednesday and left for Glennevis yes terday, where confirmation will be administered next Sunday.

The following are the addresses presented to the bishop here:

To His Lordship, the Most Rev. James Vincent Cleary, S. T. D., Bishop of Kingston; MAY IT PLEASE YOUR LORDSHIP—The laiv of the parish of Alexandria beg to

MAY IT PLEASE 100 ENGLAND IS to extend to Your Lordship a most cordial welcome, and while with Christian fath and devotion we duly revere and venerate the exceed and dignified character of the office of our first pastor, we cannot refrain from expressing our esteem and admira tion for the personage upon whom has devolved the arduous duties of that holy devolved the arduous duties of tak holy calling. We lay at your feet the respectful and dutiful homege of a Catholic people to its chief pastor, and we deem it a rare privilege to welcome our beloved bishop once more to Glengarry, for we treasure with a steadfast attachment the treasure with a steadfast attachment the holy traditions by which this historic country—the cradic of Oatario's Catholic ity—is bound to the venerable see of Kingston, and hence the heattiness of our loyal greeting to you, My Lord, its present illustrious prelate.

We have reason to acknowledge the the traditions in the literature in the contract which your Lord.

affectionate interest which Your Lord-ship has ever manifested in the welfare of the Courch in this far off section of of the Caurch in this far on section of your extensive diocese. But a short time ago Your Lordship came to us at much personal inconvenience to assist at the opening of the mission and aid the work with good words and your Dalton McCarthy. And it adds: "The sky is overcast, the people of this Province must follow events closely, instruct themselves and prepare independently of find in it the following:

in the columns of the Mail, to excite the episcopal blessing. Thank God, the episcopal blessing. Thank God, the episcopal blessing. Thank God, the appeared in last Saturday's issue. We find in it the following:

Your Lordship's present visit to our lireland and the honor of England, while parish is of a more directly official charther the tyranny of the Givernment has deep-the tyranny of the Givernment has deep-the tyranny of the Givernment and "" panish is of a more directly official char-acter, bringing with you especially the graces of the great sacrament of confir-mation, with which to enrich and sanc-tify the scals of our children. Doubtless through the earnest and patient zeal of through the earnest and patient zeal of our beloved pastor, the Very Rev. Vicar-General Macdonell, together with the co-operation of the good Sisters, Your Lordship has found the children properly prepared for the reception of God's choicest favors.

choicest favors.
Your Lordship will be pleased to learn
that the condition of the parish since
your last pastoral visitation is most satis
factory. We have reduced the debt on our new church by the considerable sum edness sufficiently under control to ensure, ere long, its entire obliteration. Need we tell you, my lord that

Need we tell you, my lord, that the news of your election by the rev. clergy of your native Waterford to that vacant see, has brought sorrow to the hearts of your admiring children. While with honest pride we exalt in the thought that your possession should be envied that your possession should be envied by us; that Ireland, having given many bishops, should now seek one from us; while we regard your recent nomination as a new recognition of your almost ininite worth, your transfer would be in direct opposition to the unanimous wish direct opposition to the unantitude wish
of your devoted subjects. Your profound piety, your extraordinary admin
istrative ability and your vast and varied attainments have joined you to us with the bonds of filial affec tion, and our prayers will not God that you may continue to rule over the fold of Kingston and complete the great work which you have so ably begun for the greater glory of God's Church and the advancement of our holy religion. Should the decree of our Holy Father be adverse to our supplications you will not, My Lord, be forgotten in Glengarry, where your zeal and labor have borne fruit in such abundance and where your admisistration will forever be remem.

benediction on ourselves, our families, and particularly on the newly-confirmed children, we beg to sign yourselves, on behalf of the congregation of St. Finnan:

D A McArthur, Angus Kennedy, Don-D A McAthur, Angus Kennedy, Donald A McPhee, A R McDougald, Augus A McDoneil, Charles McDonald, John Chisholm, A B McDoneil. Jas McCormick, John H McPherson, Haire Lalonde, D L McMillan, J A McDougald, D A McDonald. A D McPhee, A B Campbell, Augus McDonald, Theodore Chisholm, Alexander McKinger, Augus McDonald, John N McKinnon, Augus McDougald, John N Gauthier, John A Wiillams, Donald T Me-Donald, H Mooney and D D McPace.

To the Right Reverend J. V. Cleary, S T. D.,

Bishop of Kingston:
RIGHT REVEREND AND DEAR SIR-May your children be now allowed to convey to Your Lordship the tribute of their most respectful and deepest gratitude for the kind, indulgent condescension which

we fervently pray that we may become more and more worthy of the inestimable gilt bestowed upon us, in the reception of the great and holy secrament of confirmation. Yes, my lord, we sincerely desire to be henceforth most dutiful children to our most holy mother the Cauch. In order to secure these bles-sing, my lord, we solicit the assistance of your pious prayers and the favor of your apostolical benediction.

We have the honor to remain, my lord, YOUR MOST GRATEFUL CHILD LIN

THE HOME RULE TIDE.

London, July 20 .- Mr. Parnall's wildly entausiastic reception in Edinburgh yesterday and to day cannot be minimized by the fact that a considerable minority of the burgesses make a written protest against the freedom of the city being conferred on him, any more than the diminution of the Tory majority by nearly one thousand in the East Marylebone division of London yester-day, can be explained away. The Home Rale tide had clearly not been cheeked by the recent sensational occur-rences in the Parnell Commission. It is

rences in the Parnell Commission. It is still rising, and it is likely to gather new strength by the fierce dissension which has arisen over the question of fresh grants to the royal family.

In reply to the address accompanying the presentation, Mr. Parnell said that the Irish people would accept the tribute as another proof of the near triumph of their legitimets assirations for freedom. another proof of the near triumph of their legitimate aspirations for freedom. Referring to the Special Commission appointed to investigate the Times' charges against the Parnellities, Mr. Parnell said that if he had known it would block any inquiry into the Pigott conspiracy he would never have entered the court. The presentation took place in the Corn Exchange, which was packed to the doors, while hundreds were unable to gain admittance. The Earl of Aberto gain admittance. The Earl of Aberdeen was in the chair. Mr. Pernell was given an enthusiastic reception, the imseveral minutes. Deputations from all the Liberal societies in Scotland presented addresses. Mr. Gadstone, in a letter to the Eurl of Aberdeen, wrote: "The time has not yet arrived for detailing the memorable experience of Mr. Parnell during the last two years. I believe that experience to be unparalleled in the hisexperience to be unparalleled in the dis-tory of British statesmen in Parliament for the past two centuries. I consider the Parnellites to be in the best sense Conservatives. They have been a restorative force of great value to the peace freland and the honor of England, while ened the aversion of Ireland.'

## OUR SCHOOLS.

The Catholic Separate Schools of St. Thomas have been doing very good work these years past. At every entracce examination for high school honors a larger number proportionately of their pupils were admitted than from any other school in the county. This year at the July examinations five presented themselves, and all passed, without ex-ception. They are Willie Hayes, Rosa Rutler, Jessie Kelly, James Murray and James Casey. Willie Hayes made five hundred points, and stood fourth on a list of one hundred and thirty-seven candidates from St. Thomas and neigh-boring townships. He is nephew of Mr. Daniel Regau, of our city. Miss Bessie Daniel Regau, of our city. Miss Bessie Morford is second on the list, with five hundred and fourteen points. She received most of her early training at the Sacred Heart Convent, London. The St. Thomas Separate Schools are under direction of the Sisters of St. Joseph, who are proving themselves the most successful and thoroughly efficient teach-ers in the Province. The Advertiser and Free Press may cry out in vain tha our Catholic children are handicapped by the superior education received testant children in the common schools. The time is coming very fast when facts and results will force on them a different conclusion. The careful and conscien-tious attention of our Sisters to every detail of elementary instruction will te in the long run and make Protestants feel how they are handicapped by the practical excellence of our teachers.

The Pope has conferred upon Princess Clementine, mother of Prince Ferdinand of Bulgaria, the cross "Pro Eclesia et

In the Phillippine islands the Spanish Jesuita have charge of 157,827 Christians. In the year 1887 88 they baptised 2,600

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### CARROLL O'DONOGHUE.

CHAPTER XXXVIII.

CHAPTER AXAVIII.

CARTER DELUDED

Tighe a Vohr, with Shaun at his heels, was pursuing his tapid way to Corny O'Toole's abda. Frequently, however, he slackened his space, as some sudden and pertinent thought gave him the occasion for a pithy remark; and when at length he stood within the little bachelor apartment, it was to cut such capers in his delight—throwing up his hat and executing fancy steps which surpassed Corny's accomplishment as a dauger—as so astonaccomplishment as a daucer—as so aston-ished Mr. O Toole that be could not find voice to ask an explanation; and Shaus seemed equally surprised and puzzled by his master's strange conduct. "Wait till I tell you," said Tighe at last, when he

"I couldn't go, T ghe," answered Mr.
O'Toole ruefully; "I had Mrs. M.Gillit gan's letter to her landlord to write, and I had a proposal of marrisge to compose for Shaun Carberry: he wanted to make an offer of himself to Judy M. G rrity, and as I knew she'd he coming for me to write.

Tighe."
"No doubt o' it, Corny ; you know me "No doubt o' it, Corny; you know me mother used to say that she tuk great pleasure in hearin' one o' yer illigint let thers read—there was such divasion in thim. But listen, Corny, while I tell you about yestherday—faith, it bates intoirely the row they had the other noight, whin they found it was mesel' that had escaped from the jail instead o' the young masther. You moind all about that, Corny an' how I tould you ould Carther luked whin they pulled the closk off me, an' lift me full in his soight?"

"I do, Tigho!" and the little man field for me to give it at me convanience," field for me to give it at me convanience, if the field for me to give it at me convanience.

"if the ould villain luked looke one mad man that noight, he luked looke tin mad min yeetherday!" and thereupon Tighe gave, in his own graphic and comical way, of the proceedings which af the proceedings which racks, and on his way to his master's racks, and his way to his gave, in his own graphic and comical may a full account of the proceedings which had terminated so ludicrously in the court had terminated so ludicrously in the court apartments, he suddenly encountered Morty Carter. The meeting was mutually modestred, for both inon the previous day, continuing. "Whin that letther was read, Corny, faith you'd think ould Carther's eyes were jumpin' out o' their suckets wid the surprise an' out o' their sockets wid the surprise an' the rage he was in; an' if you seen him tearin' through the crowd to get outhimsel' an' Garfield, only Ganfield was afore him—an' iverybody around thim holdin' their sides an' shoutin' wid the laughter, you'd niver forgit it as long as yer name'd be Corny O Toole. It was viry dirvarrin' to mesel', Corny, an' I laughed wid the rist o' thim till all at once I thought o' the throuble I' a soon be in—sure it would be all up wid mesel' an' Garfield now, an' I expected nothin' lass than that he'd be waitin' to shoot me. Faix, Corny, I was frightened, an' I begun tathick, and it is a should be all up wid mesel'. The last tolme we had the pleasure o' seein' ache other," resumed Tighe, determined to probe till he should elicit some than that he'd be waitin' to shoot me. Faix, Corny, I was frightened, an' I begun tathick, and the care is a shoutin' problem. than that he'd be waith' to shoot me-fair, Corny, I was frightened, an' I begun to think of puttin' me sowi in ordher; thin Carther kem to me moind—sure there was no telitn' what that ould sin nered be up to. Mebbe it's go to Captaia Dennier he would, to demand stitchfac-Dennier he would, to demand stitleffac-tion for the docymint he gev him—the docymint that the Widdy Moore's letther tuk the place av!" here Tighe chuckled, and Corny, equally relishing the laughab e hoax which had been perpetrated in the exchange of papers, chuckled also; T ghe resumed: "Mobbe I'm suspected be Car ther for havin' a hand is this thing, for there's no knowin' what the ould sandy haired villian'd think o' : sare I was afeer ne'd be afther me on account o' the way the eshcape wint the other noight; but how an' iver that was, he niver

but how an' iver that was, he hiver showed himsel' in me soight, an' that's bad, Corny, for whin ould Carther kapes himsel' quiet, an' out o' soight loike that, you may be sure that he's piottin' somethin' wid his partner,

Garfield's desarted-fled the coun tnry intoirely, they say. Jack Moore, the widdy's brother, was waitin' for him to shoot him down; an' I guiss the poor omadhaun o' a quarthermesther got wind o' that, for they say he only waited long enough to buy a disguise, whin he quitted a country where he had such bad luck wid his love letthers. His name is the spoort o' iverybody, an' the divil a bit, Corny, but you'll hear the soldiers an' the officers repatin' portions o' the letther, an' thin twistin' toimsel's wid the laughther about it. Didn't I hear Captain Dennier himsel last noight, whin he had a couple o' offices in his room, laughin' as if his heart would break whin one o' thim was goin' through the whole thing, an' thryin' to remimber the exact contints o' the letther? An' the Widdy Moore-oh, Corny, but she'll niver hould her head so high agin; they say she's goin' out o' the countrry intoirely, wid the shame she's

'Tnat's too bad." said Corny : "she was fine, full woman, with a very dashing way of her own !'

'Yis," echoed Tighe; "but it's an ill wind that blows robody good—sure that letther, now, that was the disgracin' o' her, meboe it would be the savin' o' thim poor fellows that's on their thrial; they say there isn't proof enough agin thim, onless there isn't proof enough agin thim, onless the paper is got that the letther tuk the place av, an' faith they'll be a long tolme huntun' till they found that paper !"

Again he chuckled, and Corny, as before,

chuckled with him.
"But I must be movin," resumed Tighe, rising, "for the captain'il be wantin me; and whistling to Shaun, who, having ensconced himself in a corner of Corny's bed, now at his master's signal thrust his head comically forth between the curtains, as if to be certain of the call before he quite disturbed himself.

letther to me mother, Corny-what's in

"The expression of my honorable senti "The expression of my honorable senti-ments, Tighe; the revelation of my honest feelings—feelings that burned in my heart when Timothy Carmody stepped in before me and carried the day by offering him-self before! had a chance to compose the propossi of marriage it was my intention to make to her."

"Oh!" ejsculated Tighe, prolonging the monosulable and giving a indigrous twist

monosyllable and giving a ludicrous twist to his face. "Thin you changed yor moind, Corny, about lavin' her affections in the grave o' her husband? faith, I talink."

"No," interrupted Mr. O'Toole, warmly "no, Mr. Carmody, I have no intention of disturbing her widowed affections, pro-vided the still desires to leave them in the grave of her lamented husband; but in I tell you," said Tighe at last, when he had thrown up his heels in a fical extraordioary caper, and flung himself into a chair. "It's the natest piece o' work you iver heerd tell av, Corny: it bates ivery thing! Oh, but I was the sorry man that you weren't to the fore yestherday in the corn!"

You weren't to the fore yestherday in the you weren't to the yestherday in the you weren't to the fore yestherday in the you weren't to the yestherday in the you weren't to the yestherday in the yestherday in the yestherday in the yesther

Sham Carberry: he wanted to make an offer of binself to Judy M. Gerity, and as I knew she'd be coming for me to write an answer of acceptance, I thought I'd do the whole at once. So I have Judy's letter here waiting for her, and it's as fine a piece of composition as ever I wrote, Tigha."

"No doubt o' it, Corny; you know me

"Viry well, Corny, since you're sathis "Viry well, Corny, since you're sathis field for me to give it at me convanience, there's no more to be said about the matter." And Tighe pocketed the carefully sealed letter, and with another whistle to there's no more to be said about the matther." And Tighe pocketed the carefully sealed letter, and with another whistle to Shaun, who, still reductant to distorb him stinctively recoiled, but Tighe was the first to recover his wonted manner.

I was so bothered that it med me forgit

me manners altogether!"
Still Carter did not answer; he only continued to look with fierce suspicion.
"But I'll tell you one thing," pursued Tighe, approaching his listener, and speaking with a confidential air: "I kept me word wid you, Mr. Carther—I niver touli a mother's so wl about what I promised yo thin I'd kape saycret; an' mebbe yo thought I had a hand the other noight ! the matther o' the eshcape—not a one bit, only that accidint med me in the jail yard at the very toime whin the rope was thrown over, as I tould ivery body. Carter's face brightened, and his voice

assumed a conclitatory tone as he asked:
"When did you see Mr. O Donegbue,
Tighe—when did you have an interview

Carter was as truly eager as Tighe feigned to be, and in a glow of excitement,

he instantly gave the desired pledge.
"Well, thin," said Tighe, with his mouth close to his listener's ear, "I was shpindin" the evenin' wid Ned Suttor, the warden, as I suppose you heard, an' whin we were both overcome be the whicky, he said he thought o' some hin' that had come to his knowledge, an' it was that there was an eshcape an' an arrist that noight; an' whin I happened in the jail yard, as I tould you, sure who did I see poppin' out fore ninst me but the young masther, an' at the same tolme the rope was let over the wall Thin it flashed on me what Sutton said, an' somehow I got it into me moind that there'd be danger if Mr. O'Donoghue'd attimpt to get away. I thried to make him go back; it was no use—he said he'd have to go on wid the vinture, if only for for it's a power he always thought about you, Morty, an' it kem into me head to say that it was through you I was there, to bid him back to his cell as there we langer afore, an' that you had got warnin

"And did he go then ?" asked Carter, trembling with eagerness.
"Fatth he did, an' I wint over the wall

"Tighe, you have done me an inestimable service!" and Carter wrong Tighe a Vohr's hand. "Though you think I have Vohr's hand. "Though you think I have played the part of a traitor in giving information to the authorities, I'm not the villian you believe; I planned an escape for poor Carroll, intending to show him and his friends how true I was to him, and I did receive warning of the discovery of my plans; but it was too late to save the dear boy, or to get word to him in any way, and oh, the agony I suffered when I thought it was he they had captured!"

Corny also rose, and opening the drawer of a little table, took from its disordered contents a carefully wrapped packet. Profering it to Tighe, he said with great earnesinese: "Mr. Carmody, permit me to intrust to your care a letter that I have written to your mother."

Tighe's face assumed a most ludicrous the said with first profession—"a good dale of its lies that the payple tell the said with first profession—"a good dale of the state the payple tell and the said with first profession—"a good dale of the state the payple tell and the said with first profession—"a good dale of the said with first profession—"a good dale of the said tight, with figured earnestness; "didn't I see it in yer face whin I ketched a glimpse of your than the said tight, and the said tight, and the said tight, and the said tight is see it in yer face whin I ketched a glimpse of your than the said tight. Tighe's face assumed a most ludicrous expression of surprise and perplexity. "A to the one black act you committed, an'

tured!

mebbe you'd be thrue to the masther for

Carter eagerly selzed the balt which Tighe shrewdy threw out. "I was driven to it," he said; "and Heaven knows that young O'D maghue has no one more truly devoted to his interests than I am!"

"Mebbe you're spakin' the thrath, Mr.

Carther," answered Tighe with an expression in his face, and an accent in his voice as if he was mentally struggling against some sudden conviction; "how an' iver.
I'il belave you for the prisint—yis, I'il belave you"—his voice growing firmer, as if his doubt of Carter's sincerity had yielded to fullest trust—"an' tôtme'll tell whether I'm correct in me opinion."

It will Title?" approach Carter with

"It will, Tighe," answered Carter with joyful animation; "and now tell me if

you had any interview with Carroll since the night of his attempted escape."
"Interview, is it? Why, thin, Mr. Cather, where is yer gumotion at all? Sure they wouldn't let the loike o' me

nixt not nigh him."

"He is very strictly guarded," recurred
Carter; "and that's why I'm here to-day
—to ask Captain Dennier to use his influence with the governor of the j it in my favor; you know they are warm friends, Tighe, and if the captain speaks for me, I shall be admitted to Carroll's cell. They are even more strict with the poor fellow since the night of the at-

tempted escape."
"I know it," responded Tighe. "An'
now come along if you want to see the
captain—he'il be ready to recave you
about this toime." He led the way, Carter following, and

having announced the name of the latter to the officer and, in obedience to the orders he received, having ushered Mr. Carter into Captain Dennier's presence, he retired to the adjoining apartment, where he wainly sought to distinguish a word of the interview. Nothing but an occasional sound of the voices reached him, and that only when either chanced to be pitched above the ordinary key; and every door leading to the room being tightly fast, ened, he could not make a pretense for putting one sjar. His efforts all failing to accomplish his object, he shook his fist in the direction of the apartment and muttered :

"You ould villian-it's well I know u-to get Captain Dennier to use his inflaence wid the governor o' the jall! a likely sthory, while the captain wouldn't use his inflaince for thim he thinks more o' than iver he thought o' that ould thraitor! An' him to be wantin' in flaince to get visitin' the young masther! oh, Morty Carther, it's a wondher yer ould carcase doesn't melt wid the hape o' lies that's coverin' it! Dida't Ned Satton tell me that Carther had the run o' the whole prison? that the government laks upon him as the folnest informer in the whole o' Ireland; an' that he had the counthenance o' the higher authorities to do as he lotked wid the guards for the sake o' inthrappin' more o' the poor Fenians? I wondher, now, if it was a bad shtreke for me to say what I did about Sutton! it was the first thing that kem into me head, an' I thought if I could make Carther belave that I thrusted him agin, mebbe it would binefit the masther someway. He spakes as if he didn't see Carroll since the neight o' the attimpt to eshcape—well, if he cidn't, the divil a thing kipt him but the feat that Carroll found out his threachery; an' now that he thinks he's safe sgin, an' all his doin's saycret, I'll wager me month's pay that he'll be afther visitin' the cell widout much delay. An' he didn't suspect me o' havin' anything to do wid the Widdy Moore's letther. I wonder now what are his thoughts about that? oh, Carther, you're the broth o' a b'y for informaia', but faix, the toime'll be rare whin you won't be carcamvinted be Tighe a Vohr.

TO BE CONTINUED.

Giordano Bruno which he put before his students : "The philosophy of Giordano Bruno is not a system; it is not his own.
It is a mixture of Ionicism, Pythagoreanism, Eliotism, Heraclitism, Stoicism, Atomism, of the systems of Raymond Lullo and of Cusan, of Pantheism, Grosticism, Cabalism, and finally of the errors of the two Scholasticisms. There is not a theory nor an idea of Bruno that was not already known to antiquity. Such is the judgment of history; and we cannot be persuaded of anything else by the false enthusiasm and the artical clamors of those who pretend to have discovered in him a great philosopher. On, yes, there is in Bruno a little of the ancient and a little of the modern ; there is, but it is neither science nor philosophy. It is a maniacal denial of all the supernatural order and of Christianity, for he came to regard Christ as a monster. This is entirely characteristic of Bruno. He was the first to dechristianize and paganize science and life—an undertaking that may be a tittle of praise in the minds of his admirers, but which will be found quite otherwise by those—and thank God they are meny—who hold these two max-ims of true philosophy and true history: First, that a return to paganism would be a falling into a barbarity worse than the ancient. Second, that only sincere, universal and constant fidelity to the theory nd practice of the Gospel is the hope of safty and peace for acciety, for the country and of true progress for art and science and literature; for without these life would be without a conscience."

A Family Affair.

We have used Fowler's Extract of Wild Strawberry in our family of six persons during twelve years, and in all cases of a, summer complaint, etc., it cine should be on hand in every family.

Mrs. Anna Allen, Harley, Ont.

The Highest Praise. I used a bottle of Burdock Blood Bitters for my Dyspepsia and it proved a perfect cure, and I was blessed the day I got it. I would not be without it now for a good lot. It is worth its weight in gold. Mrs. W. J. Smith, Haley Station, Ont.

Minard's Liniment for Rheumatism,

A BEAUTIFUL SERMON. DEVOTION TO MARY-THE DIGNITY AND POWER OF THE MOTHER OF GOD.

The Rev. Padre Agostino da Montefel tro, in the sixteenth sermon of the Lenten course at San Carlo, Rome, reported in the Liverpool Catholic Times, dealt with the subject of devotion to the Blessed Virgin. He said: There is a word which comprises in fifsble sweetness. At this word all the deepest fibres of our heart vibrate and thrill us with emotions; at this word, this name, the callest memor ics, obscured by the lapse of time, revive, and our eyes fill with tears. It is because there is nothing here below more ex. He paid respect, and to whom He was subject? this word, this name, the earliest memor ies, obscured by the lapse of time, revive, and our eyes fill with tears. It is because there is nothing here below more exquisite, more tender, more loving than the mother's heart. Her devotion exceeds all other; when, for example, her child is in danger the mother forgets here the mother's heart. Her devotion exceeds all other; when, for example, here child is in danger the mother forgets here seif; do not speak to her of obstacles and difficulties. She feels equal to any sacrifice; you might see her even walk upon live coals to save her child. And her tender influence is manifested in all the great perils of life as well upon the battlefield as on the storm-tossed oceau.

Behold the young soldier covered with wounds; the steeremsn in face of immia. "But why," are not second our prayer, we may invoke her to second our prayer, we subspace to the steeremsn in face of immia. "But why," are not second our prayer, we must support the steeremsn in face of immia. "But why," are not second our prayer, we must support the steeremsn in face of immia. "But why," are not second our prayer, we wounds; the steersman in face of immia-ent shipwreck; the pligrim who has lost his way; the poor exile in a strange land What do they, that wounded youth, that pliot, that wanderer, that exile? If he is so happy as to have preserved his faith, if he still believes in Gad and the soul's

that cry of auguish; she is far away; per haps she is dead—his poor mother! Well, my friends, the Christian knows a m ther who dies not, and always listens to him, from whatever place appeals are made to her. And she is the best of all mothers; a mother given us by Jesus in basked continually at this phantom the moment He was expiring for us. Thus, why dispute the necessity of Mary the moment He was expiring for us. Thus, why dispute the necessity of Mury's the foot of the cross, heart-broken with grief; now she is in Heaven, beautiful as combat these if they can Has not Caris' the dawn fair and gracious as a meadow Himself promised to receive our prayers? enamelled with flowers, brighter than any

Immortality, he cries : "My God, my God,

insults upon them, and turn them into ridicule. But since we live in an age when it is not enough to love but we must needs also defend what we love, allow me this morning to lay we cell upon Mary to pray, to entreat for we love, allow me this morning to lay before you briefly the reason upon which our devotion to Mary reposes. Unhappily even amongst us this worship is at present questioned. There are poor, mi-guided ones who have joined together in saying that devotion to Mary is superstition and idolatry. And as it is in the name of reason that these enemies of our Mother present themselves, it is exactly this fallacious reason I would combat; leaving apart all the sublety of philosophy, I only demand your heart, much heart—O my God! for the love of that Blessed one Thou hast given to be our hem penetrate all minds, bearing con viction to the understanding, and persua

sion to the will.

The devotion, the love of Mary, in a word our worship of Mary, rests upon two truths, which no one with a spark of sense could deny or doubt. The first is her doing we are without the pale of the dignity—the Mother of God; the second is the power she has in consequence of this dignity, her dignity as Mother of God. It is just the contrary. dignity, her dignity as Mother of God. It is just the contrary. but how an' ver' that was, he liver showed himsel' in me soight; an' that's bad, Corny, for whin ould Carther kapes himsel' quiet, an' out o' soight loke taat, you may be sure that he's prottin' somethin' with his pattner, the other divil below!" and Tighe's finger pointed significantly downward.

"But how about Garfield!' demanded Corny, as deeply interested as was l'ighe himself.

Tighe—when did you have an interview with him possessed of reason can single find there? That the Archangel, present-bully as degma of laith that the Son of God, in order to redeem man, became man; that is, took a human body and soul, a perfect humanity. He willed to take it miracutously and spoilessly in the bosom of a hecture published in the Mother; so that not only did He become man like us, bat also cur brother. There are no words capable of expressing the dignity of the manhood elevated hereby to the typostatic union with God; but the Heavenly bonder in the faith and is possessed of reason can find there? That the Archangel, present-bull as degma of laith that the Son of God, in gift from the God wwo has to humanity. He willed to take it miracutously and spoilessly in the bosom of a heture pointed significantly downward.

"But how about Garfield!' demanded Corny, as deeply interested as was l'ighe in the faith and is possessed of reason can find there? That the Archangel, present-bull as degma of laith that the Son of God, in the find there? That the Archangel, present-bull as degma of laith that the Son of God, in the find there? That the Archangel, present-bull as degma of laith that the Son of God, in the find there? That the Archangel, present-bull as a degma of laith that the Son of God, in the find there? That the Archangel, present-bull as a degma of laith that the Son of God, in the find there? That the Archangel, present-bull as possessed of reason can find there? That the Archangel, present-bull as a gift from the God wwo has the light such a gift from the oncil union with God who has a say in the find there? That th the dignity of the woman raised to the honor of being the Mother of God, it sur-

passes human intelligence to conceive.

Think of the importance of this truth A woman who has carried the Son of God who has fed Him with her milk : who has heard those Divine lips call her by the sweet name of Mother; this woman is May. "Mary," says the gospel with sub lime simplicity, "of whom is born Jesus" And after this, my friend, must not all opposition pale at the name of Mary? Everything that is said of her is not enough to make us comprehend her perfection Shall we say she is full of heavenly grace But there is nothing wonderful in that, since she was created to be the Mother of God. Shall we say she was conceived G-spel prophecy? The Catholic genera-without stain of sin? But logic itself tions or the others? I sincerely confess I would make us believe that, since she was destined to give material life to the Son to God. Shall we say that her life was a pattern of every virtue? of every perfect.

But it is idle to argue and discuss the question: we could not think otherwise of her who has carried Holiness itself in ner arms. Shall we say that her throne s the highest next to God's, and that the angels praise her as Queen of Heaven? But that must be; because she is the Mother of God. But mark: not only is she the Mother of God, but she is His Mother more than other mothers are to their sons, since they share their maternity with the fathers, and Mary shares it with with the fathers, and Mary shares it with none. Yes, her son only owed His human origin to her alone. It may be said that Mary did not give the Divine being to Jesus Carist; but even mother others give only the body to their children. Yes, Mary is really Mother of God, be cause Mother of Jesus, God man, although she only gave her Son His human being, because the human being in her Son is essentially united to the Divine being; and as the body and soul form one man, so the divinity and humanity form one Christ; therefore, Mary is verily and

Christ; therefore, Mary is verily and really Mother of God.
How, then, ought she to be honored?
Incontestably as the Mother of God deserves to be honored. Then the accusation is false which is made against us, by those separated from us, who accuse us

of idolatry? Yes, it is without foundation, because we are accused of adoring left Plato's school for Christ's, begins the Comparison between Eze and Mary; St. Irerans continues this comparison, say. erate her. Adoration is only for God, veneration is a worsh p of repect and love we render whoever has deserved it. We venerate our country's heroes, and those who have been an honor to it; this respect naturally is reflected upon their mothers. Now, if good sense directs us to venerate our country's heroes, shall we

reason, if not a dogma of fatth, and we may invoke her to second our prayer.
"But why," say our enemies, "why pray to May? Is it not enough to invoke Jesus? Has not Jesus promised that He will Himself listen to our prayers?" Let us grant something. Yes, it is enough to call upon Jesus; rigorously speaking, no other invocation is absolutely necessary. But because a thing is not of absolute necessity we must not concede that it is therefore useless, or, above all, blamable.

immortality, he cries: "My God, my Cod, have mercy upon me; come to help me!" and then he adds immediately: "My mother!" But his mother cannot hear Ab, my friends, here is the bad faith of our antegonists. They fabricate unreal our antegonists. They fabricate unreal our antegonists to produce themselves our antegralists. They fabricate unreal doctrines in order to procure themselves the pleasure of disputing them furiously.

They are like St. Augustine—before his conversion—who said of himself: "I had made a pnantom of the Charch, and I backed continually at this phantom"

Thus, why dispute the necessity of Mury's worklet of the charch and the great advantages intended? My friend, he was the conversion of the Charch, and I backed continually at this phantom."

Thus, why dispute the necessity of Mury's all the great advantages intended? My friends, the charch are well as when the conversion of the Charch, and I have the conversion of the Charch are the conversion of the Charch are the second of the charch are the second of the charch are the second of the charch are the charc enamelled with flowers, brighter than any star. Her robe shines more brightly than precious gems; heaven and earth sing her praises in unison. But her glory and Do not Protestants pray for their country ritumph do not keep her from thinking of and their families? Do not those who are us, from hearkening to the sufferer's groans, from bearing favorably the pray ers which rise to her celestial throne, sidn of Mary, and we conduct themselves, addisnt with the light divine of maternal love.

Behold why the veneration and love for Mary are always vivid, ever ardent in us; the more so in proportion to the par verseness of the wayward, who shower thus you affoot God and place yourselve.

jects who want a favor, the poor who ask for help, can they not turn to the queen to interceed for them ; and if through her their petitions are granted, is, therefore, the king's power slighted, or his goodness doubted in the least? This is our case God alone can give grace; but He listens to His mother's prayers, and for her merits grants us what He would never have granted to our deserts. And when we have obtained some grace through Mother, help ms to day especially, do Mary shall we not show her our affection.

Thou give efficacy to my words, and let and gratitude? Shall we not give her the title continually given her by the Catholic this parable wish to be excused? Is if Church, and call her health of the sick from something painful and humiliating and consolation of the sillicted? Must we, No, strange to say, it is from a great priv therefore, believe that in so doing we offend Jesus? Oh, how strange it is to hear this assertion : to hear that by so

> again another case in the Gospel: When Elizabeth saw Mary coming to visit her she exclaimed, "full of the Holy Spirit:" "Whence is this to me that the Mother of the Lord should come to me? Blessed art thou among women, and blessed is the fruit of thy womb." And we, honoring Mary, manifesting our effection and gratitude to her, are only following Elizabeth's example; whilst they, our poor separated brethren, are like the Bethlemities, who expected the Messlah and repelled His Mother, who was bringing them Jesus.

> Again, the Gospel says that Mary an swered Edizabeth: "From henceforth all generations shall call me blessed." are the generations who have fulfilled the tions or the others? I sincerely confess I have never understood our separated brethren upon this point. They erect statues in their tempies to men of merit, but the image of Mary is driven out of them like an idol. How can they celebrate the mysteries of the Redemption without feeling a touch of sympathy for her who enters the all these parts. her who enters into all these her who enters into all these mysteries?
> At the cradle's foot, as at the foot of the At the cradie's foot, as at the foot of the cross, how can they help feeling a thrill of love for her who calmed His first cry and received His last word? On, my friends, you know it: the Gospel is full of Mary, and we must tear out its most touching pages or fall on our knees before her.
>
> But "why," our opponents again ask, "if it so be, do we not find this practice in the early days of the Church? Who tells you that? Ask the Categories with

in the early days of the Church? Who in the early days of the Church? Who it ells you that? Ask the Catecombs, with their traces of invocation and prayers to Mary; ask the ancient liturgies; everywhere you will find traces of her worship. The Apostles themselves before parting composed a symbol, the Creed, which was to be the distinguishing sign of Christ's disciples. Well, in this prefession of faith Mary has her place—and what a place! She is there with the Father, Son and Holy Spirit: "I believe in God the Father Almighty, Creator of Heaven and Earth, and in Jesus Christ—born of the Virgin Mary."

After the Apostles come the saints and doctors of the Church. St. Ignatius of Antioch celebrates the miraculous birth of

Irer to is continues this comparison, say, ing, that Mary has become the restorer of mankind, demonstrating that through her the blessed generation has succeeded the accursed ; Tertuilian completes the parallel saying : "The crime of Eve in ing the serpent has been atoned by Mary in believing the Archangel." Hall, then, O Mother of God; hall, Crown and Firmament of the Caurch—pray for us! You have heard St. Gregory, the Homer of Tacology; you have heard St. John, Europe Asis, Africa, Rome, Constanti-nople.

Yes, from those great doctors who were the Caurch to this day, down to St. Bernard, from St. Bernard to St. Francis of Sales—all have blessed and honored Mary.
Not only the Church, but all nations who were great in the bosom of the Church, have honored Mary. Kings, barons, orders have honored Mary. Nings, carous, orders of knighthood placed themselves under her protection. The noblest children of all the stre—music, poetry, painting, sculpture—have been inspired by her. When we have considered all these things we can but exclaim with those of old: 'This is but exclaim with those of old: 'This is the Lord's doings, and it is marvellous in our eyes !"

The gift of His Mother to us was the last act of Carist's Testament, the last touch of His tenderness; because He had given us all—His tears, His sweat, His labors, His sorrows, His grace, His blood, He has left us Himself in the Sacrament of His Eucharist; He had only His mother left, and He gave her to us—and what a mother! Ah, my friends, do you feel all by frequent recourse to her. Let us re pair to Mary in whatever condition w are; however evil our case, she will know how to plead it; however deep our wounds, she will know how to heal them; however hard our hearts, she knows how

to soften it.
And let us go to her not once but always; every day, morning and evening, and we shall be enlightened, consoled and saved. Why hesitate? Do you doubt her power? But she is the Mother of 3 d; she can obtain all things. All that sod commands is done, all that Mary asks Is granted. Do you do not not goodness;
But she is our mother. Then let us repair
to her. Mothers, apply to Mary, and
trust her with your children. Young
midens, trust your modesty to Mary.
Youthe, commend your courage and virtue to Mary. Ye poor, tell Mary your though a mother may forget and foreake her children, Mary does not forget, nor forsake them.

REFUSED TO COME.

THE EXCUSES MADE BY MEN WHO WERE INVITED TO A HEAVENLY BANQUE?.

Waen men are in sin, says a Paulist Father in a recent sermon, and do not wish to give it up the answer which they commonly make to an invitation from God is an excuse. Excuses! Yes, there are plenty of them. But from what do these men of whom our Lord speaks in this parable wish to be excused? Is it from something painful and humiliating? and are made one with God : it is which our Blessed Lord offers His own

Body and Blood.

What! Is it possible that one who has the faith and is possessed of reason can slight such a gift from the God who has tween thee and the woman." I read five yoke of oxen, "and he wants "to go again another case in the Gospel: When and try them." He declines the company of the saints and angels because he prefers that of the oxen. He had rather be with brutes, because he is much like them himself. His body rules his soul, and he is too much of an animal to care

anything about a feast which furnishes only food for the soul, But we hear yet another excuse. Here But we hear yet amount is a man who "has married a wife, and is a man who "has married a wife, and is a man who "what does this help" mean? Does he pretend that the holy sacrament of matrimony is keeping him sacrement of matrimony is keeping him away? But this is not the shadow of an excuse. Ah! if he would speak out his mind clearly he cartainly would have an excuse. But how abominable! He cannot put on the wedding garment of divine grace and wallow with the swine, so he thinks he will leave the Body and Blood of Jesus Christ to others and stay where

he is, You, see brethren, what it is to offer an excuse when God invites or commands and these are only fair samples of the excuses which all sinners who seek to justify their conduct make. But what do such excuses denote? They are sure signs of impenitence. Men often make hypocrites of themselves by their excuses. Some even make bad confessions by covering their guilt with an excuse; and a great many show their imperfect sorrow for sin in this way. On the other hand, the man who is sincerely sorry for his sine fears nothing so much as to excuse a fault. He would rather accuse himself of too

did not come when I invited you, and now you shall not taste My supper." Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND. BY THE REV. MNEAS M'DONELL DAWSON, LL D, F. R S.

Pius VII, had no sooner arrived in Rome than negotiations were recommenced with a view to have national cise natu superfors placed over the British and Irish colleges. The sgent was powerless.

All the high dignitaries were sgainst him, with the exception of Caidinal York and friend as the Secretary of Propaganda, Monsignor Brancadoro. They mestruated the agent ministers as an intruder on the exclusive privileges as an intruder on the exclusive privileges of the Italians. Opposed to their views was, it may be said, the whole power of the British Government, through the independence; an exclusive pagate at fatigable exertions of Sir John Hippisiey. This able and friendly diplomatist addressed letters on the subject to many of the Cardinals and even to the Popeshim self. In doing so he had the full support of the influence and authority of the British Government. At the same time all the British and Irish Catholic bishops united in presenting a memorial to His Holiness praying for the restoration of the fathoral colleges in Rome, and that taey should be placed on such a footing as to comprincte, in some degree, for the losses sustained in France. They prayed also that national superiors should be appointed over the colleges.

The labors of the bishop were at this time very severe, and the more so as he is the control of the Catholic Street Cardinals and the more so as he is the Catholic Street Cardinals and the more so as he is the Catholic Street Cardinals and the more so as he is the Catholic Street Cardinals and the more so as he is the Catholic Street Cardinals and the more so as he is the Catholic Street Cardinals and the more so as he is the Catholic Street Cardinals and the more so as he is the Catholic Street Cardinals and the more so as he is the Catholic Street Cardinals and the more so as he is the Catholic Street Cardinals and the catholic Str Pointed over the colleges.

The labors of the bishop were at this knew be

time very severe, and the more so as he enjoyed not as yet the assistance of his take an a but it Bird fatigable is his visitations; and the interest he took in the new seminary improvements of the several properties. posed on him additional care and work that would have afforded more than sufficient employment for his undivided ment. energies. The low state of the college funds, consequent upon its transference this year the Aquorties, and the erection of a new building, added not a little to his cares.

It could not yet compare with the ancient institutions of the continent; but it was established on a safe and solid basis and destined in due time to produce abundant fruit.

dant fruit.

1081 The bishop of the Highland district foreign now eet about accomplishing the purpose which the blebops had intimated to Propietor, personal to the Highlands. The Island of Lismore was selected for a site. The proprietor, Campbell of Danstaffarge, a few years before had built on the island a substantial house, attached to which there was tated for mexcellent garden. The land was good greatly that house, attached to which there was an excellent garden. The land was good, and their was abundance of limescone. It was the opinion in Etiobuich that it was a good purchase at the price required, £4950. It was very accessible from the great commercial city of Glargow, a circumstance which gave it great facilities for the conveysnce of coal and such other things as were necessary for the use of the seminary. It was an additional recommendation that it had one been the residence of the Bishop of Argele.

mendation that it had once been the residence of the Bishop of Argyle.

The services and influence of Sir John Hippisley had been mainly instrumental in obtaining a crant of money to the mission from the Government. He now renewed use of inis grant and was favored with the promise that a psyment of £1600 would be made within forty days. Anought the same time this active and friendly public man informed Mr. McPaerson that the Bridsh Cabinet was divided on the subject of Cathoric Enacytes on the subject of Cathoric Enacytes on forgranding the bold, and in consequence realized. King George III, had scruples in regard to his coronation oath which could not be overcome. All arguments he treated as incomprehensible main be treated as incomprehensials miss be treated as incomprehensials miss physics. Such, at least, was Mr. Dundas' experience of the royal mind. When pressed by this minister, with cogent the mat reasoning, he told the great extresiman that

he would have none of his Soutch metaphysics
The clergy, this year, renewed their application for an increase of salary, insistcongregation the obligation of contribut- opened ing towards their support. Tots request however was met by a determined refusal, the who mi bishop helding that such contributing illegal ought to be left to the free will of the people. The influence of the pasters with their flucks, one would suppose, set about them to add something to salaries that Eeglish were so small and i sufficient. The same ti were so small and insufficient. The clergy, nevertheless, persisted clamorously in their representations to the bishop, and even went so far as to accuse him of appropriating the money granted by Government to his own use and that of his seminary. They were encouraged in this idea by the knowledge that each student still in in his new college cost him £27 a year. him of The procurator, Mr. C Maxwell, who The di The procurator, Mr. of Maxwell, who knew all the details, concurred with the bishop in stating that the money in question had been properly distributed. This statement, coming as it did from the head amount of the statement of of the opposition, ought to have satisfied the malcontents. In this matter, however, Lo d M the procurator could not oppose the bishop, as, owing to the duties of his memor office, he was perfectly conversant with contrib the facts of the case. A few of the clergy, friends notwithstanding, on whom their poverty Alexan pressed heavily in a season of scarcity, devoted would not take his word, and continued was em in their course. The blahop, hitherto, had not made sufficient account of public opinion, which, if righ ly informed, would have supported him. A full statement of the distribution of the funds was laid be the subfore a meeting of the adminstrators and a for a cl deputation of the discontented clergy at chased With this statement all were satisfied, as they could not fail to be. There only remained the humiliation of the bishop being judged by his subordin-ates; and this might have been avoided if, in deference to public opinion, he had made an earlier statement as to how. through the procurator, the funds in question had been disposed of. The scheme of division originated with the Government; and it behoved the bishops to carry it out. A unanimous vote of confidence was passed in Bishop Hay's honor the mand integrity and recorded in the infinites been f of the meeting. It was declared, more-over, that all past complaints against him were nothing better than vague and unfounded ascertions deserving only to be to reg totally disregarded. which,

who m!

York 1 price for b conven dral no represe was the

Alth accom did not come when I invited you, and now you shall not taste My supper.

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

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

Pius VII. had no sooner arrived in Rome than negotistions were recommenced with a view to have national superiors placed over the British and Irish colleges. The egent was powerless. All the high dignitaries were sgainst him, with the exception of Cardinal York and the Secretary of Propeganda, Monsignor Brancadoro. They m strusted the agent as an intruder on the exclusive privileges Scotch clergy for the late sct of benevolted the state of the first shifted late of the content of the British Government, through the indefatigable exertions of Sir John Hipptsiey. This able and friendly diplomatic addressed letters on the subject to many of the Cardinals and even to the Popashim self. In doing so he had the full support of the British Government at the same time all the British and Irish Catholic bishops united in presented a mental to His Hollness praying for the restoration of the national colleges in Rome, and that tany should be placed on such a footing as to componente, in sems degree, for the loses sustained in France. They prayed also that national superiors should be appointed over the colleges.

The labors of the bishop were at this time very severe, and the more so as he enjoyed not as yet the seismance of his recently appointed chapter of the single care and work that would have afforded more them self-should be placed on such a footing as to componente, in sems degree, for the loses sustained in France. They prayed also that national superiors should be appointed over the colleges.

The labors of the bishop were at this time very severe, and the more so as he enjoyed not as yet the seismance of his recently appointed chapter of the self-should be placed on such a footing as the time very severe, and the more so as he enjoyed not as yet the seismance of his recently appointed chapter of the bishop had been active partina connected decident; but the Catholic clergy could not predeated the state of the college having the colleges of the bishop for some return of the favors which the government had be been sustained in France. They prayed also the transfer of the self-should be placed on such a footing as to compare the college in Rome, and that tany should be placed on such a footing as to compare the college in Rome, and that tany should be placed on such a footing as the time of the college in Rome, and that the state of the college in Rome, and that the state of the college in Rom of the Italians. Opposed to their views was, it may be said, the whole power of the British Government, through the indefatigable exertions of Sir John Hippleiey. This able and friendly diplomatist ad-

now set about accomplishing the purp se which the bishops had intimated to Proping and, of establishing a seminary in the Highlands. The Island of Lamore was seeded for a site. The proprietor, Campbell of Danstaffinge, a few years before had built on the island a substantial house, attached to which there was an excellent garden. The land was good, and their was abundance of limestone.

It was the opinion in Eliaburch that it was a good purchase at the price required, £4950 It was very accesible from the great commercial city of Glasgow, a cir-cumstance which gave it great facilities for the conveyance of coal and such other things as were necessary for the use of the seminary. It was an additional recom-mendation that it had once been the resid

newed a goldators for obtaining a remit tance of this grant and was favored with the promie that a psyment of £1600 would be made within forty days. About the same time this active and faturally public man beformed Mr. McPaerson that the British Cabinet was divided on the newed negotiations for obtaining a remit-

propriating the money granted by Gov-ernment to his own use and that of his seminary. They were encouraged in this idea by the knowledge that each student in his new college cost him £27 a year.
The procurator, Mr. C Maxwell, who amounted to £900. Among the subscribed of the opposition, ought to have satisfied the mislousness. In this matter, however, the procurator could not oppose the bisbop, as, owing to the dates of his office, he was perfectly conversant with the facts of the case. A few of the clerky, not sithestanding, on whom their poverty pressed heavily in a season of scarcity, would not take his word, and continued in their course. The bland, his historial process of the course of the course of the course of the course. The bland, historial process of the course of the c

At this time (1801) the Scotch college at Rome was deeply in debt; and, as the mission at home was unable to do anymission at home was unable to do anything towards relieving it, the only way of removing the liabilities appeared to be to sell the college properties. To this plan, however, the bishop was opposed so long as there remained a chance of retrieving its fortunes.

At a meeting of administrators held this year, inquiry was made as to the precise nature of the transactions with Government, and the proceedings were appropriate the continuous contents of the transactions with Government, and the proceedings were appropriate the contents of the contents of the transactions with Government, and the proceedings were appropriate to the contents of the conte

erament, and the proceedings were appro-priately terminated with a letter of thanks addressed by the meeting to Sir John Hippieley as the sincere and disinterested friend and benefactor of the mission. It was requested in the letter, that, as a new favor, Sir John would assure His Majesty's ministers of the heartful required. ministers of the heartfelt gratitude of the Scotch clergy for the late set of benevol-ence; and of their babitual disposition to

and the transference of it to Scotland. common food, and for the very satisfact. Meanwhile, the ex Principal, Mr. Gordon, Meanwhile, the ex Principal, Mr. Gordon, that returned to Paris and did everything in his power to thwart Mr. Innes, who acted for the mission. Such proceeding greatly increased the difficulty of negoclations, which, even without this hind-tace, were not of the most facile description. Bishop Hav was obliged to journey to Edinburgh in November, in order to Edinburgh and Mr. All the churches and caspeirtes which, in tion. Bishop Hav was obliged to jurney to Edinburga in November, in order to take counsel with Mr. Maxwell and Mr. Farquarson on the subject. The result of this consultation was that Mr Innes received full power to represent the interests of the mission and to act for the Stotch bishops. Finally, Mr. Farquarson was sent to Paris in order to assist him.

been discarded as impracticable, Mr. Rattray conceived a design less open to objection. He began by conciliating the good will of the caief public mrn. He addressed the new Lord Advocate Mr. the same time this active and farmily addressed the new Lord Advocate are public man informed Mr. McPhetson that the British Cabbett was divided on the subject of Catholic Emaccipation. Mr. Pits, Lord Spencer, Lord Grenville, Mr. Dandas and Mr. Wyndham were in favor of grending the boun, and in consequence resigned. King George III. had scraples declined to offer any opposition to the proposed that of the regard to his exposure out which proposed that the reminded Mr. Rattany. resigned. King George III, had scraples in regard to his coronation oath which could not be overcome. All argaments to the stong prejudice that still existed in the country scalnst his form of religion, physics. Such, at least, was Mr. Dandas' experience of the royal mind. When the country against his form of religion, physics. Such, at least, was Mc. Dandas' experience of the royal mind. When pressed by this minister, with cogent that might excite it. The more quietry the matter could be managed the better reasoning, he told the great attesman that he would have none of his Seatch metophysics. The clergy, this year, renewed their application for an increase of salary, inest-plication for an increase of salary, inest-pressed that weak brether might con-The clergy, this year, renewed their specification for an increase of salary, insist-plication for an increase of salary insist-plication in the history should lay upon their sider it an impropriety if the subscription sider it an impropriety if the subscription or gregation the obligation of contribut- opened with his name. He promised, Ing cowards their support. Tole request however, to protect any of the Catholis was met by a determined refueal, the bishop holding that such contributing sugar to be left to the free will of the guided people. Mr. Rattray baving thus people. The influence of the pasters for provided against opposition at home, people. The influence of the pasters with their flucks, one would suppose, might have prevailed so far as to induce them to add something to salaries that were so small and lusufficient. The clergy, nevertheless, persisted clamorously in their representations to the bishop, and even went so far as to accuse him of appropriating the money granted by Government to his own use and that of his Markwell of Ferreglas was among the first to place his name on the subcription its, and for the munificent sum of 100 guitness. Mr. Weld of Salworth also co-operated; Mr. Weld of Sulworth also co-operated; and, finding that "good Bishop Hay" was still in life, bagged Mr. Rattray to assure him of his veneration and esteem for him. The distinguished banker, Sir William Forbes, who was the chief piller of the Episcopalian body, gave his name for £10 Early in the year 1802 the subscriptions amounted to £000 Among the subscriptions. The procurator, Air. Checker with the knew all the details, concurred with the blshop in stating that the money in question bad been properly distributed. This statement, coming as it did from the head amounted to £900. Among the substitution proposition, ought to have satisfied the scribers were the Duchess of Buccleugh, Lo d M. ira and other Protestants. Not the state of this liberality was due to the state of the s

pastor. Bishop Cameron joined him late in May, on his return from Vallsdolid, where he had officiated for some time as Bishop, and they travelled home in company. The new Bishop erjoyed great favor, and had many friends in Spain; so it is not surprising that the whole city of Valladolid regretted his departure, which was considered as a serious loss. A false rumor accribed to him the ambitious purpose of delaying his return to Scotland until he could rule the district alone. There was nothing farther from his mind, and his arrival, after much hindrence, and his arrival, after much hindrence, relieved Bishop Hay of great difficulty relieved Bishop Hay of great difficulty and labor, which he was no longer able to undergo. The real causes of the coadjutor's delay were very different from what rumor laid to his charge. All the time of the war, the Spanish Minister refused to give him a passport. He was detained there mounts by severally as Expansion of the second sec

that would have afforded more than a fill clent employment for his undivided energies. The low state of the college funds, consequent upon its transference to Aquorties, and the erection of a new building, added not a little to his cares. It could not yet compare with the ancient institutions of the continent; but is was established on a safe and soid basis and destined in due time to produce abundant fruit.

1081 The bishops had intimeted to Promote the real zing and which the bishops had intimeted to Promote the mission both at Paris and at Doual; of the mission, both at Paris and at Doual; nearly and continents of the continent is property. Sir John Hispisley readily took part in the necessary negociations. The bishop memorialized the foreign Secretary, Lord Hawkesbury, requesting him to promote the real zing and withdrawing from France all the property store, which the bishops had intimeted to Promote the real zing and withdrawing from France all the property of the mission, both at Paris and at Doual; nearly and continuous and the election of another difficulty Mr. Carruthers was advised to study a certain chapter and section of another difficulty Mr. Carruthers was advised to study a certain chapter and section of another difficulty Mr. Carruthers was advised to study a certain chapter and section of another difficulty Mr. Carruthers was advised to study a certain chapter and section of another difficulty Mr. Carruthers was advised to study a certain chapter and section of another difficulty Mr. Carruthers was advised to study a certain chapter and section of another difficulty Mr. Carruthers was advised to study a certain chapter and section of another difficulty Mr. Carruthers was advised to study a certain chapter and section of another difficulty Mr. Carruthers was advised to study a certain chapter and section of another difficulty Mr. Carruthers was advised to study a certain chapter and section of another difficulty Mr. Carruthers was advised to study a certain chapter and section of another diffic Cataolic times, were included in the Archepiscopal Province of St. Andrews, by virtue of an ancient privilege, handed down by constant tradition, made use of eggs from the second Sunday in Lent till met dation that it had once been the resid erer of the Bishop of Argyle.

The services and influence of Sir John Hypisley had been mainly instrumental in obtaining a craft of money to the mission of the mission of the money to the mission of the money to the mission of the money to the mission of the first end days of the mission of the first end days of the mission of the missi enjoyed the privilege, white time neighboring packsh of Rathven was denied it.

Thus, too, at Aberdeen eggs were not used in Lent, but were in the Mars, south of the river Dee. It was also known to the

> where the winters were longer and the springs later, it had become a custom to use eggs during Lent, except in the first and last weeks. TO BE CONTINUED.

bishop that, in some inland places, far from the sea, especially in the highlands,

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Bro. Arnold, Montreal.

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L. VANKOUGHNET.

L. VANKOUGHNET, Deputy Superintendent-General of Indian Affairs. Department of Indian Affairs, Ottawa, ilth May, 1889.

tainly,' said O'Brien, 'that is the only

reason why we did not rebel.' 'If you

had the power then you would go into

open rebellion. 'Undoubtedly,' an-

swered Mr. O'Brien, adding that he was

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# Catholic Record.

London, Sat., July 27th, 1889.

THE AGITATION AND AN-NEXATION.

The Mail has been taunting the Lower Canadians that should they desire to escape from being tessed and persecuted by the rampant fauatics of Ontario by inviting the Americans to take possession of the Province, they would be no better off than they are now; or, rather, than they would be under the benign sway which J. L. Hughes, his brother Sam, of Mindsay, and the Mail would exercise over them, if they could. It quotes one of the Chicago papers to the same effect that they should lay aside their mediev alism and language if the Province of Quebec should become a sovereign state. But the Mail altogether ignores the fact, which indeed it has all along misrepre sented, that medievallsm is not so dear to the French Canadians but they might willingly lay it aside if necessary, even if they have so much of it as that journal represents to be the case. As to their language, though they are much attached to it, and a noble language it must be acknowledged to be, we imagine that if they found it necessary to adopt English, they would do so gradually without compulsion, and entirely of their own accord. in course of time, just as the State of Louisiana has done. But this is not the difficulty. The Ontario fanatics wish to deprive them of their autonomy. They desire to rule them from Toronto, and to browbest them. This is what they will mot submit to, and if Quebec became a sovereign state, it would preserve its autonomy and make its own laws, just as every state in the Union does. This the Mail knows very well, but it would not suit its purpose to admit it. There would be no interference with their teaching French in their schools, as long as it might remain the language of the state, and if they wished to make provision for a higher education by a Jesuits' Estate Act, or in any other way, not a state in the

Union would interfere with them. The Mull's course on many occasions has given reason to the public to suspect that "business considerations" induce it to work in the interests of the United States, and as it must be evident to all that the present anti Catholic and anti-French agitation must, if even partially successful, result in breaking up Confederation, and probably ultimately in annexatton there is little room for doubt that

It has been excited just for this purpose The introduction of the question of annexation into the discussion makes this point perfectly clear. Every one is satisfied that the United States would welcome one or more of the Canadian provinces into the Union, and nothing can be conceived which would tend more surely to bring about such a result than what the Mail is dolng-the exciting of race against race and creed against creed. Moreover If Quebec could only be induced to look for annexation, and should succeed, it is very natural to suppose that other provinces of the Dominion would soon follow. We have no doubt at all that many of the agitators have this object in view. It is perfectly well known that some of the thirteen members of Parliament who voted for disallowance of the Jesuits' Estates Act think more of the interests of the United States than of those of Cansids; and one at least is actually an American, with strong sympathies for the United States. Such men would very metarally seize upon the opportunity of exciting discord between the provinces, with the hope that the United States will profit thereby - and the Mail has unintentionally let it out that this is its object

We do not imagine for a moment that this is the object of all who took part in the Toronto No Popery Convention, but that the leading spirits had this in view seems beyond a doubt. Those who had mot such a purpose are catspaws, of whom they make use to take the nut out of the

The Mentreal Star, too, seems to have a suspicion that this is the case, though Mr. Graham, the proprietor, is himself one of the catspaws. A late issue of the Star

"If there are those among the agitators who would welcome the annexation of Quebec to the United States, let them not forget that as a state of the Union Quebec.

would exercise greater autonomous powers than she does as a province of Canada, and let them determine whether the Proand let them determine whether the Pro-testant minority have anything to gain in that direction. We have no sympathy with the Protestants who want to emi-grate and leave Quebec behind them, nor with the Protestants who want to go to the United States and take Quebec with them. We believe the English speaking people are here to stay, and the Union Jack is here to stay, and we believe that the good common sense of the greater. the good common sense of the greater wiser and more influential part of the Protestant community is opposed to the ill considered and suicidal movement which threatens to imperil British interests in Canada."

GOADING AN IRRITATED

Mr. Balfour has succeeded to irritating nore than ever the people of Wexford by prosecuting the venerable parish priest of Ramsgrange, the Very Rev. Canon Doyle, and his curate, Rev. Father Brown, together with about twenty people of the district, the charges being membership in the National League and conspiracy to prevent Colonel Tottenhan's tenants not to which vast crowds assembled were held in all parts of the county, at which the ourse of the Government was condemned in the most forcible language.

The defendants were summoned Derelon Court at Arthurstown, but they treated the summons with contempt and none put in an appearance, nor had they any one to represent them. The crown prosecutor was befiled by the fact that he had no witnesses, but he procured an adjournment in the absence of defendants. Indignation meetings were held at Wexford town, Inniscorthy, New Ross, Ramsgrange, Campile, and several other places, at which the presecution was denounced as "cowardly and insane." At Enniscorthy, Mr. William Redmond, M. P., was the principal speaker. He declared that if violence resulted from the conduct of the Government, the responsibility would rest upon them for so irritating the

At Wexford, the crowd which assem bled was the largest which has been brought together for years, for though the notice was very short, popular feeling was thoroughly aroused, Mr. Devereux, Mayor of Wexford, presided, and the meeting was addressed by several of the most prominent citizens, including Captain Maguire, T. C, and the parish priest, Rev. P. Doyle, Dr. Counsel, and Mr. Wm. Redmond, M. P.

Mr. Healy, M. P., also addressed the meeting. He declared that this last act of Mr. Balfour demonstrated the utter stupidity and folly of his Coercion policy. He said that suppressed branches of the Lague are more trouble to the Government than the branches that are tolerated. and this prosecution proves the utter fallure of Coercion policy. Under Coercion law, it is true, a person

may be condemned to six months' imprisonment for putting in an appearance at, or in any way encouraging a meeting of the League, and he may be subjected to all the indignities and cruelties which were infleted upon Mr. Wm. O'Brien, and poor J he Mandeville in Tallamore, but Canon Doyle and his fellow defendants have done nothing with which they can reprosch themselves, and by prosecuting them under a tyrannical law which is more honored in the breach than in the observance, the Government simply render themselves more odious than ever in the eyes of the people. By these proceedings they are filling up the cup of their injuities; and making more sure their utter condemnation at the next election. It is believed, even, on good grounds that they will not secure evidence enough to convict, though very slight evidence is all that is required for this in Ireland, with a bench of magistrates obsequious enough to do the Government's bidding on all occasions. Still even such magistrates can scarcely find the defendants guilty unless they have some thing proved against them. Should the prosecution fail, the Government will be ubjected to the ignominy of defeat, as hey will in any case incur the oblequy f tyranny.

Mr. Healy, in concluding his elequent speech, called upon the farmers and laborers o emulate the conduct of their great priest, Canon Doyle, in taking part with the oppressed. He asked the clergy of Ireland to follow his noble example, and exhorted the whole people of the country to stand firmly with one another, and thus the whole hateful and rotten system which had left the skulls of poor, naked and bungry beings to whiten in death, would go down in the whirlwind of indignation which its infamies produce from one end of Ireland to the other.

While Archdeacon Colley, was preach. ing in London recently he spoke rather unkindly of the devil. Recollecting himself in the midst of his fervor, and recalling the motto that the devil is not so black as he is painted, he replied to the fancied remonstrances of those who would ask him to give the devil his due. "Ah my friends," he exclaimed, "if we

"COME JOIN US, OR WE PERISH.

The Protestant Education Committee of the Province of Quebec accepted without protest the grant of \$60,000 apportioned by the Legislature for Protestant education, at the very time that Ontario was being excited by agitators from end to end, thus virtually declaring their conviction that full justice had been done to the Protestant population by the Jesuits' Estates Act. It was not necessary, however, that this acknowledgment should be made, for the Act was passed by unanimous vote, in the Legislature, even the twelve Protestant members thereof supporting it in the name of the Protestant population of Quebec. To the anti-Catholic egitators all this was a severe blow, for it is to be supposed that the Protestants of Quebec are better judges than the Ontario parsons and Orange lodges, when justice is done to them. They ought to know this themselves without having to be told by Ontario Protestants that they are a muchinjured people. It was not until Ontarlo parsons proclaimed from the house-tops pay their rent. Indignation meetings at that any Quebec Protestants were at all aware how grievously they had been wronged, but even all that has been done by the fiery resolutions passed on the subject in this Province has not stirred the Protestant body of appear on Thursday, 27th ult., before a Quebec to feel that the injury has been done to them which the Ontario bogus Equal Rights' Association have published with such a flourish of tomabawks and warlike speeches. A few Protestants of Montreal, not at all comprising the responsible commercial firms and other representative men, were, indeed, induced by W. H. Howland, Henry O'Brien and ther Toronto demagogues to echo the indiguant denunciations of Western big. otry, but the great bulk of the Protestant population refuse to stir in the matter.

The Auglican Synod of Montreal did pass fiery resolutions condemning the Estates Act, but, even in that assemblage, controlled by the Protestant parsons, there was a strong minority which refused to be led by the nose to join in the fanatical outcry. The vote stood seventy. two to twenty two for the protest : but every one knows that in a political issue the synod cannot control even members of the Church of England. Still less will it have any effect upon the great bulk of the Protestant population, A fact which is well known to the Ontario bigots is that they will not succeed in arousing the Quabec Protestants to side with them in their bigotry, and this knowledge is one of the things which tend to make them frantle. We are assured by offuential journals to British Columbia that they will not move that Province either, and we have good reason to believe that their efforts will be equally fatile as regards the rest of the Dominion. Certain defeat stares the bigots in the face, even should they succeed in gaining

Optail, which is not at all sure.

It is the desperation which arises from this prospect of a contemptuous reception of their bigotry from the Protestant people of the other Provinces, that induces the Montreal Witness to make a frantic appeal to the Protestant Education Committee of that Province to isin in the parsons' protest : but the Witness possesses very little influence in Quebec, outside of a very narrow circle of extreme fanatics, and we are sure the Protestant Education Committee will treat the Witness' advise with the contempt it deserves. But should the Protestant Committee be bulldezed into joining the fanatics, it will be no reason why the Quebec Government should not carry out the other provisions of the Estates Act, The compensation to the Jesuits would, in that event, be more really a restitution than it is now. It will be noticed that the Witness considers the amount apportioned to Protestant education small and insignificant still it is quite equal to the \$400,000 apportioned to the Jesuits and the Bishops the ratio of the two populations being taken into account ; yet one of the great est objections to the last mentioned out lay is that it is too large a sum for its purpose. It would seem that the Witnes thinks that at least seven times the amount hould be given for the education of a Protestant child that is devoted to the education of one Catholic. If this were done, the Witness perhaps would be satis-

The following is an extract from the article of the Witness, which is a curiosity

in its way : "The committee should on every ground "The committee should on every ground be upheld by their constituents, the Protestant people of this Proviece, in declining the \$60,000. Mr. Mercler seems to be anxious to compel the committee to accept his proposal. Does he fear that without their acceptance the Protestant Committee will have a legal claim upon the Government for a full share of the whole value of the Jesuit estates if they are disposed of without the consent of the committee? As has been pointed out before, the settlement would be a bad one for the committee and a worse one still for the educational inter ests of this Province, as a whole. If the Jesuit Estates Act is disallowed, there will be in trust for educational purposes for this Province property valued at from one to two millions of dollars. If the Jesuit Estates Act goes into force there will of this fund remain the interest upon \$60,000 for educational pur. them or defend them in any form.

poses, and that only at the pleasure of the Lieutenant Governor in Council, or, in other words, as long as a Chapleau or a Merciar Government chooses to pay it. The \$400,000 paid down in a lump sum, according to the commands of the Pope, will be diverted from educational purposes to ecclesiastical purposes. Protestants should oppose this diversion on two grounds, the first being that the State should endow no Church for ecclesiastical snould endow no Cauren for eccessations of purposes, and second the education of the majority of this Province is a matter of the first importance to the State, there-fore to the minority. They should, there-fore, uphold the committee in demanding the restoration of the trust, and the committee are only acting in the obvious in-terests of their constituents by declining to agree to a breach of trust, whereby agreat fund will be diverted from educa tional purposes, and whereby the claim of Protestants to their share of a large fund will be compromised, in order secure a comparatively small and unguar-anteed annual payment."

A WAR OF CREEDS. Mr. George Lovatt, of Sword street, Toronto, undertock, on Sunday evening, the 14th July, to distribute to the congregation of St. Matthews' Church in hat city a number of tracts on Ritualism, and at the same time some other gentlemen distributed similar tracts at other church doors on the same subject. The tracts distributed were entitled "Ritualism: is it lawful?" The rector, Rev. Scott Howard, appeared before a large number were circulated and endeavored to prevent the distribution. This he effected by a strategem. He told Mr. Lovatt to move on, and then, under cover of the darkness, making a dash apon the objectionable literature, he captured all the remaining stock. He followed the rector, gaining upon him rapidly, and just as the latter thought himself secure dealt him a blow which

made him accelerate his speed. Mr. Lovatt is publisher of the tracts in question, the object of which is to create sentiment against the doctrines which are nowadays under the name of High Churchism or Ritualism, taught to many members of the Church of Eng-

The style and object of Mr. Lovatt's tracts will be understood by the follow-

"A strong Protestant feeling has very properly been aroused throughout this Dominion by the 'Jesuits' Estates Bill, which we trust will not die out until it has accomplished its object in preventing

the taxpayer.
"It is high time Protestants were aroused to activity, not only by encroachments on their rights, but by the abuse of privileges conferred on the Roman Catholics, which have been going on for some years whilst Protestants slumbered

and slept.
"But the doings of the Jesuits in Quebec are a very small fraction of the mischief the Jesuits, the Rituatists, are doing in the Church of England! It has often been asked of late 'is there no AUTHORbeen asked of late 'is there no AUTHOR-ITY in the Church of England to prevent these Romanizing Innovations? Are these Romish Ceremonies and practices which the Ratualusts are continually introducing into the Church Services, are they Legal? We say No; emphatically No! they are not NO! LEGAL: and we purpose to show through these Tracts that the multitude of these Romish Innovations, Doctrines, Ceremonies, Practices, Postures, Proces-sions, Incense, Vestments, Confessionsi, sions, Incense, Vestments, Confessional, Phraseology, Genuflections, Intonations, Ablutions, Altars, Candles, Crosses, etc., etc., which the Ritualists are introduc ing are entirely Foreign to the Good Old Protestant Caurch of Eagland, and are directly copied from the Church of Rome, have been declared Unlawful by the Highest Courts of Law in the Empire, and are contrary to the Canons and RESOLUTIONS of the Provincial Synod: and also that it is the avowed intention of the Ritualists to Unprotestantise the Church of England and assimilate her services to the Church of Rome."

Mr. Loyatt has been for some weeks engaged in the distribution of this and other tracts of the same kind, to the great annoyance of Rev. Mr. Howard and other rectors of churches which have been the scene of the tract distribution. Mr. Lovatt himself says that he has been badly treated, but he avows that at all events he thought he was a match for all his assailants, and that he gave the clergyman who was his assailant 'two hard clouts on the neck." He thought that for a time, when the congregation surrounded him calling for vengeance because he had struck the minister, his life was in danger. These Ritualistic or anti-Ritualistic encounters which have become so frequent in the English Church, of late, lead us to the conviction that the Church of England would do well to reform itself before undertaking to reform all Caristendom. It is scarcely fair for members of that Church to make profession that Catholics or Jesuits are responsibile for all their diversities of opinion. Protestantism is itself responsible for its own internal divisions. They are the result of its own palmary principle which sets up individual judgment as the sole arbiter of all differences of belief. and it is one of the evidences of the weakness of its cause, that, instead of acknowledging the consequences of its own principles, it endeavors, like Mr. Lovatt's tracts, to throw all the responsibility on the Catholic Church, which has not caused the diversities of Protestantism, and which does not uphold

MORE WHITECHAPEL MUR-DERS.

There has been another dreadful murder committed in Whitechapel, and the deed is again supposed to be the work of Jack the Ripper. Letters have been written to the police, stating that he would recommence the work of death in July, and on the 17th inst., the eighth victim of this ssessin was killed almost in the very presence of the police. A constable left the spot ten minutes before, and on his return he found the mutilated body in Castle Alley. He started at once in search of the assassin, but only discovered Isaac Lewis Jacobs, who had been sent by his brother on an errand for cheese and pickles. The woman who was murdered could not have uttered a cry without being heard by the police, who were within a short distance from the spot where she was killed. She was evidently taken unawares. She was a strongly built woman, weighing one hundred and forty pounds. The work had been done with a duil knife. There was one cut four inches long on the groin, and another in the neck. There were twenty scratches which would have been slashes if the knife had had been sharp. The murdered woman was identified as Alice Mackenzie, a charing woman of low character. The Jesuit can put one dollar of that money murderer evidently knew the locality well to his own private use, it must be all and the by ways by which he could escape spent for educational purposes, exto Whitechapel road, a very public thoroughfare close by the place of the mur. \$10 000 given to each Bishop is handed der. The police have no clue whatsoever for his discovery. Jacobs, who was found near the place immediately after, was at once released after a short detention, as he spent for educational purposes. If the was evidently innocent. Three other men were arrested but were also released.

The murders of last year which were ammitted in Whitechanel by a Jack the Ripper, as the diabolical perpetrator is called, commenced on April 3rd, when the first took place. The next two were in August, three occurred in September and the last one in November. There were two others supposed also to have been committed by the same unknown: one at Gateshead in September, near Newcastleon Tyne, and one on the Thames embank. ment in October. It will be remembered that there was then a general outcry against the police on account of their inefficiency, which resulted in the resignation of Gen. Williams the chief. Unless the perpetrator of the present outrage be discovered, the people will lose all confidence the growth of Popery at the expense of in their ability to do their work. The police are expected to be so well acquainted with criminal localities and persons as to be able at once, almost to lay their hands upon guilty parties, and if they fail, the public become very much disappointed.

If such crimes had occurred in Ireand, there would be some excuse for the outery which has been raised by the of that country, but with the fact staring them in the face that amid all her suffer. ings, Ireland still retains her character as a country free from outrages of every kind, and able to present white gloves to the Judges at almost all the Quarter Sessions of the Courts, there is no excuse for the exceptional legislation by which Ireland is oppressed under the Crimes or Coercion Acts. In a single year there have been more gross crimes, and crimes of every degree committed in London alone, than in ten years in all Ireland.

MR. D'ALTON M' CARTHY, M. P. In his twelfth of July speech at Stayner, Mr. D'Alton McCarthy said : Now if there is a man here who supported me at my last election who says I

voted wrongly; if there be a man in this constituency who says I voted wrong. then I never was a fitting representative for such an elector.

Mr. McCarthy must know in his heart that every Catholic who voted for him made an eggregicus mistake in fancying that he is capable of giving an intelligent or generous vote on any question even emotely connected with Ireland or the Catholic Church. On every occasion when a motion was made in the House of Commons in favor of Home Rule or in sympathy with Gladstone or Parnell's efforts, D'Alton McCarthy's vote and eloquence was on the side of oppression and bigotry. His speech on the Jesuits Estate Act was in perfect keeping with all his previous bigoted record. He says now at Stayner that Mr. Mercier went down on his knees to the Pone of Rome to ask the gracious permission of His Holiness to sell the property belonging to the crown and held by the crown for educational purposes of the people of Lower Canada, Is Mr. McCarthy capable of telling the truth when he speaks of the Pope or the Catholic Church? There are two errors in the above statement. Mr. Mercier did not go down on his knees; he merely asked the Pope's consent to and ratification of a bargain that would transfer Church property to the crown and government of Quebec. The second mistake is the statement that the Jesuits' estates belonged to the crown already. If so, why could not the Imperial Govern. ment hand over those estates to General Amherst, who wanted them, or to any other subject willing to purchase them? The fact is, as explained by Hon. John Thompson, the Imperial

Government could not give a proper title deed to any intending purchaser. The Government would have committed a grave offence against the laws of nations had it taken possession of those estates or of any other corporate or private property. It was, therefore, in the right of the Church, or the Head of the Church, to consent to the disposal of its own property. "It was held," says Mr. McCarthy "by the Government for educational purposes of the people of Quebec." And to what other purposes is it now applied? The Pope said : All the money (\$400,000) obtained for the land should be kept in Lower Canada, and for the purposes of education. Mr. McCarthy maintains that such has not been done, because \$160,000 were given to the departed Jesuits, \$10,000 to this Bishop and \$10 000 to that Bishop. Is this honest on the part of an honor. able man, or of any man holding the position of Mr. D'Alton McCarthy? And all this money given away out of a fund in which, he says, the Protestant minority are interested, for educational purposes. In the first place, the Jesuits have not departed. They are still in Lower Canada, engaged in the work of education and in none other. As no actly as originally intended. The over on condition that he have a college requiring such amount and that every cent of the \$10,000 be applied to and Protestant minority are interested, their interests have been well provided for, since they get \$60,000; so that Mr. McCarthy's whole plea, being founded on misrepresentation, if not absolute lying, is unworthy of a man holding the position he does and enjoying the reputation he has earned of an abla mrist and a finished orator. As no eloquence or reputation for oratory can live on lies we are convinced the speech of Mr. D'Alton McCarthy, delivered at Stayner on the 12th July, to be the beginning of a downward career and of a declining reputation, either as a jurist or a states.

GLADSTONE ON REPEAL OF THE UNION.

Mr. Gladstone has written an able aistorical document on the cursed union that robbed Ireland of her Parliament. her glory and her life. Mr. Balfour and other callous persecutors of Irish tenants have been maintaining that British rule in Ireland rested upon a moral basis, and that, having been accepted by the Irish people, they have nothing to do but submit to their sad fate. Mr. Glad. stone denies absolutely that Ireland ever Tories in regard to the woful condition | consented to British rule; that the union of England and Ireland was brought about by fraud, perjury, corruption, cruelty, torture and terrorism. He enlightens Englishmen on the violent and unscrupulous means employed to force upon Ireland a union that Lord Byron describes as the "union of the shark with its prey." The article has appeared in the Nineteenth Century. and is entitled "Plain Speaking on the Irish Union." Mr. Gladstone says that when the whole truth is told, and when the eyes of his countrymen are opened sorted to for the purpose of robbing Ireland of its autonomy, that British love of fair play will insist upon it that Eagland's policy be reversed and that Ireland be once more restored to the freedom and luxury of managing her own internal affairs. His views and arguments are all based upon admissions of the principal agents employed by Great Britain in forcing the union upon the Irish. Lord Cornwallis, Lord Lieutenant of Ireland, is quoted : also Sir Ralph Abercromby, Commander-in-chief of the British forces in Ireland during the rebellion of '98, who said that: "Cossacks or Calmucks were not in his belief capable of perpetrating the cruelties and atrocities which the Irish had to suffer at the hands of the armed veomen and the hired assassins from Germany that were let loose upon the unresisting men and women after the rebellion was crushed and peace had been proclaimed." Sir John More, who died afterwards in the Peninsular War, Colonel Napier and several other Eng. lishmen, whose testimony cannot be gainsaid, are cited in testimony of the grave charges of injustice and wrong and unheard of cruelties which Mr. Gladstone piles up against the British Government of that woeful time and period. Balfour had said that Mr. Gladstone relied upon bad history for his arraignment of Pitt and Castlereagh's atrocious laws and persecutions of the Irish; but now the Grand Old Man has turned the tables on his unscrupulous adversary, and shows clearly, as the sun at noon, that all the "bad history" is on the side of Ireland's past and present oppressors. Mr. Gladstone, quoting from the Parnell Commission, says: "When Mr. W.

O'Brien was asked by Sir Richard Webster: 'The only objection you had to rebellion, was it not that you were not strong enough to resist England?' 'Cer-

in advance of most Irishmen. "Doubtless they are in advance," continues Mr. G'adstone, "as regards such near contemplation of the horrors of civil war. But I should like to have asked Mr. O'Brien whether the Irish nations regard the Act of Union as possessed of the same moral authority as they would ascribe to the laws against theft and murder, or, indeed, as possessed of any authority at all. There may, indeed, be immorality in this calculated resistance even to immoral laws, but such resistance is not in itself immoral." Dividing the capital charge against the union policy into two grand heads of Fraud and Violence, each of them is sufficient to invalidate the moral authority of the Act. Mr. Gladstone gives abundant proofs that both fraud and violence were employed in forcing the Act of Union, and that, therefore, outside of the bayonets which support it, the Act of Irish Union is not worth the parchment upon which it is written, because, as he lays down: "Instruments obtained by fraud are voidable at law." Then a contrast is drawn between the maddening, ferocious and prolonged oppres sion of the Irish, with the merciful, patient and honorable demeanor of the latter. For instance, General Gordon says of the rebellion in '98; "Amid all their atrocities the chastity of the fair

> quaintance with the soldiery." "On the 7th of June, after the massacre at Scullabogue, Father Roche, so active in arms," says Mr. Gladstone, "issued a Proclamation, containing the following passages:

sex was respected by the rebels. I have

not been able to ascertain one instance

to the contrary in the County of Wexford,

though many beautiful young women were absolutely in their power." Not

so with the king's forces, who were sup-

posed to be under discipline: 'For many

of the female relatives, taken promiscu-

ously with the men, suffered in regard of

their chastity and also with regard to

health, by their brutally constrained ac-

In the moment of triumph, my coun trymer, let not your victories be tar nished with any wanton act of cruelty . . . To promote a union of brother-hood and affection among our country-men of all religious persuasions has been the principal object. We have sworn in our most solemn manner; we have asso-ciated for this isudable purpose, and no power on earth shall shake our resolu-

And Bagenal Harvey, then Com mander-in Caief (of the Irish), on the 6th of June, issued general orders, which

contained these words : Any goods that shall have been plun dered from any house, if not brough into headquarters, or returned immediately to the houses of owners that (sic), all persons so plundering as aforesaid shall on being convicted thereof, suffer death It is also resolved that any person or persons who shall take upon them to sill or murder any person or prisoner burn any house, or commit any plunde vithout special written orders from the Commander in-Chief shall suffer death And this, be it borne in mind, while plunder, incendiarism, rape, torture, and murder were carried on wholesale n the name of law and order before the Rebellion, during it, and (as Lord Corn

wallis has borne witness) after it.

How Irish life was valued wholesale
we may judge from the following narracollected in arms made a proposal to surrender them, and to go home, which was wisely accepted. But one of them said he would only give his gun empty and he discharged it with the muzzle and he discharged it with the muzzie upwards. Hereupon the (British) soldier and a troop of fencible cavalry siew two hundred men, and many more would have perished had not the General recalled his force. So in an early copy of (I think) the Times dated in September, 1798 which I have seen, an officer reports to his superior—without shame and apparently with every confidence of good service—that he met a body of men wh had taken arms on the landing of Gen eral Humbert and slaughtered about seventy of them, though they made no attempt at resistance! It would be idle to relate the very large numbers of those

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Every effort was indeed made to prevent the rebels from observing the laws of war, as when they sent a flag of truce it was fired upon. After relating how one Furlong was shot in the execution of such a mission Garden adds a note: such a mission Gordon adds a note:

To shoot all persons carrying flags of

truce from the rebels appears to have been a maxim with His Majesty's forces. It is not the vast destruction of rebel life which constitutes the gravamen of the case, but the reckless and lawles spirit in which the proceedings as a rule were carried on. Gordon gives one or two instances. A Protestant clergyman saw in Newtownbarry on the 25th o May a number of women and children on their knees. They were praying for leave to extricate some of their effects from their burning cabins. Not only was this refused but the clergyman, who three days after distinguished himself on the Royal side at Enniscorthy, had to secure his personal safety by flight. flagging was given by order of Lord Kungsborough to two men on suspicion of their being rebels, on what of their being rebels, on what ground none except His Lordship knew. While the drummers were cutting the backs of these miserable men His Lordship was employed in throwing salt into to be dressed for twenty four hours, not withstanding the pressing remonstrances of the surgeon. This nobleman's attention was not, however, wholly given to cruelty. On the day after his liberation

tainly,' said O'Brien, 'that is the only reason why we did not rebel.' 'If you had the power then you would go into open rebellion. 'Undoubtedly,' answered Mr. O'Brien, adding that he was in advance of most Irishmen, "Doubtless they are in advance," continues Mr. Gadstone, "as regards such near contemplation of the horrors of civil war. But I should like to have asked Mr. O'Brien whether the Irish nations regard the Act of Union as possessed of the same moral authority as they would ascribe to the laws against theft and murder, or, indeed, as possessed of any authority at all. There may, indeed, be immorality in this calculated resistance even to immoral laws, but such resistance is not in itself immoral."

Dividing the capital charge against the union policy into two grand heads of Fraud and Violence, each of them is sufficient to invalidate the moral authority of the Act. Mr. Gladstone gives abundant proofs that both fraud and violence were employed in forcing the Act of Union, and that, therefore, outside of the bayonets which support it, the Act of Irish Union is not worth the parchment upon which it is written, because, as he lays down: "Instruments obtained by fraud are voidable at law." Then a contrast is drawn between the maddening, ferocious and prolonged oppres sion of the Irish, with the merciful, patient and honorable demeanor of the latter. For instance, General Gordon says of the rebellion in '98; "Amid all their atrocities the chastity of the fair sex was respected by the rebels. I have not been able to ascertain one instance to the contrary in the County of Wexford, though many beautiful young women were absolutely in their power." Not posed to be under discipline; 'For many of the female relatives, taken promiscuously with the men, suffered in regard of health, by their brutally constrained ac. quaintance with the soldiery."

"On the 7th of June, after the massacre

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men who, at the hazard of their own lives,
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On the other hand some soldiers of the Ancient British Regiment cut open the dead body of Father Michael Murphy after the battle of Arklow, took out his heart, roasted the body, and offed their boots with the grease that dripped from it.

The statement was disputed, but Gordon sustains it. Captain Holmes of the Darham Regi ment told me in the presence of several persons that he himself had assisted in cutting open the breast with an axe and

pulling out his heart. The work of destruction was so indiscriminate that many loyalists became vic tims. After mentioning extensive incen-

diarism, Gordon says:
Their sufferings were not the work of the rebels alone. A great part was done by the soldlery. The Hessians were employed by the humanity of Government to put down the Idsh. As might be expected, they exceeded all others in fercelty, and many loyalists who had escaped from the rebels were put to death by those for-eigners. It was in truth a mrdness of

THE GLORIOUS TWELFTH.

The inconsistencies of Protestantism never appear so glaringly as in the celebrations of the Battle of the Boyne. In almost every speech uttered on the 12th instant by Orange Grand Masters and Rev. Chaplains, "equal rights" were promised all and privileges asked for none. Yet, it is very evident from the experience of the past that the Catholics of Toronto and other cities would not be permitted with impunity to parade as the Orangemen did. They would not be allowed to insult, in violent openair speeches, their Protestant neighbors so with the king's forces, who were sup- to ridicule their Church ceremonies and teachings, and threaten to break up and destroy whatever blessings were guaranteed them by the Constitution. their chastity and also with regard to Neither would they be permitted all these liberties nor would they ever attempt such cutrages, with or without permission, on the feelings of their Protestant at Scullabogue, Father Roche, so active fellow citizens. The speakers at all the in arms," says Mr. Gladstone, "issued a celebrations in different parts of the Proclamation, containing the following Province were almost a unit in denouncing the Jesuits and in threatening to deprive Catholics of the privilege guaranteed them by the constitution of educating their own children in their own Catholic separate schools. The drift of Orange bigotry seems directed, not so much against the Jesuits or the Ultramontanes of Quebec, as mate places the number too high. The against the Catholics of Ontario. Past rand Master Bennett said in Toronto: 'The enactment of the Jesuits' Estate Act had brought home to Ontario a realization of their danger, for here in the number of Catholics was 30,000 Ontario we had more to fear from Roman Catholicism and Jesuitism than by about 35 priests. New York City they had in Quebec."

What the Protestants, who are six to one, as against the Catholics, have to fear from them, and about a dozen Jesuits, can only penetrate the lucid brains of such cowards as Bennett. But tyrants are always cowards.

At Exeter Mr. James L. Hughes, school inspector, said: "The Roman Catholics have started a crusade against the education of every Protestant country." What Hughes means by such an outrageous statement it would be difficult to surmise. "Every day," he con-Roman Catholics. I am going to try to stop this." (Loud applause.) Mr. James L Hughes has no doubt whatever but that he will be elected in West Middlesex in place of Hon. G. W. Ross, that he will be appointed Minister of Education and that he will in such capacity break up the Catholic separate school system in Ontario. It would be a pity indeed not to indulge the vaulting ambition of Mr. James L. Hughes and invest him with a little brief authority, that the world might witness the fantastic tricks he would play before high heaven, as Shakespeare says, "To make the angels weep."

N. C. Wallace, M. P., the Grand Master of British America, said at Lindsay "I think our duty here to day is to emu late the spirit of our forefathers in that respect, and show that we, as Protestants and Orangemen, will never submit to aggression of the Popish hierarchy either in the Dominion or in this Province of Ontario." The papers state that Mr. N. C. Wallace, M. P., who is one of the "Davil's Thirteen," worked himself up into such a violent wrath and excitement that towards the end of his speech his voice completely gave out, and that he was unable to proceed. The white heat into which Mr. Wallace wrought himself was occasioned by his fury against the few families of French-Canadian origin who have crossed the Ottawa and made settlements in the county of Prescott. It was roused still more against Premier Mercier for saying in the 24th June celebration "that the French Catholics had no fear of Orange bluster of Protestant aggression, but that all parties, Blues and Rouges in Quebec, would unite under one flig to repel the threatened invasion of their Caurch, their language and their liberties." Any determination on the part of Catholics to resist Orange aggression or set

from Wexford, says Gordon, he went to at defiance Orange threats, suffices to were, in many cases, not even aware that than ever on pastors for the preserve-Mr. Cornelius Gregan's house and took out of the stable two coach horses to sell. lapse and utterly give out.

One or two notable exceptions to the be recorded. At St. Mary's Major H. A. L. White, P. G. M., said, among other good things: "To his mind the Province of Quebec acted entirely within its constitutional powers when it passed the bill. It was all very well to barp about equal rights, but Orangemen were liberal enough to allow any province in the Dominion, no matter what its religion was, the full privilege to exercise the rights conferred upon it by the British North America Act. To endeavor to create dissensions was not the way to build up a country. If Canada was ever to take a stand among the great nations of the earth it could only be brought about by all the provinces and all her people standing shoulder to shoulder.' More power to you, Mr. H. A. L. White. If all the speeches at the Orange cele bration had this ring of toleration and patriotism in them the 12th of July ould be welcomed every year as destined to produce the heavenly gifts of peace and good will to men.

At Gananoque Mr. Taylor, M. P., also rebuked the faustics who are hounding down the Jesuits, and said he admitted the right of Quebec to incorporate the Jesuits just the same as those provinces had incorporated the Orange body. He was prepared to discuss the Jesuit question in any ball. He was a true Orangeman, however, and should government sanction the act, he would never allow a vote of censure being passed on

PROSPECTS OF THE CHURCH

IN AMERICA. Mr. Hugh McElrone, of Brooklyn, N. Y., who is said to be a thoughtful writer and an earnest Catholic, has an article in the Independent in which the position of the Church in the United States is in the union there are twelve million Catholics. This number is much in ex cess of the estimate formed in the latest Catholic directories, but Mr. McElrone says that the returns given in the directories are incomplete. Hoffman's directory gives the population at eight millions, but a close examination of details shows that this is only appreximative vet we think that Mr. McE rope's esti population of the country is now estimated at sixty-five millions.

A hundred years ago the population of the United States was 3 200 000, and whose spiritual needs were attended to then had only 100 Catholics, and Boston 40. There are now in the United State 6,000 Catholic schools, with 900,000 Catholic pupils in attendance. These schools are managed with great economy, a large proportion of them being taught by religous orders, especially the Christian Broth ers, and ladies of different orders, Francis can, St. Joseph's, Benedictine, etc , and the expense of their teaching is small There are lay teachers in many localities. and in most cases the standard of the schools is good. In the matter of higher education great progress is also visible. of convent schools for girls which are doing good work in every case, and provis ion is made for a new university which will cost \$10,000,000. There are now 8 Archbishops and Bishops, 8 000 priests, 7,000 churches, and about 2 000 students

for the priesthood in the United States. These statistics, taken alone, would be very encouraging as to the immense progress of the Church, But there is dark side to the picture also. There must have been immense losses to the Church, taking into consideration the very large Catholic immigration, both Irish and German, which has taken place. millons of the sixty five millions who constitute the population of the country are Irish, either by birth or descent. Of these, he says, fifteen millions should be Catho lics, and he adds that the German Cath olic population should be five millions, whereas they amount to only three

If these estimates are correct, notwith standing the extraordinary gain in the Catholic population during the last century, the losses are immense also, even if we take Mr. McElrone's figures of the Catholic increase of population as correct. We know that there have been great losses both in the United States and Canada. There are many localities where the large number of Irish, German, French and Italian names lead to the suspicion that many settlers who were themselves, or whose parents were, Catholics have fallen from the faith. On enquiring into their antecedents, we frequently find that in these cases the faith was lost through the fact that in early times the supply of priests was limited, and that many localities were only rarely visited by them, so that the settlers became lukewarm, and finally became alienated from the Church. The children of these parents

put Orangemen into a white heat of their parents had once been Catholics; tion of their flocks, but we do not think general shout of insane bigotry ought to Tae closest enquiry will scarcely show correct as regards the past, in any locality so great a proportionate loss as he estimates ; but his calculations are instructive, as they show that there should be greater vigilance exercised in bringing bome to every locality all the facilities for the exercise of religion. Past losses can only be deplored, but every effort should be made to prevent similar losses in the future.

Mr. McElrone takes a pessimistic view of the human means adopted by the Caurch to preserve her influence. He says it is a very erroneous idea to suppose that it is managed with consum mate wisdom. He adds :

"Of all institutions on the earth, the government of the Catholic Church, in s human side, is the most remarkable, awry, dilapidated, foolish, and often corrupt. Not only are stupendous blunders of frequent recurrence, but there is a continuous instability of ay, and a general letting of things go a loose ends. The government of a little village run upon the principles of policy which prevail among the authorities o subject for gibes and sneers, a perpetual scandal and disgrace. From the earliest ages this has been the case. While the factions of two opposing Popes were making the streets of Rome run red with blood, it spared time to crush with its censures and anathema such names rigen, Augustine, and Tertullian.

Mr. McEirone is evidently in error in putting St. Augustine's name in the catalogue of those who have been lost to the Church by being "crushed with censures and anathemas." St. Augustine's name stands to this day as one of her most illustrious and honored doctors. Tertullian was undoubtedly a writer of great power and varied learning and his testimonies to the belief of the Church in his day are invaluable historical evidences of the one faith which has been handed down from generation to generation, but the vagaries into which he wandered could not be tolerated in a fold which requires that the one doctrine revealed by Carist to His Apostles should be preserved unchanged. Unity of doctrine is essential to the very exis tenes of the Church, and there is no means of forcing men of learning to retain it. If, therefore, like Tertullian, members of the Church persist in following their own vargaries in preference to the unchanged and unchangeable doc

trines revealed by Christ, the only course is to let them go, In the case of Origen, learned as this writer undoubtedly was, he in some things wandered from truth also, but Mr. McElrone is quite astray in his statement that either Origen or Tertullian was subject to persecution while the factions of two opposing Popes were "making the streets of Rome run red with blood." The persecutions of hostile Pagan Emperors certainly was a supreme effort to destroy Christianity during the first three centuries of the existence of the Christian religion, but it is a great anachronism to confound this period with subsequent ages when the Popes held the government of the city in their hands. The Church was able to survive these trying periods of her history, and she has the inward vitality which will enable her to survive

and prosper under all the difficulties which beset her at the present day. Several Protestant journals have comnented on Mr. McElrone's strictures as if they considered them very worthy of being regarded as almost conclusive evidence that the Church is decaying on this continent. The evident blunders of the gentleman ought to be enough to convince readers of his article that his views should be received with great circumspection. It is undoubted that there have been local cases of unsuccess. ful management in the government of Mr. McElrone estimates that twenty five the Church, but this is not to be wondered at in an organization so great and so widespread. But, on the whole, the pastors of the Church in America, both Bishops and priests, have done their work well.

> Mr. McElrone says the Church "is ever advancing its weakest, sometimes its most vicious adherents to the command. ing offices of the Caurch, at the very moment it tramples its best to the dust." The Church has to deal with men having all the frailties of humanity, but this statement is altogether unmerited. There have been, from one cause or another, some occupants of high positions in the Church who have not een successful in their management, but could anything else be expected in so great an association? We can say with great assurance that failures have been very few in comparison with successes ; and even where there have been some tailures, they have been usually compensations owing to the great virtues and abilities of Church officials in subordinate positions. While, therefore, we regret the losses which the Church has certainly experienced during the past century, we are of opinion that, for the most part, they were unavoidable. We would urge, indeed, greater vigilance

impotent rage, under which they col- still we cannot think that the defections | that Mr. McEleone's dark prognosticafrom the Church have been nearly so tions are a correct forecast of the future, numerous as Mr. McElrone represents. any more than that his statements are

THE AGITATION AND ITS IN-EVITABLE RESULTS.

The course of the Toronto Mail is raising a racial and religious cry against our French Canadian fellow-citizens in order to create discord in the country is so notorious that the public are rather taken by surprise on witnessing its desperate efforts to prove that the raising of racial issues is not its work, one of the articles in which it endeavors to show that the Mail is quite innocent of any such conduct, but that Mr. Laurier "and his reactionary allies" have been guilty of this base and anpatriotic conduct. Old Æsop's fable of the wolf that found fault with the lamb because the latter was disturbing the water which was really running from the direction of the wolf toward the lamb is exactly the case in which the Meil stands towards the people of Quebec. with this difference, however, that it will likely be found that the latter will not stand to be so quietly devoured; and just as when the arguments of the wolf were rebutted by the plain statement of the facts of the case, it had recourse to some imaginary acts of aggression committed by the lamb's grandsire, so the Mail also tells us that not only the French Canadians of to day are guilty of aggressiveness against the people of Ontario, but that as far back as 1763, the grandsires of the present generation of French-Cana dians were aggressive also by raising race issues against the British or Eaglish-speaking population.

The Mail says :

"When he (Mr. Laurier) accuses us o fomenting racial issues, we need only remind him that the race issue has been with us since 1763, is, in fact, inherent in the nature of our polity and constitu-It is true that the polity and constitu-

tion of Canada admit that the two races should grow up side by side with each There was no provision made by other. which the French people living in the country were to be annihilated or suppressed; but would it have been wise, would it even have been possible to have made such a provision? It i very easy now for the Mail and its adherents to say, as they have said over and over again, that such provision should have been made, as the French were the conquered race, but in making this assertion the Mail altogether ignores the military relations which then existed between the two peoples. The Franch had been beaten from the Quebec citadel, but the victorious general was the best judge of the terms of capitulation which he could impose upon a vanquished but not dishonored garrison, who could still have appealed to arms, and who might have been sustained in further resistance by the population of the country, if dishonorable terms of capitulation had been proposed. The Treaty of Paris also was not made under circumstances in which one party could impose whatever terms it pleased. It powers whose soldiers still held their arms in their hands; and as England was not at the time friendly to the Catholic religion, it may well be presumed that when granting liberty to the French people of Canada to practice their religion without intolerent interference. and to continue the use of their language and laws, she knew very well the course which was dictated by prudence as well as generosity. It was not demanded that the French population should cease to be French as far as race, language, laws, and religion were concerned. They were to become faithful British subjects, and they kept their engagement, to such an extent that when thirteen British colonies of America threw off the ties which bound them to their mother country, the French-Canadians alone remained faithful to the British Crown, and retained to Great Britain the vast territory which is now the Dominion o

Canada. Later still, in the war of 1812 the fidelity of the French-Canadians was the sole obstacle which debarred the Americans from annexing the Dominion. Where, then, was the racial issue of which the Mail speaks so flippantly? As far as the French Canadians were concerned, they were quite willing, as long as they were treated as British subjects and freemen, to remain faithful to their engagments, and to live in peace and harmony with their fellow subjects of British origin. Is it on account of all this that they are to be told to day that they must amalgamate more closely with that they hold most dear?

The Lower Canadians have in no way violated their compact. They have been as tolerant and friendly to their British compatriots as possibility itself would permit. The union of the two Provinces was framed with the scarcely-concealed ingly.

object of securing Protestant ascendancy in both, which was expected to follow as a matter of course. But united Canada would not endure such an ascendancy as England still exercises over Ireland, and equality of races and religions is the somewhat unexpected result. With this the Mail and its followers are not satisfied. Tacir wish is to secure Protestant, or, as they say, "British Ascendancy." If the latter be meant. we maintain that the only way it can be secured is by making all loyal British subjects in the country equal, whether they be by origin English, Irish, Scotch or French ; but if Protestant ascendancy be intended, as we know to be the case, but that of the people of Quebec. Last the first obstacle which the promoters Saturday's issue of that journal contains of the scheme will meet is the determined opposition of the whole Catholic population of all the Provinces from British Columbia to Prince Elward Island-nearly half the entire population of the Dominion ; and if any attempt be made to place us in an inferior position, we expect to bring it to naught at the polls. The Mail and the bogus Equal Rights' Association have been threatening us with more vigorous measures, but we are not to be cowed by such bluster. Empty we believe it to be; but if the attempt be made on behalf of Orangemen and parsons to put their threats into execution, the result may be very different from what they expect.

The Mail itself the other day acknowledged that it is very probable that what we suggest would be the case. It admitted in its issue of the 15th inst:

"There is no blinking the fact that the French occupy a strong vantage ground."

It then states that there is one alternative by which the people of Quebec can bring to usught the designs of the Ontario agitators, viz "by joining the United States," "In this case," it adds, they could force us to join also, since we could not exist either as a British colony, or as an independent community with the St. Lawrence in hostile hands; and they think, to use a Nation. alist phrase, that this would tear our

On this theme the wiseacre expatiates

"It is preposterous to talk of checking the growth of French nationalism or, il it come to that, of preventing the en-trance of French Canada into the Rapublic by force of arms. The money market would not lend us a dollar for the purposes of civil war, but if it lend us a hundred millions, we could not emerge from such a conflict with a united country. The struggle would at once assume the aspect of a religious war, and includ-ing the Irish Catholics, the adherents of the Roman Church in the Dominion stand to the non-Cathelics as three to

We are glad to see that the Mail is at last coming to the conclusion that the bigots of Ontario cannot have altogether their own way. We do not by any means offer the process which that journal tells us of as the solution which we would desire for the French problem which has been raised, not by the French, nor by the Irish Catholics of the Dominion, but by the Mail, the parsons and the Orangemen ; but if ever these fanatics attempt to carry out their threats, it is well they should know that there is some means whereby their designs to establish Protestant ascendancy can be frustrated; nd should the cri which they are threatening us be ever precipitated upon our beloved country, they who bring it about must take the responsibility of the consequences.

It will be seen from the Mail's admissions that the bogus Equal Rights' Association, by continuing the aggressive course which they are now pursuing, are with their eyes open to the consequences. siming at the inevitable result which the Mail itself foresees and prognosticates, the breaking up of our united country, and ultimately perhaps the annexation of all

These bigots ought to have considered the consequences of their persistent efforts to create dissension before exciting the whole country to that degree of enmity which has undoubtedly been the result of the agitation to override the autonomy of Quebec, Quebec will not tolerate any such interference, whatever may be the consequence, and it would have been much easier not to have roused the demon of discord than it will be now to lay it.

A great deal has been said concerning Col. Amyot's warning to the French-Canadian volunteers that they may be called upon to defend their Province and their institutions from the aggression of intolerant neighbors. It should be remembered that Col. Amyot did not say this until from hundreds of Protest. ant pulpits, from the Orange lodges, and from the platform of the Toronto Convention, threats were uttered without stint that a horde of Ontarionians would invade Quebec or camp on the Plains of the population of Ontario by giving up all Abraham to expel the Jesuits, and force upon the Quebec people Ontario ascend. ancy. Nothing less could be expected than that threats of this kind should be met with defiance. Col. Amyot very properly replied that if visitors from properly replied that if Ontario enter Quebec a enter Quebec as friends, as

Written for the CATHOLIC RECORD. DOGMATIC THESIS.

"In the Mass there is offered to God a true and proper Sacrifice."

THE "EQUAL RIGHTS" MEN.

THEIR FIRST MOVE-FATHER DRUM-MOND DENIED A REARING-THE PARSONS' HARVEST.

PARSONS' HARVEST.

Winnipg Free Press, July 5th.

Rev. Father Drummond, S. J., returned yesterday afternoon, from his visit to Brandon and other western points. At Brandon his lecture on the Jesuits drew an audience which compared favorably with those of other recent lectures, although the admission fee was double the above on the second of the secon charge in those instances, and some infli-ence had been attempted, though the distribution of printed circulars and other wiee, to keep people away. Father Dram mond secured one of the circulars and brought it away with him as a curiosity, particularly in regard to historical statemente, such as quotations respecting the Jesuite from writers who lived hundreds of years before the society was founded.

Respecting Father Drammond's visit to Plum Creek, a Free Press reporter obtained the following information. Father Demmond had been invited to lecture there on the Jesuit Question; but, having heard that there were some rumors of an intended forcible interference, he of an intended forcible interference, he offered to withdraw. His Plum Creek friends, however, insisted on his not backing out, saying that it would be considered cowardice on their part to ask him to refrain. He accordingly went out on the evening of the 3rd. On arriving he noticed as he passed through the street gatherings of rough-looking fellows, some of whom shouted "rate" and others "down with him," but they did so in a rather mild, half hearted way. On his going to the hall, which was in the school house, it was found that some parties had stolen the keys from the door keeper, and had locked the door. There being only had locked the door. There being only one bolt in the lock the door was easily burst open, and the people gathered in for the lecture paying their admission fee of fifty cents each. At a quarter to nine o'clock, just before the lecture began, a Rathering of men was noticed on the out skirts of the town, about three hundred yards from the school house; and they marched in a body about thirty in nummerched in a body about thirty in number, to the lecture hall. Meanwhile the reeve of the muncipality, Mr. Hitchoock, who is an Englishman, introduced the lecturer, Father Drummond, saying that he did so simply through a love of feir play, for he had no doubt that his opinions on many subjects were diemetrically. cally opposed to those of Father Doum mond's He was evidently nervous in an ticipation of some difficulty, but very plucky throughout. Father Drammoud then rose and thanked the reeve for his was proceeding to beg'n his lecture when there was heard a rush of fact up the stairs, the lecture belog in an upper room, and cries of "Come on, boys;" and then the rabble swarmed into the ball without paying their entrance fee. Mc James Herrist, one of the leaning Catholics of the place, a well known blacksmith, was receiving the tickets, and Brother Brown, a least the leaning the tickets, and Brother Brown, a Jesuit lay brother, was ready to receive entrance money; bith quietly but firmly withstood the human stream. Poor Brother Brown seems to have been the only sufferer; in spite of his stoutness and his six feet of stature he was dragged off the staircase, and in the fall his knee received a sprain which will make him walk lame for some time. Then Mr. James Herriott, seeing that it was impossible to resist so many men, began taking down the names of those who had thus transgressed the laws, with a view to future prosecution. As soon as the roughs got possession of the hall, one of leave; bat, with two or three exceptions, the ladies all remained, and some of them the rates all remains, and some at thom gave the rowdies a severe tongue hashing. There were high words and some swearing; but fortunately no boss. The reeve, faithful to his duty as chairm in, exposibilited against the unjust onslught.

would certainly be most unjust to oust him; be further maintained that Father Drummond had a right, the hall having been hired in his laterests, to say what he By this time it was perceived that Father Drummond had taken advantage of the first noise and bustle to slip away, which he did, not wishing to be, directly or indirectly, the occasion of any disturb ance After some more brawling on both sides the roughs gave three cheers, and all the assembly dispersed. The noise that went on during the night afterwards seemed to show that this bullying crowd were very proud of their exploit. They seemed to think brute force the strongest of arguments. With hardly one exception these violent

They said they were willing to listen to Father Drummond if they could spooint

a chairman of their own and set bounds

beyond which his utterances should not go; but Father Prouix contended that as a

disturbers of the lecture were not inhabit-auts of the town of Plum Creek; they had evidently been convoked by some mover in the back ground who took good care not to present himself on the scene. Tae respectable population of Pium Creek are indignant at this outrage against civil and

religious liberty.

The fracus that occurred in Plum Creek over Father Drummond's lecture offered a theme for considerable wraugling in the city yesterday. It appears that the room in which Father Drummond was to lecture was the upper flat of the school house rented and used by the Free Misons and Orangemen as a lodge room. Hanging just above the head of the reverend led turer was the charter of the Orange lodge.

Winnipeg Free Press, July 6 The people in and about Pium Creek are not obliged to approve of Jesuitism in any of its forms, nor must they be compelled to have Jesuit doctrines themst down their throats, whether they will or not. If they have allowed themselves elled to have Jesuit doctrines thoust to become worked up over the Jesuit Estates Act, it is their own affair. They have a right to disapprove of that act have a right to feel apprehen and they have a right to feel apprehen-sive, if their intelligence will permit it, of the so called aggressiveness of Catholi-cism, Ultramontanism, Jesuitism. This is a country in which liberty of conscience erated, and not only tolerated, but secured and perserved for all its people by the law of the land.

But there is something else secured to But there is something else secured to us by that law, and that is liberty of speech. Father Drummund was on no lawless mission when he consented to deliver an address at Plum Creek; and he deliver an address at Plum Creek; and he enjivs the same liberty to believe in Jesuitism and approve of its work as the neople of Plum Creek can claim for rejecting them. He was within his rights as a Canadian citzen and a cleric in appearing before a Plum Creek audience to give his views on the great question which is at present stirring the heart of this country and when he was refused a which is at present stirring the heart of this country, and when he was refused a hearing and the meeting was dispersed by the disorderly conduct of an organized gang of law breakers. a wrong was com-mitted which the public sentiment of this

discussed in all its bearings. Perhaps the ablest debate ever had in the Causdian House of Commons, certainly the most carnest and dignified, was over this quos-tion. Father Drummond himself has appeared on more than one platform in Protestant Ontario, to defend a body of men whose character and motives had been, as he claimed, unjustly assailed.

privilege of remaining away. By acting as they did they have brought disgrace on themselves, on the community in which they live, and on the Province at large. must not be fastened upon this Province. The affair at Plum Creek was a disgraceful one, which all good citizens unite it de-preciating; nothing like it should ever be entitled by law and by the liberal instincts of the Anglo Sexon people to address any audience that may choose to congregate to hear him. Those who presume to inter-fere with the freest exercise of this right ars law breakers, whom it is but right to pusish. The case under notice is a particularly aggraveting one. Father Drammond is an educated, Christian gentleman, who carries on any controversy in which he is engaged in a gentlemanly, Christian spirit. He could have told the people of Plum Creek many things of the Jesuits with which future prosecution. As soon as the many things of the Jesuis with which roughs got possession of the hall, one of them called out that the ladies had better leave; but, with two or three exceptions, the ludies all remained, and some of them elequence and beauty of diction that old have charmed any but the most ignorant. That such a man should be put down by a display of violent and vulgar bigotry in this ealightened Prov-vince of Manttoba is a humilitation to enlightened Prov-Plum Creek mission, also attempted to reason with the unreasonable fellows.

They said they were willing to lie the commonest intelligence.

Winnipeg Sun, July 5.

For the credit of the province and the preservation of its reputation for fair but Father Prouts contended that as a chairman had already been appointed it prevented Rev. Father Drummond from would certainly be most upjut to oust him; be further maintained that Father Question, at Pium Orcek will be severely dealt with. Whatever may be the merits or demerits of the Jesuits or the Jesuit Estates Act, liberty of speech must be pro-tecred at all hazards. As for Father Drammond himself he has done nothing that would call forth other than the most respectful treatment from Manitobans.

> The Raw, Cutting Winds Bring to the surface every latent pain. A change of even a few degrees marks the difference between comfort and pain to many persons. Happily disease now holds less away. Science is continually bringing forward new remedies which successfully combat disease. Polson's Nerviline—nerve pain cure—has proved the most successful pain relieving remedy known. Its appli-cation is wide, for it is equally efficient in all forms of pain, whether internal or ex-ternal. Ten and 25 cents a bottle, a

druggists. druggists.
COLIC AND KIDNEY DIFFICULTY.—Mr. J.
W. Wilder, J. P., Lafargeville, N. Y.,
writes: "I am subject to severe attacks of
Colic and Kidney Difficulty, and find Parmelee's Pills afford me great relief, while
all other remedies have failed. They are
the best medicines I have ever used." In fact so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven

from the body.

A Big Success.

For summer complaints and diarrhoa I can truly recommend Dr. Fowler's Extract of Wild Strawberry, as I have used it in my family with great success and would not be without it. John B. Havens, Grimsby, Ont. Never travel without it.

Mr. Henry Marshall, Reeve of Dunn, writes: "Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr Harrison, and I consider it the very best medicine extant for Dyspepsia." This medicine is making marvellous cures in Liver Complaint, Dyspepsia, etc, in purifying the blood and restoring manhood to full vigor.

To Invigorate both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine.

NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

GOLDWIN SMITH GETS KEEL. HAULED.

Professor Goldwin Smith recently wrote a couple of letters which were addressed "A Warning to Ulster," and which were printed in the London Times. The Professor, as is his custom when writing or speaking of anything Irish or Catholic, made statements that must be characterized as grossly false. That excellent Scottish Canadian, Mr. A. F. McIntyre, barrister of Ottawa, happening to be in London when Mr. Smith's slanders appeared in the Times, at once replied to them in the following able and many letters.

gacg of law breakers, a wrong was committed which the public sentiment of this Province will neither palliate nor Jefend.

Feliog, on the Jeaut question, has run high in Ontario and Quebec. Down there many able men are deeply in earnest over it. Protestants have gone to Catholic Montreal and denounced the act, which is said to recognize the Pope as a factor in Montreal and denounced the act, which is said to recognize the Pope as a factor in Canadian legislation. Meetings have been held in different places in Ontario, at which the issue raised by Mr. Mercler's settlement of those Jesuit estates has been discussed in all its bearings. Perhaps the present the entire Protestant members of the Legislature of that province. In a letter published in the Times of London some little time ago, under the heading of "A Warning to Ulster," Mr. Smith declares that the Roman Catholic majority in the Legislature of Quebec, in the passage of an Act restoring a portion of the value of the lands formerly held by the Jesuits the lands formerly held by the Jesuits to that society, has been guilty of "an act of tyranny to the Protestant minority in that province," and to make the alleged outrage apparently more gross, been, as he claimed, unjustly assailed.
The Eastern press has teemed with editorials and letters for and against the act, but couched in most part in temperate language, becoming the importance and gravity of the subject under discussion. It has been left to a body of men in Manitota to violently disturb the hitherto unbroken record of decemey and lawfulness with which the cannest has been ward. broken record of decency and lawfulness with which the contest has been waged.

There is no excuse for the conduct of the thirty men at Flum Creek who roughly interfered to prevent Father Drummond's speaking. If they did not wish to listen to what he had to say in defence of the Marcler act of settlement, they had the patitions of remaining away. By sating the contest of the English public. Mr. Smith, with additional forms of the contest no greater honesty and no judgment, also assails the Protest-ant members of the Administra-tion, and of the Parliament of the answer to any argument, a confutation of any doctrine, a hindrance to any heresy, any more than it has been or can be a help to the propagation of any tenth. any more than it has been or can be a help to the propagation of any truth. It injures the cause in whose defence it is invoked. Here, in Manitoba, as well as in the oldest sections of the Domision of Canada, liberty of conscience, and both must be preserved and respected. The stigma of bigotry and intolerance must not be fastered upon this Province. ity of the Protestant members of the Dominion Parliament, composed as it is of some of the most enlightened and patriotic men to be found in any country, and to name a few-the HonE dwrd permitted to cour sgain. It must be try, and to name a few—the HonE dwrd clearly understood that Father Drum- Biske, Sir John Macdenald, Sir Richard coerry the restord with all other pricets or Cartwright, the Hon David Milis, etc. prelates of whatever denominations, is Mr Smith—with what justification the public will now see—concernos "a having abandoned the British and Pro testant minority in Quebec to its enemy," and has the effrontery, in the face of such facts as I have narrated, to characterize them as "vote hunting pol troops." I shall not notice Mr Smith's wild statement that the educational rights of the Protestant minority in Quebec are in danger further than to say that he gives no instance of their being unfairly dealt with, and to challenge him to point out a single complaint made the part of the Protestant element f that province in regard to educational oure, Conservative and Liberal slike.

One word more, and this in refutation olic Church keeps the people in Quebee in a state of illiteracy." No statement could be more unwarranted. Nowhere in Canada, or in the world, is education more valued, or are the people taught to make greater sacrifices to obtain it. Common schools, convents, seminaries, and universities, officered by Roman Catholic teachers of the highest attain ments, abound in the province, endowe ov private donors, and sustained as wel tax annually levied on the land in each locality as by large legislative grants annually voted, together with Protestant institutions of a like character, main tained in a like manner, Inde Legislature of the Province of Quebec has, if anything, been more lavish in its grants to educational institutions than as the Legislature of the Province of Ontario-a province possessing one of the finest educational systems in the One has only to attend a sitting of the Legislature of Quebec, of the Dominion, or of the Law Courts, and hear the speeches made by the men educated in these Roman Catholic institutions, or to converse with the artisan or agricultural classes of the Province of Quebec, to discover not only that these schools bring education within the reach of all but that the course of training pursued in them is of the very best.

In conclusion, I boldly assert that our Home Rule system, based as it was upon the desire to afford all elements of our the desire to shord all elements of cur people substantial justice, has not failed in its purpose, and I challenge even so keen a writer as Mr. Smith to make good a single case in which the majority of our race or creed in any province has our race or creed in any province has inflicted the slightest act of injustice upon the minority of the other race or creed. In the present instance, which is only one of many, it is manifest that Mr. Smith has allowed his prejudice, entertained alike against the Roman Catholics of Ireland and the French and Irish Roman Catholies in Canada, to outrun his judgment. In view of this fact, I trust the British Protestants will carefully scrutinse any future emanation from his pen dealing with kindred sub

I know that I am correctly representing Canadian opinion and doing no injustice to Mr. Smith when I state that though his literary ability is fully recognized and his literary ability is fully recognized and highly appreciated by the Canadian people, his political and social views meet with no acceptance. In fine, he is looked upon as a shifty and untrustworthy guide, and is so absolutely without a following in the Dominion that, when he undertakes to speak for the Canadian

people, we, who are on the spot, know he is but representing the views of Mr. Goldwin Smith.

A POPULAR SANITARIUM. WINCHESTER SPRINGS IN COUNTY OF DUNDAS.

Toronto World, June 21, 1889. The many attractions surrounding these Springs and the curative properties of the waters have only to be known to make them the most popular summer resort in the Dominion for invalids and those requir ing rest and building up An analysis of the waters shows that they contain indine, bromine, iron, potassa, soda, sulphur and sulphide of carbon gas. There are two springs a few yards apart, one of which is more strongly inpregnated with iron than the other, and medical men—among them the lets Dr. Bronse of Pressott—who have had opportunities of studying the effects of the water on the system, are unanimous in their verdict that for such unantmous in their verdict that for such diseases as rheumstism, dyspepsia, billous ness, scrofula, skin diseases and general debility they have no equal. Caolride of sodium, or common salt, is entirely absent, and on this account they are superior to all other known mineral waters for certain diseases, particularly kidoon for certain diseases, particularly kidney affections. The water to some is not pleasant at first, but the exhibitanting and general beneficial effects of the gas in the water are so apparent that after a few draughts it is taken with a relieb, more particularly when it is found to stimulate

the most precarious appetite.

The Springs are situated in the centre

by a daily stage from Morrisburg.

The property is owned by Mr. W. J. The property is owned by Mr. W. J. Anderson, a well known and highly successful physician, who divides his time between the Springs and Smith's Falls. His as istant, D . Johr son-Anderson, a so devotes part of his time to the Win-chester practice, and the medical superintendent, Dr. McLaughlin, is in constant attendance at the botel, or sanitarium.

The sanitarium is a three-story brick hulding, 100:30 feet, with wing 64:30 fee, and contains a xty air; well ventilated sitting-tooms and a spacious dining ball, all elegantly furnible i and equipped A balcony one hundred and forty feet long trues along two sides of the bailding and forms a very agreeable promenate for damp days. In all the appointments sanitary laws are carefully observed. A new wing to the sanitariom is in course of erection which will add materially to the saking accommodation. Sites the property was purchased by Dr. Anderson. bed rooms, besides bath cooms, parlors, sitting-rooms and a spacious dining hall, the existing accommodation. Sice the property was purchased by Dr. Anderson, fourteen years 20, a generous expenditure and unremitting attention to improvements have transformed the surroundings into a management of hemildesign bases. into a panerama of bewildering beauty. The grounds are delightfully shaded with maple, chestnut, pine, oak, elm, apple and other trees, and the velvety lawns, studded with flower parterres and bordered with evergreens, with smooth serpentine gravel led walks between, reveal the artistic eye and produce a most charming effect.

Seats, summer-houses and pavilions are
provided, and secluded shady walks are
within a few steps of the house. The
grounds comprise about sixty acres, the State, summer-houses and pavillions are provided, and secluded shady walks are ord sensuality. The Ruman Church was within a few steps of the house. The grounds comprise about sixty acres, the greater part being a natural park, through the property of the state of cellvion, and which runs a branch of the Nation River.

This is spanned at intervals by bridge, path of alliances with human nature. lending a picturesqueness to the landscape, and leading through a succession of de-lightful groves. Here is the favorite (or, indeed, any other) matter that has not commanded the immediate attention of the Catholic members of the Legisla. selebrations, whether political, educa-tional, agricultural or religious, and twice

> be interesting to note that they were dis covered by a Government surveyor named Fraser between sixty and seventy years mgo, who reported them to the Govern-ment. A number of years passed, when the Government sent out an exploring party to find them out and report on their usefulness. At that time the springs were on the banks of the creek and covered by the high water and they could not be found. The doctor has since diffected the course of the creek and the intervening space between it and the springs have become part of the grounds. The next who found the springs was Thomas Armstrong, a lumberer. He and his men were affected with scurry from the constant use of salt meat. By the use of the water their health recruited and the Government sent out an exploring use of the water their health recruited and they were soon entirely cured. Though the virtues of the waters have been lorg and widely known the difficulty in getting to them and the want of accom have deterred many from seeking them out. These difficulties have been obviated by the Air Line from Smith's Falls to Montreal and the first-class accommodation provided. A great number of guests from different parts of the Dominion and the States come to the eprings every year, for some rest and recupera tion and some medical trea ment and the benefits of the water. The ever-widening circle shows that in the near future Win chester Springs will become one of the most popular health resorts, in the true sense of the term, in Canada or the United

There is a man in our town
And he is very wise sir,
When e'er he doesn't feel just right
One remedy he tries, sir.
It's just the thing to take in spring
The blood to purify.
He teils his friends, and nothing else
Is be induced to try

because, having taken Dr Pierce's Golder Medical Discovery to cleanse his system tone it up, and enrich the blood, and find ing that it always produces the desired re sult, he considers that he would be foolisl to experiment with anything else. His motto is "Prove all things and hold fast that which is good" That's why he pin his faith to the "Golden Medical Discov

Walking advertisements for D . Sage's Catarrh Remedy are the thousands it has THE CONFESSIONAL.

Written for the CATHOLIC RECORD. The proud and baughty nineteenth cen-tury, the battlefield of Science vs. Religion, is stamped with designs called by men, materialists and positivists, who, by their e their materiates and posteriors, the phrase-ology, throw deadly shells at religion and passionately endaged to annihilate it to gether with its precious adjuncts. War has been declared sgainst God in the name of science. The grantic strikes of irre-ligious intelligences, who claim the mono poly of thought, converge to abblish re-ligion and its divine attributes. Secular-tem aims at severing the world from God, and tries to drive Him into the hezy and remote regions of undefined shadows with which reason refuses to hold converse Irreligion seeks arguments which, if applied to every day life, will make existence a continuous nightmare; it counds the battle cry for a twofold intent, to awaken alarm and blindfold reason. This century, proud of its record, fathers m, nourishes the bolsterous ele ments of unbelief, distempers the passions

ments of unbelief, distempers the passions and strives to trample under foot the Church of God.

Confessior, the fortress of the Catholic religion, is stormed the world over, especially in America. Mad invaders make it a point to besiege it; modern dissenters, unfashionable rebeis, satan's royal blood relations, wege war against the confessional, the strongest and the most striking evidence of Catholicity, but their attacks, though coupled with a plausible attacks, though coupled with a plausible semblance of success, and drawing from the corrupt fountain of their foul bosoms The Springs are student in the ceatre of the County of Dundas, in a beautiful and fertile section, and are between three and four miles from West Winebester station on the Smith's Fells Air Line, where carriages from the Springs meet the trains. They can also be reached the trains. They can also be reached carnat minded may repeat that the Church is not adapted to the spirit of the age. and may cry out with regard to her doc trines and degmes, unfath mable to reason and humbling to human orde, absurdity and nonsense. She may be called the enslaver of markind, the thief of human liberty, still she heeds not all thi c mor but pursues scrupalously ber divine ptigrinege of mercy and charley. She has callived the augry parsions of loathsome bosoms and averted the deadly darts of her most bitter foce, and carried triumphantly the unsullied banner of vic

poisonous breath of indignant investives, and kindled a fire which threatened to and kindled a fire which threatened to destroy the venerable edifies of Catho-liciy. He heradded at the top of his stentorian lungs, that Germany was walk-ing like the Jews of old into Babalonian captivity. "Sasks the dust from offyour feet, break asunder your chains, for emancipa ion day is at hand." Those whom he could not inre to his standard by the impassioned cry of liberty, he wood by the softe, but yet more insinuating appeals which he made to their avarice buther lured the people, from kings down to pessents, to the standard of revolt against Holy Courch by carnal arguments, elequently stimulating flash and blood to war agains: Popery. The vile wretch of the sixteenth century unblushingly appealed to the autual passions, unfortunately inherent to our nature, to further tional, agricultural or religious, and twice in recent years Sir John has addressed the yeomanry of Dundas and acjoining counties on the questions of the day in this classic retreat. In political matters the doctor bas always taken a keen interest himself, and though frequently urged to become a candidate for the representation of this and adjoining ridings has up to the present seasily declined.

But, to reture to the Springs. It might interesting to note that they were distinguished.

But, to reture to the Springs. It might interesting to note that they were distinguished the attendance peaked to the animal, passions, unformatively inherent to our nature, to further tunately inherent to unature, to further tunately inherent to our nature, to further tunately inherent to untend to the day in the data blief intent, and thereby plunged Grimmy into an abves of disgraceful crimes more than sufficient to warrant crimes more than sufficient to warrant constitution of this and adjoining ridings has up to the present security of the present of the present to our nature, to further tunately inherent to untent, and thereby plunged Grimmy into an abves of disgraceful trinset, and though frequently under the data blief. stures. Preachers poured over the virgin hemisphere of Europe all this fou torrent of impurity. Germany, France, England and Switzerland received in England and Switzerland received in their respective bosons the poison which so polluted society that her members be came pestilents and totally unfit to sus-tain the family relation. What was the consequence? Revolution, like to a mad lion, broke loose and purified the face of Europe.

TO BE CONTINUED.

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We also make the best Native Claret the marset.

London, Sept. 18th, 1887.

The Messrs. Ernest Girardot & Co., c Sandwich, being good practical Catholics we are satisfied their word may be relied on and that the wine they sell for use in the Holy sacrifice of the Mass is pure and unadulterated. We, therefore, by these presents recommend it for sitar use to the clery of our diocese. our diocese, † John Walsh, Bp. of London.

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BREEDER OF
CLEVELAND BAY AND TROTTING BRED HORSES. CLEVELAND EAT AND THOTHNG BRED HORSES.)
ELMWOOD, ILL, NOV. 20, 1888.
DR. B. J. KENDALL Co.
Dear Sirs: I have always purchased your Kendall's Sparin Cure by the half dozen bottles, I would like prices in larger quantity. I think it is one of the best imments on earth. I have used it in my stables for three years.
Yours truly, Chas. A. SNYDER.

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BROOKLYN, N. Y., November 3, 1883.

Dn. B. J. KENDALL CO.

Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have good opinion of your Kendall's Spavin Cure. I have used it for Lameness. Stiff Johns and Spavins, and I have found it a sure cure, I cordinally recommend it to althorsemen. A. H. GILEFET, Yours truly Manager Troy Laundry Stables.

KENDALL'S SPAVIN CURE.

SANT, WINTON COUNTY, OHIO, Dec. 19, 1885.

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Gents: I feel it my duty to say what I have done
with your Kendall's Spavin Cure. I have cured
twenty-five horses that had Spavins, ten of
King Bone, nine afflicted with Big Hend and
seven of Hig Saw. Since I have had one of your
books and followed the directions, I have never
losts case of any kind.

ANDREW TURNER,
Horse Doctor.

Horse Doctor. ANDREW TURNER,

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It enters within the scope of this thesis to thoroughly understand the twofold signification attached, by Holy Scriptures and theologians, to the term "sacrifice" and then to closely adhere to the adequate definition that shall survive both the definition that shall contain both the essential conditions and the formal reason of every true and real sacrifice. In its wider and more universal set se "sacrifice" comprehends all religious actions by which comprehends all religious actions by which a rational being presents himself to God to be united with Him; and in this sense, prayer, praising God, a contrite heart, charity to others, every good work, and observance of God's commandments, is a sacrifice. Thus the Holy Scriptures say: sacrifice. Thus the Holy Scriptures say: ri "Offer up the sacrifice of justice and trust in the Lord" (Ps. 1v, 6). "Offer to God ri the sacrifice of praise" (Ps. xlix, 14). "Sacrifice to God is an efficited spirit; a contrite and humble heart, O God, thou wilt not despise" (Ps. 1, 19). "It is a wholesome sacrifice to take need to the commandments and to despite a live of the commandments and to despite the sacrifice to the programments." commandments and to depart from all iniquity" (Eccles xxxv, 2). "Therefore," says St. Augustine, 'every good work which is united in sanctity with God is a

true sacrifice, because it refers to the end of all good, to God, by whom we can be of all good, to God, by whom we can be truly happy." Such sacrifices as the above mentioned I will pass over in silence as they have no bearing on the question; but will consider the term question; but will consider the term viewed in a stricter sense, especially the sacrifice of Jesus on the cross and its renewal in the Msss. Theologians commonly define sacrifice: "Oblatio rei sensibilis soli Deo facta per legitimum ministrum ad recognoscendum supremum ejus in omnes res dominatum, quae ritu mystico consecratur et immutatur:" (An offering of something appreciable to the senses, made to God only by a lawful minister, to acknowledge God's supreme dominion over all beings, and which is consecrated and changed by a mystle rite ) This definition, according to Vacquez, is faulty; on the one hand it neither comprehends the formal reason nor the essential attributes of every true and real sacrifice; it merely covers the theological distinction between an oblation whose essence does not imply a transfor mation of the object, and a sacrifice whose adequate idea necessarily involves an outward change or consummation; and on the other hand it paves the way to bitter unbelievers and gives them an open field to assall our dogmas with multiplied

objectons. Again it is superfluous: Vas-quez states that:

lat. It implies corditions that do not partake of the essence of a sacrifice.

2nd The formal partner of the cordinant is 2nd. The formal reason of a sacrifice such as expounded in the definition, is, to say seleast, inaccurate.

Srd. The change it calls for does not

warrant its applicability to the unbloody sacrifice of the Mass.

4th. The inexactitude of the first clause

lies in the superfluous words "per ligitimum

We know, on scriptural authority, that in the natural law, before either God or society had duly appointed ministers sac rifices were offered to the Most High. If we go back to the very dawn of creation we will find the children of Adam offering sacrifices: Abel the firstlings of his flock, and Cain fruits of the earth, (Gen iv) Noe, rescued from the deluge, on issuing from the ark, offers holocausts to the Laid Abraham offered victims at the expressed

command of the Almighty.
2nd. The formal reason does not consist in manifesting to God our entire submission and due obedience : were that true it would, as a natural consequence, follow would, as a natural consequence, follow that sacrifice, oblation and adoration are identical, e. g., the solemn (flering of incense would be a real sacrifice; it has all the requisites called for by the definition, v.z., a sensible object, an effering minister and a change or transformation, still no one has ever termed such an oblation a

true sacrifict—hence why it is faulty.
Std. The last part of the deficition is
not verified in the unbloody sacrifice of
the Mass, because Christ, who is the sacri
ficer and the sacrified, undergoes no change
nor destruction. "Jesus Christ being nor destruction. "Jesus Christ being raised from death can die no more, and death hath no more power or domin. resurgem ex mortuis Jam no moritur mors illi ultra non dominabitur." Con Con sequently recourse must be had to another definition that shall prove unob jectionable to all concerned. Varquez befines it as follows: "Sacrificum est nota existens in re, qua profitemur Deum isse anctorem vitae et mortis." A sacrifice is a real offering by which we declare God as the author of life and death. Prior to further development a positive distinction must be established between an absolute and a commemorative or relative sacrifice The former, "absolute," is that which is so by its own nature, without reference to another object, e. g., the slaughter of animals; he latter, "relative," or commenorative, is a sacrifice inasmuch as it has some relation to another lite which it represents or commemorates. The sacrirepresents or commemorates. The sacri-fice of the Mass is called relative owing to its relation to that of the cross of which it is a memorial, a true and real representation, and in reality the Mass is a continuation of the sacrifice of the cross, because the Victim of the Mass is the same as the Victim of the cross, and be-cause the principal Offerer upon the altar cause the principal Offerer upon the altar is the same as the principal Offerer upon the cross. In both sacrifices Jesus Christ is the Victim and principal Offerer. Again, anticipating the royal commission extended to the aposiles and their successors "Do this for commemoration of Me," we are confirmed in the belief that Jesus Christ dies mystically, i. e., He is represented in the Mase as siain and dead, and that under the separate consecration and that under the separate consecration of bread and wine, which represents the real separation of Christ's body from His blood. It is manifest from the above distinction that the absolute sacrifice necessarily implies a transformation, whereas the relative does not: in the

the cross is really and truly an absolute PROOF. From the beginning of the world, at least from the date of sin and even from the law of nature, there were always sacrifices; the but as the law was imperfect so were th

former is implicitly involved the formal reason of the latter. Hence the relative

is a figure and representation of the absolute. The question now at issue is whether the sacrifice of Jesus Christ on

Written for the CATHOLIC RECORD.

DOGMATIC THESIS.

"In the Mass there is offered to God a true and proper Sacrifice." It enters within the scope of this thesis to thorrughly understand the twofold signification attached, by Holy Scriptures and theologians, to the term "sacrifice" and then to closely adhere to the adequate definition that shall contain both the essential conditions and the formal reason of every true and real sacrifice. In its wider and more universal set se "sacrifice" comprehends all religious actions by which a rational being presents atmeelf to God to be united with Him; and in this seuse, prayer, praising God, a contrite heart, charity to others, every good work, and observance of God's commandments, is a question; but will consider the term viewed in a stricter sense, especially the sacrifice of Jesus on the cross and its renewel in the Mess. Theologians com-monly define sacrifice: "Oblatio rei sensi bilis soli Deo facta per legitimum ministrum moscendum supremum ejus in omnes inatum, quae ritu mystico consecratur et immutatur:" (An offering of something appreciable to the senses, made to God only by a lawful minister, to acknowledge God's supreme dominion over all beings, and which is consecrated and changed by a mystic rite) This definition, according to Vasquez, is faulty; on the one hand it neither comprehends the formal reason nor the essential attributes of every true and real sacrifice; it merely covers the theological distinction between an oblation whose essence does not imply a transfor mation of the object, and a sacrifice whose adequate idea necessarily involves an outward change or consummation; and on the other hand it paves the way to field to assail our dogmas with multiplied objections. Again it is superfluous: Vas- He said, "Do this for a commemoration quez states that:

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Again, anticipating the royal commission extended to the aposiles and their suc-cessors "Do this for commemoration of Me," we are confirmed in the belief that Jesus Christ dies mystically, i. e., He is represented in the Mass as siain and dead, and that under the separate consecration of bread and wine, which represents the real separation of Christ's body from His It is manifest from the above distinction distinction that the absolute sacrifice necessarily implies a transformation, whereas the relative does not: in the former is implicitly involved the formal reason of the latter. Hence the relative is a figure and representation of the absorblute. The question now at issue is institution of the Blessed Sacrament; in whether the sacrifice of Jesus Christ on it we have seen that the Apostles believed

observance of G.d's commandments, is a sacrifice. Thus the Holy Scriptures say:
"Offer up the sacrifice of justice and trusts in the Lord" (Ps. iv. 6). "Offer to God the sacrifice of praise" (Ps. xlix, 14).
"Sacrifice to God is an efficted spirit; a contrite and humble heart, O. God, thou wilt not despise" (Ps. l, 19). "It is a wholesome sacrifice to take heed to the commandments and to depart from all iniquity" (Escles xxxv, 2). "Therefore," says St. Augustine, "every good work the worlds are the commandments and to depart from all iniquity" (Escles xxxv, 2). "Therefore," says St. Augustine, "every good work the world he would be a which and holocausts for sin thou woulds the properties and collations and holocausts for sin thou woulds in the most perfect victim, who in time would consummate the most perfect victim, who in time would consummate the most perfect victim, who in time would consummate the most perfect sacrifice at the cost of His very life. "Where-fife and collation thou woulds to the saith sac rifice at the cost of His very life. "Where-fife and collation thou woulds to the saith sac rifice at the cost of His very life. "Where-fife and collation thou woulds to me: Holocausts for sin did not please thee: Then, said I, behold I come; in the head of the book time will, O. God. In saying before sacrifices and collations and holocausts for sin thou woulds to me: Holocausts for sin did not please thee: Then, said I, behold I come; in the head of the book time. iniquity" (Eccles xxxv, 2). "Therefore,"
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the which are offered according to the
law. He taketh away the first that he
may establish that which followeth. In of all good, to God, by whom we can be truly happy." Such sacrifices as the above mentioned I will pass over in silence as they have no bearing on the ever sitteth on the right hand of God." (Hebr. x. 5, 12.) God therefore gave (Heor. x. 5, 12.) God therefore gave a body to His only Son that He might do His will by off-rieg Himself up upon the cross for us and from that moment all the shadows and figures disappeared and the ancient sacrifices cessed to prove agreeable and pleasing to the Eternal Father. Now Christ came into the world and offered Himself, "He offered for us to God to be an oblation and a victim of sweet odor. (Eph. v. 28.) "For by one obtailen He hath perfected for ever them that are sanctified." (H.br. x. 14) It is there. fore evinced from the writings of St. Paul, and that beyond inconceivable doubt, that Christ paid and exhibited once for all the general price and ransom of all mankind, that He really and truly ffered to His Eternal Father, the perfect polocaust of His own person and there

AN ABSOLUTE SACRIFICE At the last supper Jesus Christ offered to God a true and real sacrifice; and He commanded His Apostles and their suc-cessors to do what He had done when of Ma." Therefore, in the Mass a true and real

sacrifice is offered to God. Objections can be raised against the true medit of this antecedent proposition, but the conse quence needs no further demonstration as it evidently follows from the former From the explanation already expounded and the correct notion we now erjoy of a sacrifice, two conditions are requiste to constitute the formal reason of a com nemorative or relative sacrifice. 1st. Real Presence, 2ad Renewal of Christ's Death, Among the many dogmas of our faith that of the Real Presence rests on so many copi ous passages of the New Testament that I am at a loss to determine which to select, and find it difficult to compress them all within the compass of this cursory proof. I shall, however, select two arguments to prove the point at issue: 1st, Promise: 2nd, Actual Institution. While Jesus was preaching near the coast of the sea of Galilee a great multitude, attracted by the many miracles He wrought and by the word of God Hespoke, followed Him. See ing that the people had no food, He nul tiplied five loaves and two fishes to such an extent as to supply five thou and men, beeldes women and children. Our besides women and children. Our Saviour then took occasion, from the the requisites called for by the definition, impression this stupendous miracle had viz, a sensible object, an effering minister made upon their minds, to introduce the and a change or transformation, still no subject of heavenly food which He was to and a change or transformation, still no subject of heavenly food which He was to one has ever termed such an oblation a give to the world in the Holy Eucharist, one has ever termed such an oblation a true sacrifice—hence why it is faulty. Std. The last part of the deficition is not verified in the unbloody sacrifice of the Mass, because Christ, who is the sacrifice of the Mass, because Christ, who is the sacrifice of the Mass, because Christ, who is the sacrifice of the Mass, because Christ, who is the sacrifice of the Mass, because Christ, who is the sacrifice of this bread, he shall live for ever: show how helinous a crime they commit and the bread which I will give, is My death hath no more power or domin ion over Him." (Rom. vi.9) "Christus heavenly bread and its superiority over the manna given to the children of largely in the desert, and concludes by assuring the manna dominability." Con in the desert, and concludes by assuring satisfy drawn to the conclusion that our in the desert, and concludes by assuring such at the bread He promises is His flish. This assertion, in its plain and obvious sense, so clearly establishes; His Real Again St. Pau', reproving some abuses. Presence that it seems impossible to find (xi chap) that nad crept in among the words to express it more clearly. The Jews naturally understood Him in that sense; but, as they could not understand how it could be done, they disputed among themselves saying "How can this man give us His flight to eat." (v. 53.) Had the Jews misinterpreted the literal mean-ing of His words Christ was bound by the most sacred ties to undeceive them and to take away the scandal given and finally to explain His figurative meaning. Ever His disciples, though avoiding the dis-respectful language of the multitude, gave expression to their doubt in a milder form: "This saying is hard and who can hear it." So much were they stocked at our Saviour's promise, that "after this many of His disciples went back and walked no more with him." (v. 67.) Their words and conduct are a sufficient criterion that they understood Jesus to have spoken literally of His flesh. Does our Saviour alter His language? Does He soften the tone of His expressions? On the contrary, He repeats what He said before, and in language more emphatic, "Amen, amen, I say unto you, unless you eat the flesh of the Son of man, and drink His blood, ye shall not have life in you."
(v. 54.) By these words he manifestly confirmed them in their idea of His mean ng and assures all mankind that His very flesh and blood is the life giving food co

tained in this heavenly bread, and therefore to give us His body and blood under this species of bread He must necessarily be really present.
2nd. "Actual Institution."—We must bere observe that the conversation held by our Saviour and His disciples, such as related by St. John, took place before the institution of the Blessed Sacrament; in

and all contents took bread; and bleeship lrocke, and gave to them and said: Take ye,
This is My body. And having taken the challee, giving thanks He gave it to them:

and they all drank of it, and He said to them: This is My blood of the New Testament which shall be shed for many."

It is Luke, chap. xxii., v. 19: "And tak ing bread, He gave thanks, and broke, and gave to them saying: Tis is My body which is given for you." do this for a commemoration of Ms. In lite manner the challee also after He hod supped as manner the challee also after He hod supped as manner the challee also after He hod supped as memoration of Ms. In lite manner the challee also after He hod supped as mysteries of religion. Their practice is rather to supplement each other, so that one of them will mention what the others have omitted, or have stome the weight of their practice is rather to supplement each other, so that one of them will mention what the others have off the first than the shall be shed for you."

The Erangelists do not always devil upon the same mysteries of religion. Their practice is rather to supplement each other, so that one of them will mention what the others have off the manner than the supplement each other, so that one of them will mention what the others have off the will be supplemented to the supplem untruth apt to lead millions into a most fatal error. Therefore, He meant to fulfill His promise and not to decrive—to eay that under the species of bread there is His body whole and entire, and under the species of wine His blood, tegether with His body as the two elements, which, united form the God man, are inseparable because Christ dieth no more. Another isters at the size, the victor and present to minwith His body as the two elements, which, united form the God man, are inseparable because Christ dieth no more. Another proof may be adduced from the writings of St. Paul, who, exhorting the Containians of St. Paul, who, exhorting the Containians with idolatry, attests the Pagans, and idolatry attentions a because Christ dieth no more. Another proof may be adduced from the writings of St. Paul, who, exhorting the Corinhians to fir all communications with idolatry, and by no means to participate or particle of things offered to idols, uses this convincing argument: "The chalice of bene diction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the participant of the body of the Lord?" In these taking of the body of the Lord?" In these words He expressly declares that in the Holy Eucharist we communicate and par take of the body and blood of Christ. But how could there be "communion of the blood of Christ" if the chalice contained only mere wine? or how could there be "partaking of the body of the Lord" if the Corinthians received only mere bread? (xt chap) that nad crept in among the Corinthians, gives us the history of the institution and records it in the very language in which it is described by the Evangelists Matthew, then Mark and Luke, and adds: "Therefore whosoever shall eat this breed, or drink of the chalice of the Lord, unworthly, shall be guilty of the body and blood of the Lord." the body and blood of the Lord." (Cor. xi 27) How could the unworthy receivers "be gullty of the body and blood of the Lord" if they were not present, Common sense ever revolts at the mere thought that Christ spoke figuratively when He instituted the Blessed Eucharist. If Christ be not really present, how can when He instituted the Blessed Eucharist.
If Christ be not really present, how can,
and why should Christians be eternally
punished with hell fire for not discerning
that which is not there to be discerned? If the bread be only a figure of Christ, natural reason is shocked to suppose that a God of infinite justice and mercy should inflict eternal damnation on a soul par-taking of it in a state of sin. The truth of my antecedent proposition evidently follows from the foregoing plain words of

will therefore conclude with the words of the Council of Trent (sees. xili., chap. 1v., can. i.): "If any one shall deny that, in the sacrament of the most Holy Eucharist there is contained truly, really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ; but shall say that He is only therein in sign, or figure, or virtue, let him be anathema."

2ad. Renewal of Christ's Death in the late. The question now at issue is whether the sacrifice of Jesus Christ on the cross is really and truly an absolute sacrifice.

PROOF.

From the beginning of the world, at least from the date of sin and even from the law of nature, there were always sacrifice; but as the law was imperfect so were the cross is really and truly an absolute sacrifice.

PROOF.

From the beginning of the world, at least the date of sin and even from the law of nature, there were always sacrifice; but as the law was imperfect so were the law of nature, there were always sacrifice; but as the law was imperfect so were the law of nature, there were always sacrifices; but as the law was imperfect so were the law of nature, there were always sacrifices; but as the law was imperfect so were the late of the belosed Sacrament; in sign, or ngure, or virtue, let there in sign, or ngure, or virtue, let there is sign, or ngure, or virtue, let there is sign, or ngure, or virtue, let institution of the Blessed Sacrament; in the theat of the body and blood of Christ's Death in the sacrifice of the body and blood of Christ, which are them a heavenly food, a life giving bread, and this bread was His "very flesh for the living and the dead."

This sacrifice of the Mass? "The sacrifice of the body and blood of Christ, which are really and truly as eactifice of the body and blood of Christ, which are really and truly as eactifice of the body and blood of Christ, which are really and truly as eactifice of the body and blood of Christ, which are really and truly as eactifice of the body and blood of Christ, which are really and truly as eactifice of the body and blood of Christ, which are really and truly as eactifice of the body and blood of Christ, which are really and truly as eactifice of the body and blood of Christ, which are really and truly as eactifice of the New Uncornel in the treatment of the detrime, viz., that the holy Mass is the is detrime, viz., that the holy Mass is the identing of the world, we find another proof in support of the sa

scripture. The testimonies of the Fathers

but to quote such a host of witness would trespass on your forbearance.

will therefore conclude with the words of

of the Church, who flourished between the first and the fourth centuries, might be invoked to proclaim the Real Presence,

granting that their knowledge of the Deity was confused and erroneous—still they preserved vestiges of primitive tradition that made them mindful of the sacred obligation of offering sacrifices to appease the Divine wrath and to invoke the blessings of the Divinity. Plutarch says of the heath ens: "You may find cities without walls, without literature and without the arts and sciences of civilized life, but you will never find a city without priests and alters, or which has not sucrifices offered to the gods." But all these carefices were care the true and fi offered to the gods." But all these sacrifices were only the types and figures of the great sacrifice of the New Law, just as the O.d was the prototype of the New. These sacrifices proved agreeable to the Most High, as is evident from Exodus and Leviticus: there offerings were made to God alone to acknowledge His supreme dominion over creation and life and death. And we read in Malachias that the Jewish secrifices were finally abolished and rejected and vain and that these immolations would be succeeded by a clean oblation. would be succeeded by a clean oblation that would be offered not only in Jerusa lem but the world over. "I have no pleasure in you, saith the Lord of hosts, and I will not receive a gift of your hand. For from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is a sacrifice, and there is offered to My name a clean oblation, for My name is great among the Gentiles, saith the Lord of hosts." (Mal 1, 10 11) The prophet

among the Centure, sain the Lord of hosts." (Mal 1, 10 11) The prophet forctells three things:

1-t. The rejection of the sacrifices of the Old Law. "I will not receive a gift of your hand." 2nd. A more excellent sacrifice is to be substituted for theirs Sacrifices shall be offered the world over, not merely in Jerusalem. "In every place there is a sacrifice, and there is offered to My name a clean obtaion." This proph be applied to anything else but the Eucharistic sacrifice. Evidently allusion is not made to the sacrifice of the cros because it was only offered in one place, and the text demands that it should be "in every place;" nor to good works, because this "clean oblation" mentioned by Malachise was to take the place of the Jewish offerings which God was to abolish and reject. God never rejected good works performed by any one, whether Jew or Christian, provided they proceeded from a proper source or principle. Again, this prophecy cannot have its reality among Pagans, Mahometans nor Protestants, for they distinctly repudiate them, and the text abolishes their sacrifices; therefore this glorious prophecy must and is ful-filled in the Holy Catholic Church alone. In it a clean oblation is offered from the rising of the sun to the going down of the same, and that clean oblation of the body and blood of the Lord is called the Mass, Again, we find another proof in support of

sacrifices also; for neither the priesthood of Asron, instituted at the expressed command of God, nor the victim offered by him were capable of either sanctifying the people or of blotting out their sins. "For it is impossible that sin should be blotted out with either the blood of buils or goats," that there should come another capable of both appearing God and of sanctifving men—that priest is of the order of Melchisedech, that perfect and eternal priest is Jesus Christ. "Thou art a priest forever according to the order of Melchisedech, that perfect and eternal priest is Jesus Christ. "Thou art a priest forever according to the order of Melchisedech," (Mat. 26 27) St. Is Jesus Christ. "Thou art a priest forever according to the order of Melchisedech." (Pe. 109 4 and Hebr. v. 6.) We know from Scriptures that the sancifice of the Masaic law were agreeable and plassing to God, and the world command the most perfect victim, who in time would consummate the most perfect victim, who in time would consummate the most perfect shade the most perfect victim, who in time would consummate the most perfect shade the most perfect shade the most perfect shade the most perfect shade the most perfect victim, who in time would consummate the most perfect shade the shade of the Naw blood of the Naw the shade the shade of the shade of the shade of the sacrifices also; for neither the priesthood length, when the days of unleavened which all other sets of worship are sub. Now we learn from the xiv. of Gen. that sacrifices forever. And Christ only offered once at His last supper. But when He had offered the bread and wine,

i. e. His body and blood, to His Father, He commanded to His Apostles, Do this for a commemoration of Me," i. e., He commutationed His spostles and their law-ful successors to perpetuate His sacrifice and His priesthood. Therefore, the offering made at the altar day after day is the same as that of Christ. And Christ offered astrue and real sacrifice. Therefore, the

Mass is a true and real sacrifice. Another very striking and convincing proof that the Mass is a sacrifice, and that this sacrifice is to be perpetuated by the apostles and their legitimate successors and that this sacrifice embodies the re-newal of Christ's death on the cross, is eviced from the writings of St. Paul to the Cor. (xl. 23 26): "Jesu, the night in which He was betrayed, took bread, and which He was betrayed, took bread, and giving thanks broke and ea'd: Take ye and eat; this is My body which shall be delivered for you. This do for a commemoration of Ms. Italike manner also the chalice after He had supped, saying: This chalics is the New Testament in My blood. This do ye, as often as you shall drink, for the commemoration of Me for as often as ye shall eat this brend and drink the chalice, ye shall show the death of the Lord until He come? breed and drink the chalice, we shall show the death of the Lord until He come." The Mass, properly speak ng, consists in the separate consecration of bread and wine. And at the last supper our Saviour actually performed this separate consecration. Therefore, He actually offered up the secrifice of the Mass at that time. St. Matthew them and Mark spraking of the cap used this expression, "Tris is My blood of the New Testament which is shell for many." St. Luke and St. Paul, speaking of the Host, say, "Tois is My body which is given for you." "This is My body which is given for you." "This is My body which is given for you." "This is My body which is given for you." "This is My body which is broken for you." (Luke 22 19) From these words it evidently follows that our Saviour at that very time, before offering Himself on this creas, shed the blood and gave His body for the remission of sins. (Matthew 26 28) While helding in His sacred hands the cup He said: "For this is My blood of the New Testament which shall be shed for many unto the remission of sins." (Matthew 26 28) be shed for many unto the remission of sins." (Matthew 26 28) It is therefore quite clear that the chalice really and traly contained what Christ shed on the cross. And on the cross He shed His precious blood, to the very last drop.
Therefore the chalice contained the blood of Christ. But at the last supper our Blessed Saviour did not actually offer to His eternal Father the blood, which took place only at His passion and death; hence He offered it at His Last Supper mystically, i. c. offered Himself up is the sarramental forms, under the appearance of death, to His Father for the remission of sine—and this is precisely what we mean by the sac if ls precisely what we ment by the sac lifes of the Mass. Again, no sooner had He in stituted the Blessed Encharlst. i.e., offered His Body and Blood, than He immediately commanded His Apoetles and their

proposition: "If any one shall say that in the Mass there is not offered to God a true and proper sacrifice, or that Christ is not offered to be eaten, let him be anathems." . . . (Sess xxii, can. l.) Or:
"If any one shall say that Christ did not
institute His apostles priests, or that they and other priests do not offer His body and blood, let him be anathema. (C 2.) A. S.

NO COLOR LINE.

Father Slattery said at a recent convention of colored Catholics in Washington City: "When I asked the Sulpicians to teach a colored student at St. Mary's Seminary, they said that they themselved had no objection, but that, with his con sent, they would consult their seminari They had about one hundred and ans. They had about one hundred and fifty young men. The question was put to vote, and how many do you think voted to receive my colored student? How many? Every Mother's son of them. There was not one dissenting vote. When I told this to the Cardinal, the English of the Cardinal that the Cardi His Eminence said: "I rejoice with all my heart. If one of the seminarians had voted against the colored youth, I would have hung my head in shame.'

A Plain Statement.

All poisonous waste, and worn out mat-ter ought to escape from the system through the secretions of the bowels, kid-neys and skin. B. B. C. cleanses, opens and regulates these natural outlets for the emoval of disease.

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Branch No. 4. London, Meets on the 2nd and 4th Thursday of very month, at 8 o'clock, at their hall, blon Block, Richmond street, Martin Mears President; Wm. Corcoran, Rec.

C. M. B. A.

Resolution of Condolence. Branch Hall, C. M. B. A., Brockville, July 12th, 1889.

The following resolution was passed:
Moved by Brother Wm. Baniff, seconded by Brother S J. Geash, that
Whereas, the Giver of life in His great whereas, the Giver of me in His great wisdom has deemed it meet to call with Himself our highly-esteemed Brother, Reuben Tracey, Guard of Branch 43, C.

M B A.

Resolved, that this Branch place on record the deep regret its members feel at the loss of the first to be taken from amongst them and a faithful friend and

officer.

Resolved, That out of respect for the memory of our deceased Brother, the charter of this Branch be draped in mourning for the period of one month.

Resolved, That the earnest sympathy of the members of this Branch be tendered to the wife and family of our de ceased Brother, coupled with the hope that He who has deemed it wise to cast

this burden upon them, may give them the strength to bear it patiently.

Resolved, That a copy of these resolutions be presented to the family of Brother Tracey and spread on the records of this Branch.

Moved by Bro. Murdock and seconded by Brother McAuley, Resolved, That Branch 16 C. M. B. A., has learned with the deepest regret of the has learned with the deepest regret of the death of Mrs. John Young, mother of our esteemed Brother and Screetary, James Young, Eq., and this Branch wishes to place on record its heartfelt sympathy for him in the affliction he has sustained by the early death of a mother whose many virtues and ambable qualities had endeared her to a wide circle of friends and unintances, and further.

Resolved, That this expression of our sympathy and condolence be recorded on the minute book of this Branch and also forwarded for publication to the editors of the C. M. B. A Monthly and CATHOLIC RECORD.

Branch 16, July 17, 1889.

E. B. A.

At the regular meeting of St. Paul's Branch, No. 8, held in their ball, Queen street, Toronto, July 15, 1889, the following resolutions of condolence were unanimously adopted :

Whereas Divine Providence, having seen fit to take from our midst one of the most respected and hard working officers in the cause of Emeralism;

Resolved, that we deeply sympathize

with the widow and relatives of our deceased brother, J. McMehon.

Resolved, that our charter be draped in mourning for a period of sixty days.

Resolved, that a copy of these resolutions be sent to the widow of our late brother and inserted in the efficient icon.

A most successful garden party was held on Saturday, July 13th, under the auspices of Davitt Brauch, No. 11, and Emerald Guards, No. 1, of Brockton, to

W. LANE, Grand Secretary,

A SUCCESSFUL SCHOOL The excellence of the literary and sec. ular teaching conveyed in the Stratford separate school, which has reached to height of the most exacting standard, has been proved to demonstration by the brilliant success of its pupils at the late entrance examination to the high school entrance examination to the high school. Seven girls, who for the first time competed, were sent up by their teachers, the Loretto ladies, to try the examination, and, on looking over the list of successful candidates, it was our pleas ure to see that all of them have ob tained more than the required numbers tained more than the required numbers to pass. This is, indeed, well worthy of our consideration, as it reflects most creditably on those good ladies who are in charge, for the most part, of the separate schools of that city. They have labored constantly and faithfully during the half year, and now the success of their children shows that their labor has their children shows that their labor has been highly appreciated. We, therefore, compliment these good religious on the great success which is attending their labors in the cause of Catholic training.

A deputation of Catholics from the Transvaal bas left South Africa for Rome. Among the gifts they bring to the Holy Father is a quantity of native gold in the

Belgian papers state that Father Valen the Fankz, of Willebrock, in the Discesse of Mechlin, has just been ordained priest, and intends to embark on July 6 at Le Hayre for the Sandwich Isles. He will Havre for the Sandwich Isles. bably be sent to replace Father Damien

Preparations are already in progress for the next performance of the Passion Play as Ober Ammergau. The text of drams has been revised, and more claborate stage effects will be attempted. | Campbellford, extend to Your Lordship | pledges as in Campbellford,

DIOCESE OF PETERBOROUGH.

THE BISHOP VISITS CAMPBELLFORD AND WARKWORTH.

Special to the CATHOLIC RECOR On Saturday, July 13th, His Lordship the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough, made his first official visit to Campbellford. He was met on the arrival of the afternoon train by the Rev. pastor, Father Casey, and a large number of the parishioners who, forming into procession, escorted him to the presbytery, whence he proceeded to the church, where the candidates for confirmation were assembled. After questioning them on their knowledge of the Christian doctrine he instructed them on the nature of the sacrament they were about to receive. On Saturday, July 13th, His Lordship

them on the nature of the sacrament they were about to receive.

Sunday morning His Lordship said the early Mass. At 10:30 High Mass was celebrated by the pastor, at which a very large congregation had assembled, among whom were many of the most prominent Protestants of the town, the condition of the town, the condition that exists in prominent Protestants of the town, showing the good feeling that exists in showing the good feeling that exists in showing the good feeling that exists in the state of the town, and the state of the showing the good teeing that exists in the community among all denominations. The choir, under the able leadership of Miss Rose Coulon, sang with marked ex cellence Peter's Mass in D. After Mass His Lordship addressed

After Mass His Lordship addressed the congregation, and more particularly those who were to be confirmed. He spoke of the work of the Holy Gaost in the Caurch and in each individual soul. Carnst promised to send the Holy Gaost, the spirit of trute, to abide with His Church for ever, to guide, direct and sanctify it. Ten days after His ascenting or Whitsunday, this promise was sanctify it. Ten days after His ascen-sion, on Whitsunday, this promise was fulfilled, and the Holy Ghost descended in a visible form on the apostles, and in them and their successors to guard the Church from all error "The gates of hell Church from all error "The gates of hei shall not prevail against her." The work of the Holy Ghost in the Caurch is not only to preserve her from error but to give her the authority and power to teach all men. "I will send the Holy Ghost, the Spirit of Truth, to teach you all things. Going forth, therefore, teach all nations, treating them to observe all things. Spirt of truth, to teach all nations, teaching them to observe all things, whatsoever I have commanded." It was not left man to choose what to believe. He must believe all the Church teaches or be like the idolater, who knows not God, or the public sinner, who has no hope of heaven. "He that will not hear the Church, let him be to thee as the heathen and the publican." The wonderful effect of the power of the Holy Ghost was made manifest on that very day of Pentecost. Previously the apostles had been weak men. Of those who were on that day gathered within the upper chamber one had denied Christ, and all had abandoned Him in the hours of His had abandoned Him in the hours of His The Holy Ghost had no soone passion. descended upon them than they went forth in His strength to give test of their faith in Jesus Carist, and pre-pared to seal that testimony with their blood. The early Christians, who for three hundred years endured the most

three hundred years endured the most cruel persecution, fortified by the same Holy Spirit, were always ready to profess their faith openly, even before the tribunals of the pagan Casars, and if necessary to suffer martyrdom.

Those who were about to be confirmed would now receive the same firmed would now receive the same spirit of God, the Holy Ghost, the Taird Person of the Biessed Trinity, who would bestow on them in the sacrament of confirmation His sevenfold gifes. By baptism they were made the calldren of God; now they would receive the strength of spiritual manhood, and become soldiers of Jesus Christ. By con firmation they would receive the armour and spiritual weapons of Jesus Christ, and thus be strengthened to over-come His enemies. Of the seven gifts of the Holy Ghost four gitts of the Holy Guest lotter served to enlighten our reason, dark ened by the sin of our first parents. In these days, when the wadom of the world is not the wisdom of God; when the understanding, blinded by the false

teachings of the age, acknowledges no God; when the world counsels temporal Resolved, that our charter be o'raped in mourning for a period of sixty days. Resolved, that a copy of these resolutions be sent to the widow of our late brother and inserted in the official journal. of wisdom, understanding, counsel and knowledge. That man should know the good yet seek the evil is an anomaly, assist their chaplain in paying the debt of original sin, which has weakened numbers.

on the church. that can find its solution only in the fact clination to evil. The other three gifts of the Holy Ghost received in confirmation-fortitude, piety and the fear of the Lord-are given to strengthen our wills, so that we may overcome every desire o evil. The soldier should be brave and courageous to defend the country of his birth or adoption against all ene mies. In the sacrament of confirmation, the fortitude of the Holy Ghost is given us that we may be saithful and true soldiers of Jesus Christ, never deserting to His enemies but always following Him to victory. In it are also given the precious gifts of piety, which disposes precious gifts of piety, which disposes our will to revere and reverence Gad; and the fear of the Lord, which makes the sincere Caristian dread nothing so much as the slightest offence against the majesty of God. My children, said the Bishop in conclusion, you are about to receive these graces; be, therefore, faithful to operate with them. Christ has chosen you to day to be His soldiers. He has you to day to be His soldiers. He has given you spiritual weapons of offence and defence. Be true soldiers. Fight

the good fight, for there is laid up for you who gain the victory a crown of justice in Heaven.

His Lordship then administered con firmation to sixty-seven candidates. In addressing them afterwards he said he would ask them, as faithful soldiers Jesus Christ, to pledge themselves to say their prayers morning and evening, to attend Mass on Sundays and holy days, to be fervent in the practice of their religious duties, to go frequently to confession and communion. He then addressed the boys, particularly, on the

MAY IT PLEASE YOUR LORDSHIF-We, the Catholics of St. Mary's Church,

a heartfelt welcome on this your first official visit to our parish. We learned with feelings of great pleasure of Your Lordship's elevation to the Episcopate, and of your appointment by our Holy Father to the Bishopric of Peterborough.

In common with the other portions of this diocese we felt keenly the removal of His Lordship Dr. Dowling to a sister diocese, but were much pleased when we learned test the Holy See had selected so worthy a priest as Your Lordship to be his successor, knowing full well that the qualities which had so eminently characterized you as a priest would be of great service to God in the more exalted office of a Bishop in His

This parish, from humble beginnings has reached its present flurishing con-dition in a great measure through the zeal and prudence of our beloved pastor, whom it is our fervent prayer that God in His goodness may long spare to us his

During the past few years our congre gation has largely increased in numbers, and much has been done in the way of extending, improving and ornamenting extending, improving and ornamenting our church and grounds, and towards the acquiring of additional property for church and school purposes. Side by side with these improvements we believe we can truly say, without arrogating too much to ourselves, that we have through the grace of God, inversed in the prethe grace of God improved in the prac tice of our duties as Catholics. Though we have made some progress in the past we hope with divine assistance under Your Lordship's administration for still greater improvement in the

future. We beg to assure Your Lordship of our profound respect and veneration for the person of Our Holy Father Leo XIII, and person of Our Holy Faster Lev Ath. and for yourself as his chosen representative in this diocese. We trust that God may long spare you to carry out the work so worthly begun by your illustrious pre decessors, of organizing and consolidating the diocese over which you have been placed, and pray that Catholic been placed, and pray that Catholic faith and Christian pasce and concord may increase year by year throughout its entire extent. In conclusion, we humbly ask your

In conclusion, we numbry any your Lordship's blessing. Signed on behalf of the congregation of St. Mary's, Campbellford: J. Clairmont, C. O'Sullivan, N. Bibly, M. Galvin, I. Blute, P. Collins, D. Lynch,

etc.
The address from the C. M. B. A. Brauch No. 98, was then read by J. Clair.

May IT PLEASE YOUR LORDSHIP - We, the members of Branch No 98, of the Catholic Mutual Benefit Association, tender Your Lordship our hearty con gratulations upon this, your first official

We feel convinced that your appoint ment by Our Holy Father as third Bishop of Peterborough has met with the high-eat wishes of the C. M. B. A. Your Lord ship's predecessor, Dr. Dowling, always manifested a fatherly interest society. It was with deep regret we first beard of his translation to the See of Hamilton, while at the same time we re-joiced that one so favorable to our society as Your Lordship was chosen to

ale over our beloved diocese. We learned that you did much towards advancing the temporal and intellectual welfare of the branch of our society located in your former parish, and that rocated in your former parish, and that your labors in that respect were made manifest by the sincere regret shown at your departure by Branch No 51, of which you were the Spiritual Adviser.

The kindness which Your Lordship has always shown to the C.M. B. A., the many endorsations which it has received.

many endorsations which it has received from the Bishops of this Province and the high favor in which it is held by the hier-archy of the United States gives us a sure guarantee that it is above all a truly Catholic society. It encourages us by mutual example

to walk in the path of virtue, while it enables us to provide for our families in case of death. It helps us to practice brotherly love, while giving us a means of socially, intellectually and morally

has about twenty members presided over by the resignation of Lord Charles Beres by our beloved pastor, who is our Spirit ual Adviser. We trust, with Your Lord ship's approval and blessing, that in the

assist by every means our pastor in all his undertakings for the good of our holy religion and to show ourselves good, faithful and obedient children of the

Church. We wish that Your Lordship's rule over our diocese may be long, prosper-ous and fruitful of much good to our holy religion. Our earnest prayer shal be for you in the performance of

your duties as our Bishop.

We pray Your Lordship to bless our branch, ourseives and our families.
Signed, D. J. Casey, President; J.
Clairmont, Recording Secretary.

Clairmont, Recording Secretary.

His Lordship was most happy in his reply. He was pleased to receive their coogratulations. It was an encouragement to him in the exercise of his onerous duties as Bishop to have their prayers. He rejoiced at the progress religion was making among them. He was glad to find a branch of the C.M. B. A. had been established in Campbellford. In this age, when forbidden and secret In this age, when forbidden and secret societies were spread throughout the land, it is well to have Catholic societies,

which, while serving to promote virtue, which, while serving a product of the product of th then gave his solemn episcopal benedic

At Vespers, which were sung by Father McCloskey, of Wooler, His Lordship preached on the institution of the Blessed Eucharist a most earlying and instructive sermon, which the people

addressed the boys, particularly, on the virtue of temperance placing before them the evil effects, socially and morally, of the vice of intemperance.

All pledged themselves to abstane.

His Lordship then received the following addresses. The parish address lowing addresses. The parish address was read by D. J. Lynch, Esq., barrister.

WAY IT PLEASE YOUR LORDSHIT—We, MAY IT PLEASE YOUR LORDSHIT—We, may receiving from them the same for it, and receiving from them the same

The following address from the con-gregation was then read by P. Gallagher,

Esq.:
MAY IT PLEASE YOUR LORDSHIP-We, the parishioners of St. Jerome's, Wark worth, beg to extend to Your Lordship on this occasion of your first visit to our humble parish and very humble church, our most hearty and cordial welcome, and congratulate you on your well-merited elevation to the high dignity of Bishop in our holy Church. Personally you are a stranger to us, though your name and fame have gone before you. We are fully aware of your apostolic zeal, great earnestness and untiring devotion, exercised in the interests of your late parishioners, which did not fail to win for you their admiration and high esteem. While we can sympathize with them in their great loss, we hope they will join with us in rejoicing that their loss is our substantial gain. We ourselves have had a like unwelcomed ex selves have had a like unwelcomed ex-perience, in the loss we sustained by the promotion of Your Lordship's most worthy and estimable prodecessor, Dr. Dowling, to the See of Hamilton. That our Holy Father has in his great wisdom selected Your Lordship for the impor-tant See of Peterborough, fills our hearts with low. We assure you that what we with joy. We assure you that what we thought an irreparable loss has been fully restored to us. It gives us great pleasure to know that you are on this occasion to bless our new

cemetery, wherein are to rest the earthly remains of our beloved departed. It is always a great consolation to the living that their dear ones who have gone before are laid to rest in consecrated ground. We take this opportunity of informing Your Lardship that we once held the proud title of Mother Church of East Northumberland. We were the trunk of the tree with thrifty and ex tensive branches; we were numerically and financially strong; now, we regret to say that, owing to many changes made from time to time, we are now the poor est church in the County, yet we promise your Lordship our loyal support and co-operation in the great respon-stibilities resting on you, and we pray God with fond and earnest hope that you may be long spared and blessed with health and strength of mind and body to labor amongst us with the same zeal, energy and piety which we under stand has characterized your past and endeared you not only to your own people but also to many outside the Thurch who are among your most ardent admirers.

Lordship's blessing on our most worthy and highly esteemed pastor, on our selves, and our families. In behalf of this congregation we beg to sign ourselves Your Lordship's very humble and most obedient children in

In conclusion we humbly ask Your

Wm. Kennedy, P. Gallagher, P. Young, Leonard, Thos. O'Reilly, James Devine, etc.

in response, His Ludship acknowledged the compliments paid him and thanked them for their good wishes. The regret which they expressed at the growth of the mission around them, and which at one time formed a part of theirs should be turned to joy, for no doubt they who formed the trunk of the tree have given the vitality which is shown in the vigorous growth of the branches. After which His Lordship gave his epis

copal benediction, and all soon formed into a procession and drove to the beautiful new cemetery, which His Lordship assisted by Rev. Fathers Sweeney Burnley, F. McCloskey, Wooler; and the pastor, Father Casey, solemnly blessed with all the rites of the Roman Pontifical. His Lordship congratulated them on the beauty and suitability of their cemetry and counselled them to always love the faithful departed and never forget them in their prayers. His Lordship returned to Campbellford the same evening and thence to Peterborough.

IRELAND'S STRUGGLE.

An election was held on the 19th inst. improving curselves.

This branch, though lately established, fill the Parliamentary seat made vacant ford (Con). Mr. Boulders, the Conserva tive candidate, received 2,579 votes, agains 2,086 of George Leveson Grower, Gastonian. In the last election Lord Charles polled 3,101 votes, and Prof. Beesley, Home Raler, 1,616

The majority against Home Rule has therefore been reduced from 1,485 to 493 in the constituency, and though the Gladstonian candidate has been defeated, the change of public opinion manifested by such a result is remarkable.

Oa the opening of the Forgeries' Com-mission on Tuesday 15th inst, Sir Charles Rassell, counsel for Mr. Parnell, stated that after full consider-ation of the situation, Mr. Parnell had instructed him and Mr. Asquith, also of

counsel, to no longer represent him before the Commission.
In reply to Sl. Charles' statement, which virtually was a notification that Mr. Par-nell declined to make any further presen

tation of his case before the Commission, presiding Justice Hannen said Mr. Parnel will of course remain subject to the juris die ion of the Court. Messrs. Reid and Lockwood, course

for other members of Parliament against whom charges were made by the Times, then also withdrew from the case.

Mr Parnell made a personal application to the Court, asking that, if there were any desire to further examine him, such any desire to further examine him, such examination be proceeded with without delay. He complained of Attorney General Webster's action in postponing for three months his re-examination on the subject of the cheques drawn by him (Parnell). The Court, Mr. Parnell declared, ought to appoint a day for his re examin-

ation or else discharge him from further attendance. Justice Hannen promised to try and

meet the convenience of Mr. Parneil by recalling him on Tuursday.

After counsel for Parneil and the other members of Parliament had retired, Justice Hannen sald the scope of the inquiry would not be altered by their accion. The persons hitherto represented by counsel could appear in their own defence if

collesgues from the Commission Court would greatly please the Irish people.
For the report of the Commission the
Parnellites did not care a rush. Mr. Healy
said the Tenants' Defence League said the Tenants' Defence League would put new life and vigor into the

The injuries endured by Mr. Patrick O'Brien, M. P., in the brutal attack made upon bim by the police, are reported as serious, and fears are ex pressed that they will terminate fatally. Thus Balfour is making himself more and ore beloved by the Irish people.

THE TRUE CHRISTIAN SPIRIT.

We have received the letter subjoined from the broad minded, generous clergy-man, the Rev. John Button, pastor of the Northern Congregational Church:

Toronto, July 12, 1889.
My DEAR Mr. Boyle-Interested ever in the song the Augles sang of Peace on earth to men of good will, I send the following item in the hope that its lesson may be again told: The first Sacrament of the Lud's Sap

per, according to the rites of the Scotch Presbyterian Cauzeb, was celebrated Sept. 18, 1791, in Montreal in the Catholic Church of the Recollect Fathers, the use of which had been kindly granted while the St. Gabriel street church was being built. The Fathers rafused pectuality compensation from 'Tae Society of Prespective,' but accepted a present, the amount of which is still to be seen in the old records of the S: Gabriel street con-Item—One box of candles, 56 lbs, at 81.

Two hbds. Spanish wine, at £6 51 -£14 These are more pleasant memories than

any begotten of strife.

Fraternally yours, JOHN BURTON.

There would be no strife if all who call themselves Ministers of the Guspel inter-preted the lesson which Christ taught the lesson which Christ taught—
the lesson of charity and good-will contained in the old records referred to above,
and cited by our esteemed and reverend
friend as proof of the kindly spirit which
prevailed amongst Protestant and Cathoites in the days of yore. Neither would
there be cause for unplessant memories
if the boasted collightenment of the centhere had not belied the promise of its ury had not belied the promise of its predecessor, and been a curse instead of a blesding. To what dread end must we not be converging when men wearing the garb of peace presci not of peace but of war-releutless sectarian war, which arrays neighbor against neighbor and foment the deadliest passions of men? Would that the sing of the Ange's obtained and were heard more frequently throughout the laid; but yet there is hope of happier times while there are messengers like the Rev. John Burton, whose Christian love is not confined to those of his own creed, but goes out in tendercess to all God's creatures .- Irish Canadian.

IN LOVING MEMORY

Of Rev. Mother Teresa Dease, Superior-General of the Institute of the Blessed Virgin, in America, who died at Loretto Abbey, Toronto, July 1st, 1889.

Toli sadly, ye bells of the Cloister!
The saul of our loved one has flown. The soul of our loved one has flown.
Toll sadly land echo the sorrow
Of hearts that are weary and lone!
For Death's darksome shadow is o'er us;
It shouldeth us alt in is gloom,
And the form of our dear sainted mother
Is robed for the cold, allent tomb!

We gaze on the sweet pall'd features,
Now stamped with stern Death's toy seal,
And God slone knoweth the sorrow,
The suggish ber orphaned ones feel;
No more shall those eyes look upon us,
Yo more shall we hear that sweet voice
Whitch, as sounds of some liquid-like music,
Made the hearts of her children rejoice.

It soothed every tr'al and sorrow
With sweet, gettle accents of love;
Its tones seemed to draw down upon us
The Scirit of Peace from above.
But the smite that was light in our darkness
Is still on the pale lovely face.
Which ever in life seemed to mirror
Her s. ul'a spo less beauty and grace.

Ah, calm be thy rest, degreet mother! For well was thy life's labor done, And closely thou followed thy Jesus Till Zion's bright glore was won! The works of thy z-al shine resplenden More bright than the world's pro

As long as life's journey shall last,
And they'll live in the fond, holy memories
Of the sweet, saintly life that is past.!
Nor Time, with its ruthless destroying,
Shall dim the remembrance, is dear,
Of virtues that, like crystal fountains,
E'er sparkled before us so clear,

Alluring us onward, still onward,
To pains that thy sain'lly feet trod,
The light of thy holy example
E'er leading us nearer to God.
Then still lead us onward, dear mother,
For dark seems the way without thee;
But Mary, thy "guiding star," ever
Thy children's consoler shall be.

And 'mid the hot tears that are falling. As saily we breathe our "Farewell,"
We raise our dim eyes to the glory
Which human tongue nover can tell;
And augels seem whispering softly,
"When earth's weary exile is o'er, " When earth's wareneding.

Heavenly joys never ending.

You'll meet your loved mother once more Guelph. July 8, 1889. "LORETTO."

THIS PROTESTANT LAND.

The New York Sun of the 29th June, published under the above heading the following letter from Father Elliott, which may be profitably read by those extremists who are constantly telling us that Protestant text books and Protestant instruction alone should be tolerated in the schools of this Protestant Pro vince of Ontario . To the Editor of the & un :

At the commencement exercises of the New York Normal College on Thursday I heard the Rav. Dr. Seymour thank Go in the opening prayer for the good the college is doing in "this Protestant land." I protest against such language being used on such an occasion. That institution cannot be lawfully claimed as an aid to Protestautism, however injuri-ous it may be made to other religions. The taxes which were paid for putting up the buildings were not Protestant taxes, and the current expenses are not paid by "this Protestant land," but by the they desired.

Mr. Timothy Healy, while presiding at a meeting of the National League, said that the withdrawal of Mr. Parnell and his

Hebrews. The children whom the in-Hebrews. The children whom the institution is to supply with teachers are the children of the people generally—at least such is the intent of law which has created it. "This Protestant land" used at the commencement was exceedingly offensive, and to allow its use was to allow Catholics and other non-Protest-

ants to be publicly insulted.

The political institutions of this republic are not Protestant. They are the product of right reason adjusting the

OBITUARY.

:Wm. McCarthy, Norwood. There died here on Sunday last one of

Norwood's most respected citizens, Wil-liam McCarthy, Esq., sgcd seventy three years. He came from County Cork, Ireland, with his father and family in 1825, being then nine years of age, and settled two miles west of this village, in the Town-ship of Asphodel, which was then a wilderness. They were very successful farmers, and secured a competence by hard work, honesty and sobnety. William moved honesty and conjecture. William moved into Norwood about sixteen years ago, attil following the occupation of farming. He was one of the first subscribers to the True Witness when started in Montreal, I think about thirty five years ago, and was a continuous subscriber till his death. He was on the church committee here almost since coming to manhood. He was very charitable; a poor person never asked him for assistance but received it. was very charitable; a poor person never asked him for assistance but received it. His body was consigned to its last resting-place in our cemetery here to day, followed by a large concourse of his relatives and friends. Our beloved pastor, the party contempted to the contempt of the c tives and mease. Our beloved pastor, his Rev. Father Conway, celebrated High Mass and preached a very feeling and instructive sermon, stating that thirty four years ago to day he celebris first Mass, and that in all that time he had never attended the funeral of a layman that in his opinion was better prepared to meet his Maker. His old friend Father Quirk, of Hastings, also attended the faneral. He leaves a widow and five soes and two daughters. His nephew, Dr. J. B. Murphy, of Bellevile, attended his funeral. May the Lord have mercy on his

"THE PARNELL MOVEMENT."

A new and enlarged edition of this interesting and valuable work, from the pen of Mr. T. P. O'Connor, M. P., has been brought out by the publishing bouse of Berziger Bros., New York. The volume has had added to it very valuable matter of recent occurrence, everything, in fact, of moment connected with the Home Rule agitation, down to the suicide of Pigott. The book is one that will be perused with delight by every Irishman, and every Irishman should have a copy of it.

A garden party will be held on the a giden party will be need on the grounds of Mount Hope, Richmond St., on this Thursday evening by the Sodality of the Bleesed Virgin Mary. We trust a large number will be present. Good music and refreehments in abundance.

The American Outholic Congress which is to be held in Baltimore will begin Nov. 4th and end on the 6th.

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differences of religion and race to the ends of peace and liberty. If the Nor-mal College and the educational system to which it belongs are for the benefit of "this Protestant land" they do not make for peace and liberty, and are decidedly un American, WALTER ELLIOTT, St. Paul's Church,

415 West Fifty ninth street,



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