

# The Catholic Record.

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

VOL. 5.

LONDON, ONT., FRIDAY, AUG. 24, 1883.

NO. 254

**NOW**  
is the time to order your Spring Suits from N. WILSON & CO., the most Fashionable Tailors in the city.

Our assortment of Tweeds, Serges, etc., cannot be beaten, and our prices will compare favorably with any other house in the city.

Also the latest novelties in gentlemen's furnishings.

132 BUNDAS STREET.

To the Memory of the Late  
**RIGHT REV. DOCTOR DOYLE,**  
Bishop of Killarney and Leighlin, Ireland.

The Celar's fall'n—'for mourning now repair,  
He's gone! the Patriot Prelate of Killarney,  
Tho' short his course, the lights he left behind,  
Proclaim the effulgence of his mighty mind,  
The Church's ornament, his country's pride.

The moving Pillar, sent to be our guide,  
In him the true philanthropist we trace,  
His fold the globe, his flock the human race.

Fruital yet hospitable, dignified, yet mild,  
Refined his wit, yet playful as a child,  
His pure humanity gave all access,  
His door and purse were open to distress;  
A very Pelican the poor to feed,  
They reap'd no harvest, tho' he sowed the seed.

(One luckless cloud between two planets came,  
Obscur'd the while; but could not friendship's flame;  
Each kept its course, to its own orbit true,  
The brighter's set but shines in memory's view.)

He saw the locusts eat the growing crops,  
With Sampson's strength he shook the Massy props,  
Of Mammon's temple; tottering now it stands,  
Its final fall is left to other hands.

Meek, but when rous'd, he rose in conscious might,  
Astonish'd Churchmen wither'd in his sight,  
His eagle genius pierc'd the latent thought,  
Dissolv'd their captious questions into nought.

Nor store of gold, nor palaces had he,  
Nor found at Court, nor at the grand levee,  
Incessant study, preaching, meant'd toil,  
Renown'd Brayanza, long shall history tell,  
Thy Master's name, the Powerful J. K. L.

ROBERT EVANS.  
Carlow, Ireland, June 16th, 1884.  
The Poor Law, 1884.  
The difference between Dr. Doyle and O'Connell.

## CATHOLIC PRESS.

Redpath's Weekly.  
If any of our young readers are very anxious to serve a long term of penal servitude in a British penitentiary we advise them to join a New York Irish revolutionary secret society. If that doesn't land them in a British prison, it will not be for any lack of zeal or knowledge on the part of informers. These secret societies seem to be as dangerous to their agents as they are innocuous to the British Government.

Catholic Telegraph.  
The renowned Edmund Burke, one of the shining lights of the English Parliament over a century ago,—and who was, like so many other eminent Irishmen, friendly to the cause of the American Colonies against the tyranny of the British rule—at one time convulsed the House of Commons by the following allusion to Burgoyne's pledges to over-awe the ferocity of the savages of that day by cautioning them to gentleness: "Suppose there was a riot on Tower Hill, what would the keeper of His Majesty's lions do? Would he not fling open the dens of the wild beasts, and then address them thus: 'My gentle lions, my humane bears, my tender-hearted hyenas, go forth! But I exhort you as you are Christians, and members of civilized society, to take care not to hurt any man, woman or child!'"

Irish Nation.  
As the investigation proceeds it becomes more apparent that the English trouble in Madagascar was the result of the policy she has always adopted in every country she desired to annex. First comes a missionary, next a commercial traveller, then a British Consul or resident to watch over their interests. Admiral Piere, with his Gallic impetuosity, did not allow the scheme to fully develop itself. When the missionary offended he imprisoned him, when the Consul demurred he ordered him to leave. The men of peace will probably settle the question on the Admiral's line. Meanwhile the gallant Piere is obliged to go home in valiant after having issued a proclamation forbidding foreign soldiers and sailors to land at Tamatave in virtue of the French occupation of the place.

Buffalo Union.  
One of our exchanges in the course of an article on Luther, says:  
"But Luther loved lust better than he did the old religion established by Christ and his apostles, and hence his lamentable fall. He preferred the service of the Devil to the service of God."  
"Ninety-nine out of a hundred of our readers can easily tell the source of the slander. They know that it must have appeared in a Roman Catholic paper; that no other, not even an anti-Christian journal, would print it; and that where malice and prejudice are handed down to a Catholic by tradition, he is utterly blind to argument, reason, fact, truth. What we have quoted from the Tablet is a mild perversion, compared with other sentences in the same editorial."

We clip the above from the Independent.

ent. The Tablet is right. How can it be wrong, if it repeats in plain, uncolored language, what Luther's Table talk holds out to us with all the finesse and brutality of an old sinner? Catholic journals would let Luther alone, were he not always, especially as his 400th birthday approaches, held up to us by his friends as a saint, as a great man of God, the liberator who burst the bonds of "Romish superstitions," etc., etc. We have too much respect for our readers, otherwise we would show from his own writings what sort of a saint Luther was. His foul and blasphemous language would scandalize even the most hardened.

San Francisco Monitor.

The intense and deep hatred of the London Tablet against the Catholics of Ireland is a marvel of wonder. It lets no occasion pass that it does not invent some calumny against them. Even the death of Father Tom Burke—God rest his soul—was made use of by that pro-British paper to insult his memory by saying that his last hours were saddened with the reflection that the Irish Catholics had chosen illegal and criminal political paths which he, as a priest of the Church, could not follow. This foul aspersion on the Irish race never found lodgment in the pure, holy, and patriotic soul of Father Burke, but was manufactured out of the spleen of the Tablet in order to gratify its revenge upon the dead Irish Lion for the whipping he gave the English jackal Frodus. Of all papers in the world unlikely to have the confidence of Father Burke upon any subject—religious or national—the London Tablet would be the last on the list. Like Archbishop Croke, Bishop Nulty, and nearly all the Bishops in Ireland, Father Burke would not touch the Tablet even with a tongue. So this virulent and vicious oracle of English intensified hate against poor, starved, suffering, sorrowing, but ever-faithful Ireland, acted the ghoul over the grave of the dead Dominican by attributing to him thoughts he never harbored, and by besmearing the character of the best race of Catholics in the world—a race that has proved its faith by the blood of its martyred prelates, priests, and people at the hands of ruthless English murderers, both Catholic and Protestant.

Bay City Chronicle.

We read of a young man in Chicago, a "Catholic" who was so tender of the feelings of the young Protestant girl he was about to marry that he procured two marriage licenses, one for each of the two clerical men, Catholic and Protestant, by whom he intended to be married. The report says not whether the young lady insisted on this. If she did insist on it the marriage was one of these compromise affairs in which the Catholic party yields to the other in matters over which he has no power, and which, were he a manly Catholic, he would not yield under threat of death. If she did not insist, but the Catholic young man consented to be married before a Protestant minister, then he is a poltroon anyhow. The Catholic man who enters into one of these compromise marriage contracts gives away all that is dearest to the truly Catholic heart. For instance, he agrees to divide the family. In consideration that all the male children shall be Catholics he agrees that all the female children shall be Protestants. In other words, he agrees beforehand that the children of his own body shall be reared, not only in ignorance of the true Church, but in hatred of it. He agrees beforehand not only to take no care of the spiritual education of his children but to abandon them, to turn them over to error.

Boston Pilot.

Salem, Massachusetts, no longer hangs old Massen accused of witchcraft. Salem is far too enlightened and cultured for that kind of superstition. They merely take the river nowadays for a missing man, on the directions of a "medium" who had a clairvoyant revelation that he was there—but he wasn't.

The fact comes out that the greater part of the Duches of Edinburgh's trousseau was sold a year ago as "the property of a lady of rank." It is probable that the money paid for the trousseau was invested in American land. Before we are aware, we shall find that nearly every English titled capitalist is an absentee American landlord, living on the sweat of American tenant-farmers. The land-grabbers must go!

It is said that the value of the idols manufactured and exported by England for the Indian and African trade exceeds that of the bibles, tracts, and hymn-books exported by her to those countries. England sends idols to Africa and India, and cotton prints with the same country. England is a very religious country, too; but if the devil ever ran short of brimstone she would supply him with all he could handle for cash down.

In Lakeville, Conn., recently, the Catholic priest, Rev. H. J. Lynch, erected outside the church door a large Crucifix. This gave offense to certain Protestants of the village, seventy of whom signed a paper asking the priest to remove the "image," as "shocking to the sensibilities of many, and entirely at variance with the sentiments and wishes of a great portion of the people of this community."

Father Lynch, of course, has not replied to or noticed the impertinent request. The Lakeville people must be taught that "the sentiments and wishes" of a portion of the community must not coerce or interfere with "the sentiments and wishes" of the remainder. The Catholics have put their Cross on their own land, and they will keep it there.

On Friday last the following cablegram was received:—London, Aug. 10.—The

Standard this morning says that the Government has decided to provide an additional £100,000 to aid Irish emigration, the money to be taken from the British exchequer instead of from the Church Surplus Fund. Another and later report states that 200,000 Irish emigrants are to be "assisted" to Canada, and "settled" there on free land. To the outside world, ignorant of the facts, these reports suggest benevolence. To those who see below the surface they mean murder—murder as deliberate and cowardly as if a strong man seized and held a weak woman by the throat in the darkness of night. Another half million dollars to get rid of the natives of a rich country, the fertile fields of which are allowed to fall back into waste, bog and desert. It is a story incredible in modern times—impossible if reported of any country but one steeped in national robbery and crime.

The report of the coming agitation in America against English land-grabbing in our Western States has produced a profound scare among English aristocratic speculators. Millions of their money have gone into American lands of late; and they know that the exposure and the loss of the Irish League in this country will astonish the country. It is a great movement, and it must be pushed forward in every State in the Union. The people have a right to know the purchasers of the public domain; and the laws prohibiting aliens from owning real estate must be enforced where they exist and enacted where they are not. We want no landlord system established in this country. The man who tills the land shall have no title drawn living on his sweat and blood. Within one year in every Western legislature, we hope to see steps taken to examine and report on the land ownership of the various States. Little by little the mountains grow. Step by step, forever, or until Ireland is a free country, English interests will be met and resisted by Irish influence. The policy well kept up, will tell in the end; it is telling already.

Baltimore Mirror.

Says the Weekly Witness, the "New York organ of apostate priests: 'We need not stop to point out that the Roman Catholic religion, by keeping the people in ignorance, poverty and degradation, is largely the cause of the intemperance of the Irish.' No, you will serve the devil better if you keep on lying; it will please him more than if you turned your attention to Christ's Sermon on the Mount and started out to practice its precepts.

A Protestant divine of this city seems to have been greatly exercised in mind over the fact that the Catholic priest recently gave absolution to the unfortunate drowning victims of that terrible disaster for the text of his sermon on last Sunday week these words: 'Can man forgive sins?' and to have wound up his discourse with a high-blown peroration, in which he declared that he would prefer to be the captain of a vessel who disregarded charts, wrecked his vessel on purpose, and who placed a log on a railroad track, and derailed a crowded passenger train, maiming and killing many, than stand in the pulpit and wreck thousands of men and women by preaching such a doctrine as that of priestly absolution. We imagine that the reverend gentleman is not well informed on this subject of absolution, else he would know that even many eminent Protestant writers, and the very father and patriarch of the Reformation, have spoken entirely at variance with his on this subject of absolution, and acknowledged absolution to be a Scriptural doctrine. In his book against the Anabaptists, and elsewhere, Luther declares, speaking of the Church of Rome, that she is the true Church, the pillar and ground of truth, and the most holy place. In this Church God miraculously preserves baptism, vocation and the ordination of pastors, the image and seal of the remission of sins and the absolution. He explains the method of giving absolution in this wise: After confession the minister asks the person: 'Do you not believe that my forgiveness is that of God?' 'Yes,' answers the penitent, 'And I,' replies the minister, 'by the orders of our Lord Jesus Christ, forgive you your sins, in the name of the Father, you your sins, in the name of the Holy Ghost.' It is hardly necessary to remark that this was written by Luther after his defection from the Catholic Church, and that his little catechism was written for his followers, and was unanimously received by his party. In the Augsburg Confession or Apology, article 11, 12, 23, Apol. de poenit. it is expressed in confession; that the reject it is an error of Novatians and a rejected error; that this absolution is a true Sacrament and properly so called; that the power of the keys remits sins not only in the sight of the Church, but also in the sight of God." The learned Protestant Hooker informs us that "the churches of Germany, as well as the rest of Lutherans, agree that all men should at certain times confess their offences to God in the hearing of God's ministers to the end that man may, at God's hands, seek every one his own particular pardon through the power of those keys which the minister of God uses according to our blessed Saviour's institution in that case." The foregoing is strong Protestant testimony in favor of the solution, and a great deal more of the same kind could be added. The reverend gentleman informs us that he believes in eternal punishment, because it is taught in the Scriptures. Absolution is as clearly taught therein, and to be consistent he is

bound to believe it as firmly as eternal punishment. The learned Protestant Bishop Sparrow (1685) remarks in reference to this subject of absolution: "He that assents to the Church of England, or believes the Scriptures, or gives credit to the ancient fathers, cannot deny the priest the power of remitting sin."

## LETTER TO THE EDITOR.

Episcopal Authority Sustained.

To Editor British Whig.

DEAR SIR,—During the recent absence of the Bishop of Kingston from his Diocese the following paragraph, copied from the Belleville Ontario, appeared in your journal, and only this evening it was brought under His Lordship's notice: "A letter from Miss Brettargh," referring to her brother, the Rev. Henry Brettargh, says the suspension imposed by Bishop Cleary was reversed by the authorities at Rome, reinstating him as a priest." His Lordship would fain believe that Miss Brettargh has not written or authorized the foregoing statement; but, be the author who he may, the Bishop deems it due to the sacredness of the Episcopal office and the maintenance of just respect for clerical discipline, to inform your readers of the absolute falsity of the assertion.

The Rev. H. Brettargh has been absolved from suspension by the Bishop of Kingston's sole authority, communicated to the Bishop of Liverpool specially by him for that purpose certain engagements being given in writing by Father Brettargh. These engagements having been, after prolonged hesitation, written and subscribed by the rev. gentleman, the Bishop of Liverpool, exercising those vicarious powers, relieved him partially of his restraint; and the Bishop of Kingston, on receipt of the written engagements, ratified the act of the Bishop of Liverpool, and fully restored Father Brettargh to full priestly liberty by the issue of Testimonial Letters, conceived in kind and generous spirit, enabling him to receive employment in any diocese of his choice, exclusive of the diocese of Kingston.

Neither the Roman authorities, nor any authority whatever, interfered directly or indirectly to order, or procure, or even to suggest, the absolution of Father Brettargh from suspension. The sole communication received from Rome by the Bishop of Kingston is a letter craving his forgiveness and expressing unqualified praise of his treatment of the difficulty throughout, of his "patience" and his "apostolic" and "fatherly" spirit displayed in the documents bearing upon the case; and, in fine, declaring that Father Brettargh's action was "indefensible." The letter came from Father Brettargh's own advocate, and if it be not a reflection of the mind of the "Roman authorities," it is, at least, sufficient evidence of a Roman lawyer's opinion on Father Brettargh's case, as stated by himself.

Subjoined is a copy of the Bishop of Liverpool's letter of absolution.—I remain, dear Sir,

Yours faithfully,  
THOMAS KELLY, Secretary.

Bishop's Palace, Kingston, 16th Aug., 1883.

Hotel de Provence,  
Cannes (France) Ap. 3, '83.

Dear Monsignor O'Byrne,

I am glad to receive from you the apology of the Rev. Henry Brettargh required from him by His Lordship, the Bishop of Kingston, as a condition of being absolved from the suspension incurred by him by his disobedience to His Ordinary, as set forth in several of His Lordship's letters to me.

As you have erased the words 'about my troubles,' which he had added to the apology drawn up by you, and as you have made this erasure, so you assure me, by his authority, I judge that it now meets the terms of His Lordship's requirements, and consequently I am empowered to exercise the faculties granted to me.

In virtue then of these faculties I absolve him from the above named suspension, and I grant him permission to celebrate mass in the domestic oratory of his brother-in-law, Mr. Richard Leeming, (Green House, Lancaster, "ad benedictum," and I request you to make this known to him.

I assure you it is a sincere pleasure to me to be able at length to restore to him the privilege of celebrating the Holy Mass.—I am dear, Monsignor O'Byrne,

Very faithfully yours,  
BERNARD O'REILLY,  
Bishop of Liverpool.

To the  
Rt. Rev. Monsignor O'Byrne,  
20 Via Sistina,  
Rome.

Catholic School Books.

We direct the special attention of our readers to the announcement of Mr. James A. Sadler, in another column. We will in a future issue refer at length to the excellent school books now placed before the Catholic people by this old established house.

Never do a wrong thing to make a friend, or to keep one. The man who wants you to do so is dearly purchased, and with a sacrifice. Deal kindly and firmly with all men, and you will find it the policy which wears the best.

Be slow to judge your neighbor. What may seem irreproachable to you may be disguised virtue and self-sacrificing heroism.

## THE OLD CATHOLIC GRAVEYARD.

To the Editor of the Perth Courier:

DEAR SIR,—The following is a copy of the communication I addressed to-day to the Expositor, and which explains itself. Please insert it this week, and oblige yours truly,  
J. S. O'CONNOR, P. P.

To the Editor of the Expositor:

SIR,—I do not think it were possible for your polite correspondent "Enquirer," in your last issue, to have concentrated a larger amount of truculent misrepresentation of my humble self than he has managed to compress within the limits of a brief communication. Let me add that I should have no difficulty—if I deemed it worth my while—in fixing the authorship of that elegant effusion, for I am convinced that there is only one person in all Perth, having any pretensions to respectability, who would indulge in such a matter of public notoriety that I have labored, and with some measure of success, during the past four years and over, to advance the interests of my church and parish of Perth, without intentionally giving offence in any quarter, therefore I would not have noticed this exhibition of impotent malice on the part of "Enquirer," did I not fear that some of your readers at a distance, here might think me or of my labors here, might think me deserving of a portion at least of the censure he has hurled at me. In the first place he affects not to know who has charge of the old Catholic graveyard, although he might easily have seen me in the early part of the summer, along with my servant man, fixing up the fences around it, and otherwise protecting it from desecration. I would here observe parenthetically, that his professed respect for that consecrated ground is simply touching, and would be creditable to him if it were only honest! "Enquirer's" second charge against me—that the old resting-place of the dead was equally neglected last year, as he pretends it is at present, is an unmitigated falsehood. The facts in this connection are, that last year as soon as my attention had been called thereto by an esteemed fellow-citizen of Perth, I at once had the thistles and other noxious weeds that infested the place, cut down and carted away. While this season, as "Enquirer" must have known, I happened to be absent from town when the proper time for removing such rubbish therefrom actually came around, but as soon as my return home as I could find a man to attend to the ground thoroughly cleaned up, as may be observed any hour by the passers-by. Yet, my gentlemanly traducer would have the public to believe that I am all along neglecting my plain duty, and that I am being unjust, mean, and contemptible though my charges are, they are altogether worthy of the source whence they emanated! and consequently, I have remarked above, I would have allowed them to pass unchallenged, but that one or more of your readers outside of Perth might have been misled thereby.

Under similar circumstances any man of honor would now come forward, and, over his own signature, either support his allegations against me, or else frankly withdraw them. I confess, however, that I do not expect "Enquirer" to adopt either alternative, and so, I must decline making any further notice of his anonymous accusations. I regret, Mr. Editor, the necessity for this lengthy rejoinder, but request its insertion as an act of fair play, in your next issue.

I am, &c.,  
J. S. O'CONNOR, P. P.

Perth, August 14, 1883.

## LETTER FROM MARA.

There are two fine Catholic churches in the township of Mara, one a fine brick structure erected at Brechin by the Rev. K. A. Campbell, P. P., now of Orillia, and the other a very handsome and neatly finished frame building.

Both churches have undergone many improvements since the Rev. P. Rey, P. P., came here eight years ago. There is a fine fair brick presbytery at Upergrove, where the priest always resides. The Catholic population of Mara numbers about 1,600 out of a total of about 3,200. The Catholic population of Rama, number nearly 400 out of about 1,300. You will thus see that the Mara churches have a congregation of 2,000 all told.

A sad incident occurred here last Wednesday, Miss Kennedy, of Rama, had been attending a wedding party in company with several friends. They left the party about midnight, and on reaching home the buggy the horses gave a start and she was precipitated to the ground and instantly killed. Her remains were interred in the St. Columbkille cemetery on Friday, 10th inst.

Aug. 14, 1883.

## PERSONAL.

It gave me great pleasure to have had a call last Tuesday from Rev. Father Gibson, a talented young priest of the diocese of Chicoutimi, Quebec.

Mr. J. M. Beutgen, of Essex Centre, a member of the C. M. B. A., is about to move to Portland, Oregon. For two reasons we regret this step, namely: The C. M. B. A. will lose a worthy, active member, and Canada a most esteemed citizen.

But we hope our valued friend in the west will attend our valued friend in the change which he has decided to make.

## CATHOLIC NOTES.

The Clarion, published in Paris, announces the conversion to Catholicity of the atheist, Senator M. Foubert.

Joan Miller's daughter has become a Roman Catholic. It is rumored that the poet himself is about to join the Church.

Sixteen archbishops and bishops and 1,000 priests, and 10,000 persons marched in procession in a recent pilgrimage to Lourdes. The exercises were conducted by Cardinal Desprez.

The convent of Villa Maria, at Monkland, Canada, the interior of which is rapidly approaching completion, will, it is said, cost about one million dollars, and will be one of the finest buildings of the kind on the continent.

Lady Frederick Cavendish prayed for forgiveness to Ireland when her husband was assassinated, and now her father-in-law, the Duke of Devonshire, gives £1,000 for the erection of a Catholic chapel in Lis-nar.

An item in a late issue of the New York Herald says: The sum of \$2,000,000 has been subscribed for the new Catholic university in Milwaukee, and Bishop Spalding having obtained the Pope's permission, the building will be commenced immediately.

Monsignor Capel is in many senses a remarkable character. He is of humble Irish origin, having been born in Cork, and feeling from an early youth a vocation to the Church, when the Rev. I. M. Glenzie, a converted Anglican, endeavored to establish the order of St. Joseph Calasancians—an order devoted itself exclusively to education, and composed of priests and lay brothers—who of the first order obtained. He has resided in England most of his life.

Cardinal Newman, now in his eighty-third year, has translated a play from Terence and called it "Pneuma; or the Cup-Bearer." It was performed at the College of Edglaton, over which His Eminence presides, before a remarkable audience, including many of the nobility, several of the Oxford heads of houses, and numerous distinguished literary men.

The Cardinal was called repeatedly before the curtain. He had eliminated the gross elements of Terence's comedy, leaving the piece acceptable to modern audiences.

Rev. Father Ferguson, formerly of St. Michael's College, and latterly of the Catholic College at Sandwich, who has been appointed Superior of the College of Mary Immaculate, of Plymouth, England, was presented with an illuminated address at St. Michael's College on Sunday last by his friends in Toronto. Accompanying the address was a purse containing about \$500. There were about forty or fifty gentlemen present, and the presentation was made by Mr. J. J. Foy. The chair was occupied by Rev. Father Vincent. Father Vincent followed with an address.

## A NEGLECT OF DUTY.

EDITOR RECORD.—I take the liberty to trespass on your space to call attention to a sad neglect of duty, in some localities, where heads of families neglect to supply their families with healthy literature, and, worse, replace it with light, frivolous, un-reliable papers that sap the foundations of the intellect, and enervate the mind. Such a state of things is to be deplored, both for the sake of the victims and society at large. Some of our people seem to think that quantity is the cost price of an article should decide its merits without reference to quality. They apply this broken rule to literature, which they would not use with regard to any other commodity in which they are interested. If one of our penny-wise farmers were offered the chance to buy a large Clyde horse, worth, in good sound condition, \$250, but afflicted with ringbone, spavin, fistula, sweeny and glanders, for \$50, does anyone think that he would jump at the offer. If he had unfortunately made the bargain in the dark, would he not return the animal or destroy it rather than have his stock infected with incurable diseases? Certainly, yet he has no qualms of conscience to introduce into his family the seeds of mental disease through a miserable trashy newspaper because it can be had for a few cents less; because a good healthy moral paper, excellent in matter, material and workmanship, happens to cost a trifle more than a machine-made thing, of miserable material, had type and worse material, the poor, poisonous mental diet that family on a poisonous diet, and which will eventually destroy their usefulness in life and prevent them from taking that high and honorable stand in society for which nature intended them. It is true that there is a growing demand for good literature, that good family papers are better patronised now than formerly, but it is equally true that some Catholics still take papers that should not be allowed to enter a well-regulated home. Nature intended our people to be not only the equals but the superiors of any other race. God, through the patronage of our national saint, converted that little green island of the Atlantic into a seminary of saints and of scholars for nearly a thousand years. The heritage is ours by both nature and grace, which our children will hold by entail unless a wilful perversity on our own part destroys the glorious heritage. It is to be hoped that those who have not a good Catholic paper will get one at once, or shut off those sources of depravity.

Edgmontville, Aug. 20, 1883. M. McQ.

It is no evidence of magnanimity to forgive, when you yourself are the provoking cause.







AUG. 24, 1883.

Catholic religion in the kingdom of Ireland, or any of them, be not bound or obliged to take the oath of supremacy, expressed in the second of Queen Elizabeth's laws, commonly called the oath of supremacy."

2. "That a Parliament may be held on or before the last day of November next; and that these articles agreed on may be transmitted into England, according to the usual form, and passed, provided that nothing may be biased to the prejudice of either Protestant or Catholic party, other than such things as upon this treaty shall be concluded."

3. "That all acts made by both either house of Parliament, to the blench or prejudice of his majesty's Roman Catholic subjects, since the 7th of August, 1641, shall be vacated by acts of Parliament."

4. "That no action of law shall be removed before the said Parliament, in case it be sooner called than the last of November; and that all impediments which may hinder the Roman Catholics to sit in the next Parliament shall be removed before the Parliament sit."

5. "That all debts do stand in state, as they were in the beginning of these troubles."

6. "That the plantations in Connaught, Kilkenny, Clare, Thomond, Tipperary, Limerick, and Wicklow may be revoked by act of Parliament, and their estates secured in the next sessions."

7. "That the natives may erect one or more inns of court in or near the city of Dublin, they taking an oath; as also one or more universities, to be governed as his majesty shall appoint; as also to have schools for education of youth in the kingdom."

8. "That places of command, of forts, castles, garrisons, towns, and other places of importance, and all places of honor, profit, and trust, shall be conferred with equal indifferency upon the Catholics, as his majesty's other subjects, according to their respective merits and abilities."

9. "That £12,000 sterling be paid the king yearly for the court of wards."

10. "That no peer may be capable of more proxies than two; and that no lords vote in parliament, unless, in five years, a lord baron purchase in Ireland £200 per annum; a viscount £400, and an earl £600, or lose their votes till they purchase."

11. "That the independency of the Parliament of Ireland in the kingdom of England shall be decided by declaration of both houses, agreeable to the laws of the kingdom of Ireland."

12. "That the council table shall contain itself within its bounds in handling matters of state, as patent of plantations, offices, &c., and not meddle with matter betwixt party and party."

13. "That all acts concerning staple or native commodities of this kingdom shall be repealed, except wool and woollens; and that the commissioners, the Lord Montague, named in the twenty-sixth article, shall be authorized, under the great seal, to moderate and ascertain the rates of merchandise to be exported and imported."

14. "That no governor be longer resident than his majesty shall find for the good of his people, and that they make no purchase other than by lease, for the provision of their own families."

15. "That an act of oblivion may be passed, without extending to any who will not accept of this peace."

The news of the royal treaty with the Irish aroused such a feeling of indignation amongst all classes of Protestants in England that the King disclaimed the whole transaction, but his disclaimer did not save him, for he was compelled to surrender to the Scotch Parliamentary forces, by whom he was barely given up for a price to his English enemies. The brilliant success achieved by O'Neil on the field of Benburb gave the war-party, as those members of the Supreme Council who advocated the active prosecution of hostilities on their own account solely by the Catholics may be termed, renewed strength and courage. The papal nuncio, Rinacouri, took strong grounds in favor of this course, and was supported by nearly all the bishops and vicars-general as well as by the superiors of the Jesuits, Franciscans and Dominicans. But the peace party, as we may call the friends of an alliance with the royal forces on the basis of the Glomorgan articles, were not inactive. They secured the publication of the articles, Ormond giving orders to Sheriffs of counties and Mayors of cities to have them proclaimed publicly. The nuncio and his clerical supporters among the clergy, both secular and regular, at once took vigorous action to counteract the effect of these proclamations. They met in council at Waterford on the 12th of August, and solemnly declared that they gave no consent whatever and would give none to any peace that would not give further, safer and surer considerations for their religion, king and country according to the original oath of the Confederacy. Renacouri pronounced solemn sentence of excommunication against all who should accept peace on any other basis. The Supreme Council was now deplorably divided. The war party was its quarters at Waterford, the peace party at Kilkenny. It was hoped that the meeting of the general assembly in the following January would bring about a reconciliation. There was indeed a reconciliation seemingly arrived at, but division still distracted the Catholic party. The general assembly declared the thirty articles of the Glomorgan treaty insufficient, and took solemn oath not to lay down arms till the free and public exercise of their religion should be firmly established in the form in which it had existed in the reign of Henry VII. In 1647 the Parliamentary forces gained several very decided advantages. They became virtually masters of all Munster by the victories of Inchiquin; in Leinster they inflicted signal losses on the Catholic forces, and Ormond, rather than hold Dublin till the Confederates could take possession of

it, treacherously surrendered the city into the hands of the Puritans. How they conducted hostilities against Catholics may be easily inferred from what we have already said and from the following:

"For the clergy," writes Mr. Prendergast, "there was no mercy; when any forces surrendered upon terms, priests were always excepted; priests were thenceforth out of protection to be treated as enemies that had not surrendered. Twenty pounds was offered for their discovery, and to harbor them was death. \* \* \* To be prosecuted, however, was nothing but what they were used to from the days of Elizabeth. There were statutes in force making the exercise of their religion death. Yet, as Spencer remarked, they faced all penalties in the performance of their duties. They spared not to come out of Spain, from Rome, and from Rheims, by long toil and dangerous traveling to Ireland, where they knew the peril of death awaited them. These laws occasionally slept, but were revived by proclamation when the fears or anger of England were aroused; and then the priests had to fly to the woods or mountains, or to disguise themselves as gentlemen, soldiers, carters or laborers. They had no fear that any pregnant woman and other, hastening on foot out of the English parts towards those places where priests were known to be harbored, was frequently the cause of their being apprehended. \* \* \* In all parts of the nation there was found a succession of these intrepid soldiers of religion to perform their sworn duties, meeting the relics of their flocks in old paths, under trees and in ruined chapels, or secretly administering to individuals in the very houses of their oppressors, and in the ranks of their armies."

Their stratagems, says a writer already cited, however, did not always enable them to elude the vigilance of the soldiery. Instances are recorded of old priests being seized at the altar when saying the Mass, and stripped and thrown into jail by an infuriated Puritan soldiery. Whenever the priests were discovered they were treated with brutality.

When, in 1647, the city was treacherously surrendered by Ormond to the Puritans, the severest measures were at once re-acted against the Catholics. By public edict it was commanded that all Papists should quit the city; it was declared a capital crime for any of them to stop even one night within the walls of Dublin or its suburbs; and it was prohibited, under penalty of death and the confiscation of property, to receive into their houses any Jesuit or priest, and at the same time large rewards were held out to all who would give information against the violators of this edict.

The Catholics in the neighborhood of Dublin were treated with such severity as in the city itself. Near Clontarf, fifty-six men, women and children were thrown into the sea by order of a Colonel Crawford. Massacres were also committed at Malahide, Wicklow, Arklow, and other parts of the country. At Naas, an unoffending clergyman, Father Higgins, was hanged by Sir Charles Coote.

O'Neil was greatly embarrassed in his conduct of the war by the hostility felt towards him by the Anglo-Irish party in the council. Nothing but his heroic devotion to the Catholic cause could have sustained him through the trials he had from this cause to undergo. On the 23rd of February, 1649, the nuncio left Ireland. He left, there is little room for doubt, overcome with discouragement, arising from dissension in the Irish ranks. In the same year Ormond, who after his surrender of Dublin had proceeded to the continent, returned and entered into an alliance with the Anglo-Irish party where full civil and religious equality was granted to the Catholics. Besides Ormond, the leading Catholic and royal forces were Preston, Clanrickarde and Inchiquin, who had sometime before abandoned the Puritan party. O'Neil, who disapproved of an alliance with Ormond, held for a time aloof. Meanwhile Inchiquin took Drogheda, Tuam, Dundalk, Newry, and proceeded to form a junction with Ormond to besiege Dublin. Both, however, met with a signal defeat at Rathmines, near the city, from General Michael Jones. The royalist loss in killed, wounded and missing was about 5,000 men. On the execution of King Charles in 1649, his son was proclaimed at various places in Ireland under the name of Charles II. The prince was, however, destined to be kept out of crown and kingdom for some years yet, by the extraordinary successes of the man who brought his royal father to the scaffold, Oliver Cromwell, the very mention of whose name recalls deeds of blackest shame and deepest sorrow in Ireland's sad story.

DEATH OF DR. DUHAMEL.

Washington Republic an. Dr. W. J. C. Duhamel died yesterday at his residence, No. 333 Indiana avenue, aged 56 years. His funeral will take place from his late residence at 9:45 o'clock to-morrow morning, and requiem Mass will be sung at St. Patrick's at 10:30 that morning.

Dr. Duhamel has been identified with Washington ever since he was a very young man. He was of French descent, his grandfather, Baron Duhamel, being one of that host of chivalrous French gentlemen who sailed with Lafayette for America to assist the colonies. At the close of the revolution Baron Duhamel, who had been captured by an American, had settled in America. Dr. W. J. C. Duhamel married at an early age a lady of wealth and social position, and henceforth devoted himself to the philosophical and scientific side of his profession rather than to the experimental and pathological. He manifested a strong interest in original research, and was always foremost in enterprises calculated to increase and simplify medical knowledge. He was a member of many professional societies, and was a pleasing writer on various scientific topics.

Personally Dr. Duhamel was courteous, genial, and kind. He was a modest, unassuming gentleman, with the manners of the old school, upright and conscientious. He was a great advocate of practical benevolence, and took much interest in philanthropic enterprises. He was universally respected and esteemed, and his death is deeply deplored by a large circle of mourning friends. Requiescat in pace.

THE FRENCH IN AFRICA.

From the January, 1863, number of the Annals of the Propagation of the Faith, we extract the following historical sketch of Madagascar:

I. First perceived in the 13th century by the Venetian Marco Polo, the island of Madagascar was not really discovered until the Portuguese began to coast the eastern side of Africa on their route to the Indies. In 1506, it received from Ray Pereira and Tristan d'Aunha the name of Saint Laurence, in memory of the day of its discovery, and also perhaps in honor of Laurence d'Almeida, whose father had just been appointed first viceroy of the Portuguese Indies. Several expeditions were successively made to the great African island up to 1510. After that they became less frequent, and were only connected with the slave trade. But the traders, all intercourse ceased during nearly a century between the European nations and the island of Saint Laurence.

The harbors lying on the west coast attracted the attention of the French navigators. Henry IV. had a fort built in Dauphin Creek; Louis XIII. and Louis XIV. followed up the projects of occupation; and some settlements were made. Propaganda, Saint Vincent de Paul sent to Madagascar, in 1648, two of his Priests, Naquaert de Champmartin and Nicholas Gondree.

"They began their Mission with the garrison of Fort Dauphin, whose violent proceedings in regard to the Malgascians, joined to the natural inconstancy of the islanders, retarded the propagation of the Gospel. Nevertheless, Naquaert, having learned that Andre Ramach, one of the chiefs of the island, had lived at Goa in his youth, went to pay him a visit. The chief acknowledged that he had been baptized, and repeated the Lord's Prayer, the Angelical Salutation, and the Apostles' Creed, in Portuguese. He not only gave permission to the Missionaries to preach to his subjects, but he allowed the latter to assist at prayers. As soon as Naquaert was able to make himself understood in the local dialect, he began to visit the country places, where he found more docility among the blacks than among the whites. Gondree, after having on a journey followed the French officers on foot, died of a bad fever, on the 26th of May, 1649, in the arms of his pious brother Priest. Gondree's successor was St. Vincent de Paul afterwards destined for the Mission. He found only the ashes of Naquaert in a country which destroyed, not its inhabitants, but its liberators. Finding himself alone, he asked, in 1687, for a reinforcement. Five Missionaries, greatly needed in Madagascar, but who would not have arrived until after his death, were shipwrecked off the Cape of Good Hope, and taken to Amsterdam by the Dutch fleet. Rene Almeras, successor of St. Vincent de Paul in the office of Superior General, inherited his sentiments of tenderness and compassion for the Malgascians, to whom he sent a new band of apostles. The Mission of Madagascar substituted up to 1674, when Louis XIV. abandoned the island, and forbade his vessels to go there in future. Of the four Missionaries who were there at the eastern coast of Madagascar, one was driven back at first into the interior of the island, and finally established themselves on the central tableland of Enymre. Towards the end of the last century, an energetic and enterprising man, Andrian Poinimerina, formed an idea of establishing the Hova domination throughout the entire extent of the great island. Death put a stop to his design (1810), but it was taken up by his son, Radama I. This prince raised a regular army with the assistance of the English, and subdued a considerable part of Madagascar. At the present time the kingdom of the Hovas comprehends the central and eastern provinces of the great island.

To Radama I. is due the introduction of Protestantism into Madagascar. In 1825, he granted permission to the English Methodists to settle themselves in the island, to build houses, carry on commerce, cultivate the land, and establish industrial enterprises.

Radama I. died in 1828, leaving the sovereignty to his wife Ranavalona. The new queen applied herself exclusively to nullify the European influence, and during the three-and-thirty years of her reign she exercised over her subjects a ferocious and sanguinary despotism.

Notwithstanding the proscription under which Christianity labored, heroic and persevering efforts were made by the Missionaries to carry the light of the Gospel into the Great Island.

The Prefect-Apostolic, M. De Solages, was the first who set out for Madagascar, and he died at Antananarivo, a martyr to his charity and self-devotion. Afterwards, the Rev. Mr. Dalmont, Missioner of the Congregation of the Holy Ghost at Bourbon since 1831, being appointed Prefect-Apostolic of Madagascar, went through

unheard of hardships visiting Malgascian islands, and terminated at Saint Marie, in 1847, his short and laborious career. The Pontifical Bull bearing his nomination as Bishop was laid on his coffin.

In 1844, the Rev. Mr. Dalmont called the Society of Jesus to his aid. The Rev. Fathers Cotain, Neyraguet, Deniau, and Robillier, were the first apostles sent out to conquer these infidel islands. The Rev. Mr. Dalmont, having had the joy of introducing them on the western coast of Madagascar, at St. Augustine Bay, had to endure the affliction of seeing them foiled in their efforts, owing to the violence of the Methodist Missionaries and the constant dissensions among the natives.

The apostle of the blacks in the Bourbon island, the Rev. Mr. Monnet, sent back to France in consequence of base calumnies, and subsequently elected Superior-General of the congregation of the Holy Ghost, was soon called to succeed the Rev. Mr. Dalmont. He was appointed Vicar-Apostolic of Madagascar. But having disembarked at Mayotte, he met with a premature death at the age of thirty-seven years. (December 1, 1849).

On the 15th of August, 1850, the island of Madagascar was erected into a Prefecture, and since that time it has remained under charge of the Rev. Father Louis Jouen, whose interesting reports of the Madagascar Mission our Associates will remember to have read.

The Missionaries were enabled to establish themselves at Tananariva as early as 1844, but the interior of the island was closed against them under the reign of Ranavalona. Having to contend against Anglican Methodism, and being held in suspicion by a distrustful and cruel government, the Catholic Mission did not emerge from this precarious condition until the accession of Radama II., in 1861. Animated with generous sentiments, he abolished the laws which prevented strangers acquiring property in his dominions, and concluded with France the treaties which opened the road to commercial relations with Europe. He did not conceal his sympathy for the Missioners, and on every occasion showed himself their protector. Our readers will remember the answer he gave the Prefect-Apostolic, who had come up to Tananariva to ask permission to establish himself in the centre of the kingdom. "What!" he exclaimed vehemently "give you permission! Why, it is my most ardent desire. Not only do I authorize you, but, as far as it depends on me, I order you to do so. Go, preach and teach wherever you think well. All I desire is to see the sun of truth shining among my people."

Proceedings so new and so contrary to the laws and customs of a considerable part of the nation, so hostile to powerful interests and ruinous to influences which had hitherto been paramount, necessarily met with energetic resistance. A popular tumult excited by some chiefs who had fallen into disgrace, led to the rising which brought about the death of Radama II., who was strangled in his palace on the 12th May, 1868. An account of these recent events was given in the Annals of 1864.

On the very day that Radama II. was assassinated, the wife of the unfortunate prince was proclaimed queen under the title of Rasoheryna (the good and strong). She had always shown herself favorable to the Catholic Mission. These good dispositions suffered no change; and she gave proof of this at the ceremony of her coronation, by having the Missionaries and the Sisters of St. Joseph sit near her. Unfortunately, she possessed no more than the mere shadow of power. The revolution to which she owed her exaltation to the throne was a protestation against the ideas of Radama, and a return to the policy of distrust and exclusion with regard to France and Catholicity. The effective authority remained entirely in the hands of Raimonvalitrony, the chief of the revolution. He had forced himself into the position of prime minister, and even of prince consort. His rule was universal, and he imposed his arbitrary will on all. The queen, far less his wife than his slave, had often to fly his presence, especially in his orgies, when he used to go so far as to threaten her, sword in hand, if she did not blindly yield to his caprices.

Excessive despotism like this caused in the end a general rising. On the 15th July, 1864, the prime minister was sent into exile four leagues from Tananarive, and replaced by his brother, an honorable and loyal man. Henceforth the queen was free to follow the inspirations of her naturally upright mind.

The Rev. Father Jouen, in the report from which we publish long extracts, gives a sketch of the events which have taken place in Madagascar from that time up to the month of July last.

Extract from a report of the Rev. Father Jouen, S. J., Prefect-Apostolic of Madagascar, to the Members of the Central Councils of the Society for the Propagation of the Faith. Tananariva, June 30, 1868.

"GENTLEMEN:—May you and your pious Associates receive a thousand benedictions in return for your zeal and perseverance in collecting the alms which enable the Missioners to live and to extend their works even to the utmost ends of the earth. For our part we have little more to offer you in return than our hearty prayers and our poor prayers, but the heart of Jesus supplies what is wanting in us, and will know how to reward a hundred-fold the deeds which your charity inspires you to accomplish. Moreover, not a day passes that we do not conjure Him with all possible affection, especially at the Holy Altar, to bestow on your families and on all the Members of the Propagation of the Faith a superabundant measure of graces and benedictions."

"Wishing to fill up as far as possible the blank caused by my long silence, and to enable you at a glance to understand the state of the Mission, I have thought it well to lay before you an account of the principal events which have taken place in the interval between the month of July, 1865, and the present date."

TO BE CONTINUED.

Berlin College.

This excellent educational institution, situated in the town of Berlin, Ont., conducted by the Fathers of the Resurrection of our Lord, will re-open on the 4th of September.

Translated for the Columbian from the Echo de Fourriere, Lyons, France. VISIT TO LOUISE LATEAU.

BRUXELLES, BELGIUM, April 8, 1883. MR. EDITOR—You ask me for some notes on the pious excursion which I recently made to Bois d'Haines, and the impressions which I felt on the journey. I hasten to comply with your request, and yet can say little more than what you readers have already heard and admired many times.

Many interesting articles have been written in religious papers concerning Louise Lateau, the stigmatized of Belgium, and perhaps the new affirmations of a witness who has just observed the prodigious phenomena spoken of for so long a time, may still contribute to enlighten their judgments.

Leaving Bruxelles Thursday, April 5th, at 3.30, in one hour we were at Manage; after half an hour's walk we were in the house of Rev. Father Niels. He was engaged writing his journal, in which, by order of the ecclesiastical authority, he is to record all facts concerning Louise Lateau, the stigmatized. No one is better prepared than himself to fulfill this duty. He has been the confessor of Louise for twenty years, and is the ordinary witness of those marvels of the supernatural world, and his memoirs already form volumes, in which the smallest details are of great interest.

At first Father Niels, who is pastor of Bois d'Haines, appeared severe and impatient, but he soon got over this, and was very kind to me, particularly after I had explained the object of my visit. He granted me the signal favor of allowing me to carry the Holy Communion the following day, Friday, April 6th, to the stigmatized. I did not sleep throughout the entire night; this favor had so excited me that I could not close my eyes.

The good Father had told me that very frequently the holy Host escapes of itself from the hands of the priest to go into the mouth of Louise. I promised myself to watch the fact well, and to hold the sacred Host firmly between my fingers, to convince myself well of the miracle. The next day, Friday, at 6.30, I was in the church, when I took the Blessed Sacrament, accompanied by many strangers, who had come to see the wonder. We finally reached the house of Louise; it is small and neat, near the road, half hidden by a row of thorn bushes, and has but one story and four rooms. It is in this humble house that many bishops, doctors, professors of universities, from all parts of Europe have come to kneel and wonder.

We enter her room, my emotion continually increasing. The room is quite small, about six by nine feet. Louise was in bed; and for the last twelve years she has taken no nourishment except the Holy Communion, which is brought to her every morning. When I went with the Blessed Sacrament the saint was panting on her bed. After the ordinary prayers, I took the Holy Eucharist between my fingers and turned towards Louise, when to the admiration and astonishment of all present it slipped from my fingers and went to the mouth of the saint. (April 6th, 1883.) as if it was in a hurry to rest in her heart. I was taken with a trembling which I could not control; all the strangers were weeping, but Father Niels calmed me, saying it was an ordinary occurrence with him.

After Communion, Father Niels uncovered the hands of Louise, and then we went all witnessing the great miracle which happens every Friday. The blood was flowing abundantly. It flows all day from her hands, feet and side. It was the 751st Friday since it commenced flowing. Late in the evening the wounds close of themselves, to open again on the next Friday, and there remains only a small scar showing the stigmata.

Another phenomenon has also taken place every Friday since July, 1864. It is the ecstasy. It begins at 2 p. m. and ends at 3. There was again at the foot of her bed at 2 p. m. As soon as it begins her body from the head to the hips is partly raised from the bed; her eyes are fixed toward heaven, motionless, without winking. Her bleeding hands are raised as though endeavoring to take hold of some invisible being; her ears are attentive to words which no one can hear; joy, compassion and fear shows on her face, following on after another one would imagine a soul freed from the prison of the body and the weight of it. During the ecstasy the natural life, as it were, is suspended. We sang the Magnificat and the Salve Regina. During this time Louise lived in a superior world, absorbed in contemplation, and insensible to things exterior surrounding her. But if a prayer for the Church is recited, even in a language unknown to her, her sensibility becomes extreme; her face becomes animated and reproduces the sentiments of the prayer; she smiles at the names of Jesus and Mary; her face is radiant at the Gloria Patri, at the Magnificat, and becomes sad at the Stabat Mater. If a layman places his hand before her face she pays no attention to it; if it is the hand of a priest she smiles; if you put something common in her hand, even a crucifix, which is not blessed, she will not hold it; if the same article is blessed and put in her hands she will seize it with happiness and hold it fast; if a priest not authorized, even a bishop, call her during the ecstasy, she pays no attention to it. But if it is her confessor or the bishop of the diocese, even in a low voice, the ecstasy ceases immediately. These experiments have been tried many times and before many witnesses.

God accomplishes it to show in a manner more evident and more incontestable His supernatural action upon the chosen soul of Louise. For twelve years Louise has taken no nourishment except the Holy Eucharist, which she receives every morning. All kinds of food have been tried, even altar bread not consecrated, but she cannot retain any; she took it for obedience, suffered great pains by it, and finally these trials were abandoned. For Louise Lateau the Holy Eucharist is the daily bread and the only bread, and it is for her the nourishment both of the soul and the body, and as soon as she has received it her contemplation is perfect, she becomes insensible to everything around her, her lips move no more, her eyes are closed, and even breathing ceases. Every morning after Communion, for about fifteen or twenty minutes, she is in ecstasy; people around her talk, women kiss her hands, lay their heads upon the scars of her hands; she is insensible to all.

I will say no more. I am yet moved by too many wonders. I bless God for having permitted me to witness so much of His goodness and power. REV. GERNE.

SAINT DAVID.

By the Most Rev. Dr. Moran, Bishop of Ossory.

What shall I say of the Monastery of St. David, at Menevia, which was built on the promontory, "thrust out into the sea like an eagle's beak" from the southeastern corner of Wales, and which was so frequented by Irish pilgrims that they made it in great part their own? That district of Wales was known in early times as Glen Rosyn, or "Walls Rosina," and was also called by the Britons, Hlondant, or the "beautiful valley." Jocelyn records the tradition of Wales, that it was from the neighboring coast St. Patrick sailed for his Irish mission, and it was whilst praying there he was favored with a heavenly vision, in which Ireland, with its green hills and smiling valleys, seemed to be stretched out before him, and the angel of God, pointing it out to him, said: "That is the land marked out for your inheritance for evermore."

St. David had at first proposed to found his monastery at a short distance from this place, where a holy relative named Gwelan lived; but whilst marking out its enclosure, he was divinely assured that only a few of his disciples would there merit the heavenly reward. "Farther on," the angel added, "is the spot chosen by heaven, where few shall suffer the pains of hell, provided they do not fall from the faith." St. David, proceeding thither, kindled a fire, the smoke of which seemed to encircle a great part of the surrounding country, and to extend far and wide towards the distant shores of Ireland. The owner of the district was an Irishman, Baya, a pagan and a Druid. He was one of those successful rovers who, years before, had carved out territories for themselves on the Welsh coast, and continued to hold them by the sword. He was filled with terror when he saw the smoke that arose from St. David's fire, and cried out to those that were with him, "The enemy that has lit that fire shall possess this territory as far as the smoke has spread." They resolved to slay the intruders, but their attempt was frustrated by a miracle. Seeing this, Baya made a grant of the desired site, and of the surrounding country, to St. David, whose monastery quickly arose, and its fame spreading far and wide through Britain and Ireland, and that merited for its holy founder the title of "the head of the whole British nation, and honor of his fatherland."

St. David was born of an Irish mother. (Bolland, Vol. I., Mart., p. 90.) It was at the hands of an Irish bishop, the great St. Ailbe of Emly, that he received the waters of baptism, and it was in the arms of a loved Irish disciple that he breathed his soul to heaven.

Most of the great saints of Ireland, in the sixth and seventh centuries, spent some time at this monastery, renewing their own fervor within its hallowed precincts, and maintaining its strict discipline by the stern severity of their lives. To take a few instances from the patron saints of the Diocese of Ossory, we find that St. Senanus was famed there for his devotedness to manual labor, for the monks were obliged to work in the forest and to till the land, even drawing the plough by their own strength. St. Scythin, of Tescolfin, when crossing the channel to visit it, was said, in the beautiful story of the sacred legend, to pluck wild flowers from the sea, and to entwine precious wreaths, as though he journeyed through a rich meadow. St. Brendan went there to rest for a while, after a seven years' ocean pilgrimage in search of a paradise. St. Modmnoch, of Tibraunichy, had the care of the monastery entrusted to him. When, after a long period of labor and virtue, he had taken his farewell of the abbot and brethren to return home, a swarm of bees came and settled on the bow of the boat to accompany him. Three times he brought them back to the monastery, but each time they returned in increasing numbers, so that at length, with St. David's blessing, he brought them with him to Ireland, and introduced the culture of bees into the Irish monasteries.

The ancient records add, that honey was cultivated in these monasteries not only for the religious, but to procure a more delicate food than their ordinary course fare for the poor. St. Ailbe, patron of Ferns, was one of those whom St. David chose as his first companion in founding the monastery. He lived there for many years, and governed it for some time as Abbot. So cherished was St. Ailbe's memory throughout Wales, that after the Anglo-Norman invasion of this country, the religious of Menevia put forward the singular claim of jurisdiction over the clergy of Ferns, on the specious grounds that one of their first Abbots was the founder, first Bishop, and chief patron of that See. Towards the ninth century, another illustrious Irishman held a distinguished place at St. David's. He was styled by his contemporaries, "Johannes Eriegen," and being taught geometry and astronomy, and other branches of science at this monastery, such was his fame, that he was chosen by King Alfred the Great, not indeed as some have foolishly advanced, to lay the foundation of Oxford—which was not as yet dreamed of—but to teach the sons of the Saxons nobility in the royal palace. Two centuries later the fame of Ireland was still fresh at Menevia. The famous Sulgen, who held the See about the year 1070, set out to satiate his thirst for knowledge in the Irish schools. He was, however, driven in a storm on the Scottish coast, and was detained there for a long time.

"With ardent love for learning Sulgen sought The school in which his fathers had been taught To Ireland's sacred Isle he bent his way, Where science beamed with bright and glorious rays. But sailing towards the country where abode The people's monarch, of the storm he took His barque, by adverse winds and tempests tossed, Was forced to anchor on another coast."

At length, however, he was enabled to continue his journey to Ireland, and having spent ten years in her monasteries and schools, returned to Menevia to impart to his countrymen his honied store of sacred knowledge.

**Margaret's Prayer.**  
(From the German of Goethe.)  
BY PATRICK TAYLOR.

Incline, O Maiden,  
With sorrow laden,  
Thy gracious countenance upon my pain!  
The sword Thy heart in,  
Thou lookest on where Thy Son is slain.

Thou seest the Father,  
Thy and almighty Father,  
And bearst all Thy sorrow and His pain!

Ah, past guessing,  
Beyond expressing,  
Thy anxious heart so burneth,  
Why it trembleth, why it yearneth,  
Knowest Thou and Thou alone.

Where'er I go, what sorrow,  
What weep, what woe and sorrow,  
Within my bosom aches,  
Alone, and all unseeing,  
I'm weeping, weeping, weeping;  
The heart within me breaks.

The petals before my window  
Alas! my tearful eye,  
As in the early morning  
For these three flowers I set.

Within my lonely chamber  
The morning sun shows red;  
I sit in utter sorrow,  
Already on my knees.

Help! rescue me from death and stain!  
O Maiden!  
Thou sorrow-laden,  
Incline Thy countenance upon my pain!

**HALF HOURS WITH THE SAINTS.**

**St. Agatha and Chionia.**  
RESPECT FOR THE HOLY SCRIPTURES.—In the year 304 the Emperor Dioclesian had ordered a violent persecution against the Christians. He had mainly in view to track out the priests and bishops, as well as the sacred books, in order to snatch from religion the instruments whereby she was maintained in the hearts of the faithful and her way extended. Two sisters, Agatha and Chionia, concealing certain of the holy books, had sought refuge in the adjacent mountains of Thessalonica, where they wandered about for a whole year; but were at length seized and the holy books were discovered. It would have been an easy matter to redeem their lives by pronouncing an anathema against the Gospel, eating of the meats offered to idols, or by affecting some semblance of regret. For from this, however, they showed by their heroic and steadfast replies, that they had made up their minds to die rather than apostatize. They were condemned to be burned; the flames stifled them while respecting their bodies, which received no injury whatever.

**MORAL REFLECTION.**—A Christian cannot hold in too great reverence the Holy Scriptures, which are the word of God, Jesus Christ one day asking His disciples if they desired to leave Him, St. Peter answered: "Lord, to whom should we go? Thou hast the words of eternal life." (John vi. 68.)

**Saint Isidore.**  
LEARNING, IN THE SERVICE OF RELIGION.—St. Isidore, bishop of Seville, had received from Heaven one of the finest intellects vouchsafed to man, and had carefully cultivated it by the study of profane literature. He rendered powerful aid to his brother, St. Leandro, archbishop of Seville, in converting the Visigoths, who were then infested with Arianism. Having become his successor, he completed this great work, re-established discipline throughout his diocese, and presided with marked distinction at the councils of Seville and Toledo, which were held in his intent. He reformed the liturgical books and composed several learned treatises for the instruction and edification of the people. The eighth council of Toledo, held fourteen years after his death, decreed in his honor the title of "The Excellent Doctor." Feeling his end approach, St. Isidore had himself carried to the church, there received the sacraments with fervent piety, and died shortly after, in 630, having caused all that he possessed to be distributed beforehand to the poor.

**MORAL REFLECTION.**—How culpable are those who neglect paying for the rights of God the talents which they have received from Him! How guilty are they who degrade them! It is written: "Cast forth the unprofitable servant into exterior darkness." (Matt. xxv. 30.)

**Saint Vincent Ferrer.**  
RECOLLECTION, HUMILITY, DETACHMENT.—St. Vincent Ferrer, born at Valencia in 1357, entered at the age of seven, the order of St. Dominic, whereof he was destined to become one of the most illustrious ornaments. His superiors having set him apart for the work of the missions, he worked great wonders while on his travels. In Spain alone, more than twenty-five thousand Jews and eighteen thousand Moors were converted to him. His humility equalled his zeal for the conversion of souls; he attributed none of his success to himself, but referred everything to God, whose "unworthy instrument" he styled himself. He journeyed over France, Italy, Germany, England, and the Low Countries, with the title of Apostolic Missionary, working everywhere the same wonders. He would not proclaim the secret of such success; but told very willingly every one that consulted him that, in order to succeed, it is needful to unite one's self with God in holy recollection, to be humble and free from attachment to things of earth. He died at Vannes in 1419.

**MORAL REFLECTION.**—Let us draw advantage from this wise example, conforming as it does with the warning of the Apostle: "God resisteth the proud and giveth his grace to the humble." (1 Pet. v. 5.)

**A Philosopher on Hen Roosts.**  
"Dar an nuffin which ruins a man suddenly," said Uncle Nash, solemnly, "the eldest hopefull, 'dinner de custom of visitin' hen-roosts in the fall ob de moon. It am well 'nough to tackle de watermill-yn-patches when de queen ob night am sailin' round in short neck on low sleeves, becuz de squawk of a twisted watermill-yn-vine am not like the squawk of a red-headed rooster when you done pluck him out ob de hen-patch. But take de rooster when de moon am on de half-shell."

Use your opportunities to the best advantage. You cannot recall them.

**FAITH, THE STAFF OF THE CHRISTIAN.**

The goodness of Almighty God was never more admirably set forth than in His incarnation. He takes upon Himself our poor and enfeebled nature, with all its crosses and sufferings, and gives us in return all His graces, all His support, all His strength. This is very manifest if we consider for a moment what they do for us. Let us take the initial grace of all, for instance the grace of faith. How wonderful this is, not only in itself, but in the mode of its conveyance, and in its dwelling in the hearts of men. Without it it is impossible to please God. Our good as an infused virtue. When the soul of the unconscious child is brought to the font at baptism, it is regenerated and made capable of that for which our first parents were made—eternal joy. We more appreciate this initial grace of God in a country like this, from seeing so many millions who are without it. We are constantly reminded of that great gift of faith, when we see excellent people, far better than ourselves very often, nevertheless, born, so to speak, blind in the spiritual order. How great, then, is this gift of faith, which is given by some law, no doubt, because God is Law, and whatever He does follows law. How difficult to comprehend why it is that one is born of Catholic parents, and brought to the font, and receives the infused gift of faith, while another, who is not in the possession of that gift, is under the arduous necessity of searching, heart and conscience, to work out for herself these conclusions. Look at Saul, thundering down to Damascus with letters from the high priest to persecute the Christians when he should find here. Then, all at once, there came the light of faith to him. He is thrown down upon the ground, and he, the fierce and proud soldier, going upon the errand of persecution, and, if possible, extermination of the Catholic faith, rises up, trembling, bodily blind, but with his soul full of the light of faith, humbly calling out, "Lord, what wouldst Thou have me do?" That is the contrast between him who has and him who has not faith. The Sacraments of God's grace are the full power of God, and that we often living, as we do in an atmosphere so called by the unbeliever which dominates in this land, are apt to fall into a kind of torpor with regard to the grace of the Sacraments. People sometimes seem to think that going to confession is a kind of exercise for very good people, but confession is the open fountain of graces, and it ought to be confession, and to go very often, because the conscience loses its acute perception of wrong if we do not take an account of ourselves. People will sometimes tell him that their firmness, but the habit of confession is a good thing, and the reason is very manifest. It is the pouring forth of God's holy spirit to make them strong soldiers of Christ. People have a sort of Protestant idea that they must have a wide or profound knowledge of theology before they can be confirmed rightly. Which is it better to allow the devil, the world and the flesh to take possession of the soul, and then turn these out, or to take such measures as they may, under God, for preventing their entry? If the latter, the redemption of the world through the incarnation of our Lord, and if these immense treasures of divine grace are so freely given to us, and are laid up in the treasury of God's Church, what must be the source from which they flow, and with what wonderful abyss of divine goodness, mercy, love and knowledge must that Sacred Heart of Jesus be filled. —Bishop of Emmons.

**That Dreadful Doctor.**  
He warns us in eating, he warns us in drinking. He warns us in reading, and writing, and He warns us in football, foot race, eight-oar "sailing," and dancing and cigarette smoking. He warns us in taking champagne and canoeing. He warns us in wearing red socks and shampooing. He warns us in drains—in our snug country. He warns us of fever—in mineral waters. He warns us in—everything mortal may do. But—what gives rise to this? Nobody pays him the slightest attention!

**Duties of Daily Life.**  
Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercises of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers; to endure neglect when we feel we deserve attention, and ingratitude where we expect thanks; to bear with the company of disagreeable people whom Providence has placed in our way and whom he has provided for the trial of our virtue, these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance—in short, with whatever opposes our will or contradicts our humor—is this habitual acquiescence in the will of God, the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded pilgrimage and penance.

**News that People Like to Hear.**  
There is a kind of news that honest people particularly like to hear. It is news of the failure of men who make "corners" in oil, in land, in iron, in sugar, in wheat, in anything that men who force the hard-working widows to pay five cents a gallon more for their oil than they ought to pay, lose their ill-gotten millions in the click of the telegraph. It pleases the toiling laborer and the patient mechanic, to see in the morning papers the names of those who have been forcing up flour a dollar a barrel, have been broken on the wheel of fortune, and lie all about the "street" limping and sprawling. It pleases them well. We call these speculative gentry by the name of "dealers." It is because they are dealing above natural prices by all sorts of misrepresentation. When, therefore, men who earn their subsistence by honest and useful labor hear of the bankruptcy and ruin of these lying cornerers, they rejoice and give thanks.

**THE DOOM OF IRISH INFORMERS.**  
The fate of Bailey, who was murdered in Skipper's Alley, Dublin, in the latter end of 1851, should have taught Carey how police protection when his services were no longer required. This Bailey gave information to the authorities which enabled them to make one of the most extensive seizures of arms and ammunition ever achieved by them in Ireland. Twenty-five rifles, ten revolvers, 12,000 rounds of ammunition, an immense store of dynamite, fulminate of mercury, detonating caps and gunpowder fell into their hands through Bailey's instrumentality. How did the Government reward him? A fortnight's pay, which was given him from his pocket, but proffered to pay his fare to London, a generosity which would have lessened the British exchequer by about \$5. The wretched man begged to be sent out to some distant colony, pleading that his life would be in as much danger in London as in Dublin. The representative of the Crown in Ireland could not dream of becoming responsible for such an extravagance. Bailey was turned adrift. His landlord would not let him back into his miserable tenement. His employer would not give him another family into the workhouse. Even there the paupers turned against him and rendered his existence so unendurable that he ventured into the outer world again with the desperate resolve to beg or steal as much as would take him out of the country. Three days after his body was discovered in Skipper's Alley, and two bullets in his head told from what quarter his death sentence had come. No clue has been found to justify an arrest for the crime.

Other Irish informers, too, have been uniformly foredoomed from the moment they appeared in the witness box to tender evidence against their former friends. Pierce Nagle was the first traitor of importance in the Fenian ranks. To his revelations were due the convictions of the staff of the *Irish People* newspaper, and the first sentence of the Irish revolutionaries by brotherhood—Luby, O'Leary, Kickham, O'Donovan Rossa and the rest. After his nefarious work had been accomplished, he disappeared, and for eleven years nothing was heard of him. But the vengeance and hatred of an Irish conspirator is everlasting, and in 1876 (but the year after his treachery) it overtook Pierce Nagle. One cold, gray autumn morning his corpse was found under a London railway arch, and a huge cheese knife driven through the back and pene-

**Postal Notes.**  
It is only two weeks before the public of the United States will have the new postal notes, the limit of their preparation being September 3. They will prove to be a great convenience, as the sender can transmit any sum from one cent to five dollars. The New York Tribune illustrates the convenience of the new arrangement by stating that "a lady living out of town who wants to send \$3.79 to a drygoods store in New York will hand that sum, and 3 cents fee, to the postmaster. He will give her an order with the figure three punched in the dollar column, the figure seven in the column of cents. This is simple and easy, and offers no chance for fraud."

P. J. Puppy, druggist, of Newbury, writes: "Dr. Fowler's Wild Strawberry is just the thing for Summer Sickness. I sold out my stock three times last summer. There was a good demand for it." Dr. Fowler's Extract of Wild Strawberry is infallible for Dysentery, Colic, Sick Stomach and Bowel Complaint.

Enthusiasm is one of the most powerful engines of success. When you do a thing do it with a vim. Do it with your might. Put your whole soul into it. Stamp it with your own personality. Be active, be energetic, be enthusiastic and faithful, and you will accomplish your object. Truly has Emerson said: "Nothing great was ever achieved without enthusiasm." PREMONITIONS OF APPROACHING DANGER, in the shape of digestive weakness, lassitude, inactivity of the kidneys, pains in the region of the liver and shoulder blades, mental depression coupled with headache, furred tongue, vertigo, should not be disregarded. Use Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and avert the peril to health. It removes all impurities and gives tone to the system. Sold by Harkness & Co., Druggists, Dundas street.

**OSCAR WILDE'S LECTURE.**

**THE CHOLERA—A Prevention and a Remedy.**  
To the Editor of The News and Courier: The frequent notices in your paper recently of the dreaded scourge, the cholera, remind me of an article which appeared about twenty years ago on this subject. It was a statement made by a missionary, and was to this effect: While the cholera was prevailing fatally in the Island of Mauritius there was one plantation employing about five hundred workmen upon which not a case occurred. This exemption was said to have been due to the use of a spoonful of charcoal given in the coffee every other morning. The writer went on to state that this had been found effectual not only as a preventive, but in many cases as a remedy for the disease—in some even when in a state of collapse.

The value of charcoal as a corrective of acidity is well known. It is used to prevent and correct putrefaction. I will only add that since reading the statement referred to I have used it in a great many cases both for myself and others in colic, cholera, morbus, bowel distensions and such like with the greatest success. It affords relief in nausea, sick headache, sour stomach, &c., generally very promptly.

It will be found in all drug stores prepared for use finely pulverized. A few drops of water should be first dropped upon the powder, and this rubbed into a paste, when more water can be added, otherwise it would float upon the water. The simplicity of this prescription may lead some to despise it, but not those who have tried it. Naaman thought very contemptuously of the Prophet's direction to wash seven times in Jordan, but when he washed he was healed of his leprosy. Very respectfully yours, WHITEFOOT SMITH. Spartanburg, S. C., July 24, 1883.

**One Drunk Was Enough.**

An old Trojan, whom we will call Col. T., has one of the best farms near the Illinois river. About 200 acres of it are now covered with waving corn. When it first came up in the spring the crows seemed determined on its entire destruction. When one crow was killed it seemed as though a dozen came to its funeral, and though the sharp crack of the rifle often drove them away they always returned covered with throwing grass, and resolved on trying the virtue of stones. He purchased a gallon of alcohol, in which he soaked a few quarts of corn and scattered it over the field. The crows came and partook with their usual relish, and, as usual they were pretty well combed, such a cooing and cackling, such a strutting and staggering—the scene was rich. When the boys attempted to catch them they were not a little amused at their zigzag course through the air. At length they gained the edge of the woods, and were being joined by a new recruit, which happened to be sober, they united at the top of their voices in haw, haw, haw and shouting until they the praises or curses of alcohol. It was difficult to tell which, as they rattled away with their wings, and their usual relish, and, as soon as they became sober they set their faces steadily against alcohol. Not another kernel would they touch in his field, lest it should contain the accursed thing, while they went and pulled up the corn of their neighbors. They had too much respect for their character, black as they were, again to be found drunk.—Troy Times.

**The Title Mania.**

Perhaps the best abused word in the language is "professor." There appears to be a mania for attaching it to all sorts and conditions of men. Time was when the word carried with it a certain significance, but nowadays that significance is found only in its insignificance. A fledgling of one-and-twenty, who, to use the expression of Ephraim Smooth, "rubbeth the hair of the horse against the bowels of the cat," or in other words, plays the fiddle, is dubbed a professor; the bruiser, whose only ambition it is to knock out of the countenance of humanity the face of his opponent, is a "professor of the manly art"; the negro who polishes your boots for the munificent remuneration of five cents is perforce a professor; the collector of the city's garbage and the driver of the street-sweeping machine are professors; and so also is the operator to whose tender mercies you submit your chin to be reaped, with serious misgivings concerning the safety of your throat, and so on *ad infinitum*. This may be all right, for it is a leveling age, and what right has any man, no matter what his moral or intellectual standing, to possess and enjoy a title which his fellow-man, no matter how far down in the social scale he may be, has not the same right to appropriate? But, for all that, the indiscriminate use of the word borders on absurdity, and if there is any significance whatever in the use of the title, it carries with it any particular honor, or if it is symbolical of any especial fitness as applied to the sciences, then it should be applied only to those who are entitled by high intellectual standing to rightly wear it.

**Over the Ocean on Wheels.**

A dispatch from London, dated July 20th, says that Terry, the man who left Dover at 9 o'clock yesterday morning on a floating tricycle, crossed the English channel and arrived safely at Calais at 5 o'clock in the afternoon. His machine was a tricycle of two side wheels of large diameter and one steering wheel of smaller diameter, each of them buoyant by a hollow composition of water-tight material. The propelling power was his own legs, the larger wheels being furnished with paddles at proper distances on their peripheries.

If you are broken down in constitution and wasting away by sickness, dissipation, too great nervous taxation, or suffering from any chronic disease, do not abandon hope until you have tried Dunder's Blood Bitters. What it is doing daily towards restoring others, it might do for you.

**OSCAR WILDE'S LECTURE.**

**THE CHOLERA—A Prevention and a Remedy.**  
The London News reports the lecture delivered by Mr. Oscar Wilde, called "Impressions of America."—"Stating that he had very little useful information to give, he described his first experience of the interviewer, 'the literary pirate of the States,' who sprang on board in the midst of a storm of New York, and asked his opinion of America. Not having seen it, he found it easy to give an unbiased opinion of a country that everyone seemed to be in a hurry, and this made him think it could not be a country of great romance, for romance was difficult where it was a vital necessity to catch a train." The beautiful he found where the Americans had least striven for it, in their great bridges and their perfectly beautiful use of the electric light.

The travelling, when one gets into a Pullman car, was the perfection of luxury, but had no more privacy than if one sat in an arm chair at the Hotel de Ville. A few corner pieces that everyone seemed to be in a hurry, and this made him think it could not be a country of great romance, for romance was difficult where it was a vital necessity to catch a train." The beautiful he found where the Americans had least striven for it, in their great bridges and their perfectly beautiful use of the electric light.

The travelling, when one gets into a Pullman car, was the perfection of luxury, but had no more privacy than if one sat in an arm chair at the Hotel de Ville. A few corner pieces that everyone seemed to be in a hurry, and this made him think it could not be a country of great romance, for romance was difficult where it was a vital necessity to catch a train." The beautiful he found where the Americans had least striven for it, in their great bridges and their perfectly beautiful use of the electric light.

**Duties of Daily Life.**

Life is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercises of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers; to endure neglect when we feel we deserve attention, and ingratitude where we expect thanks; to bear with the company of disagreeable people whom Providence has placed in our way and whom he has provided for the trial of our virtue, these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, disturbance—in short, with whatever opposes our will or contradicts our humor—is this habitual acquiescence in the will of God, the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils properly improved, furnish a good moral discipline, and might, in the days of ignorance, have superseded pilgrimage and penance.

**News that People Like to Hear.**

There is a kind of news that honest people particularly like to hear. It is news of the failure of men who make "corners" in oil, in land, in iron, in sugar, in wheat, in anything that men who force the hard-working widows to pay five cents a gallon more for their oil than they ought to pay, lose their ill-gotten millions in the click of the telegraph. It pleases the toiling laborer and the patient mechanic, to see in the morning papers the names of those who have been forcing up flour a dollar a barrel, have been broken on the wheel of fortune, and lie all about the "street" limping and sprawling. It pleases them well. We call these speculative gentry by the name of "dealers." It is because they are dealing above natural prices by all sorts of misrepresentation. When, therefore, men who earn their subsistence by honest and useful labor hear of the bankruptcy and ruin of these lying cornerers, they rejoice and give thanks.

**THE DOOM OF IRISH INFORMERS.**

The fate of Bailey, who was murdered in Skipper's Alley, Dublin, in the latter end of 1851, should have taught Carey how police protection when his services were no longer required. This Bailey gave information to the authorities which enabled them to make one of the most extensive seizures of arms and ammunition ever achieved by them in Ireland. Twenty-five rifles, ten revolvers, 12,000 rounds of ammunition, an immense store of dynamite, fulminate of mercury, detonating caps and gunpowder fell into their hands through Bailey's instrumentality. How did the Government reward him? A fortnight's pay, which was given him from his pocket, but proffered to pay his fare to London, a generosity which would have lessened the British exchequer by about \$5. The wretched man begged to be sent out to some distant colony, pleading that his life would be in as much danger in London as in Dublin. The representative of the Crown in Ireland could not dream of becoming responsible for such an extravagance. Bailey was turned adrift. His landlord would not let him back into his miserable tenement. His employer would not give him another family into the workhouse. Even there the paupers turned against him and rendered his existence so unendurable that he ventured into the outer world again with the desperate resolve to beg or steal as much as would take him out of the country. Three days after his body was discovered in Skipper's Alley, and two bullets in his head told from what quarter his death sentence had come. No clue has been found to justify an arrest for the crime.

**Postal Notes.**

It is only two weeks before the public of the United States will have the new postal notes, the limit of their preparation being September 3. They will prove to be a great convenience, as the sender can transmit any sum from one cent to five dollars. The New York Tribune illustrates the convenience of the new arrangement by stating that "a lady living out of town who wants to send \$3.79 to a drygoods store in New York will hand that sum, and 3 cents fee, to the postmaster. He will give her an order with the figure three punched in the dollar column, the figure seven in the column of cents. This is simple and easy, and offers no chance for fraud."

P. J. Puppy, druggist, of Newbury, writes: "Dr. Fowler's Wild Strawberry is just the thing for Summer Sickness. I sold out my stock three times last summer. There was a good demand for it." Dr. Fowler's Extract of Wild Strawberry is infallible for Dysentery, Colic, Sick Stomach and Bowel Complaint.

Enthusiasm is one of the most powerful engines of success. When you do a thing do it with a vim. Do it with your might. Put your whole soul into it. Stamp it with your own personality. Be active, be energetic, be enthusiastic and faithful, and you will accomplish your object. Truly has Emerson said: "Nothing great was ever achieved without enthusiasm." PREMONITIONS OF APPROACHING DANGER, in the shape of digestive weakness, lassitude, inactivity of the kidneys, pains in the region of the liver and shoulder blades, mental depression coupled with headache, furred tongue, vertigo, should not be disregarded. Use Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and avert the peril to health. It removes all impurities and gives tone to the system. Sold by Harkness & Co., Druggists, Dundas street.

**OSCAR WILDE'S LECTURE.**

**THE CHOLERA—A Prevention and a Remedy.**  
To the Editor of The News and Courier: The frequent notices in your paper recently of the dreaded scourge, the cholera, remind me of an article which appeared about twenty years ago on this subject. It was a statement made by a missionary, and was to this effect: While the cholera was prevailing fatally in the Island of Mauritius there was one plantation employing about five hundred workmen upon which not a case occurred. This exemption was said to have been due to the use of a spoonful of charcoal given in the coffee every other morning. The writer went on to state that this had been found effectual not only as a preventive, but in many cases as a remedy for the disease—in some even when in a state of collapse.

The value of charcoal as a corrective of acidity is well known. It is used to prevent and correct putrefaction. I will only add that since reading the statement referred to I have used it in a great many cases both for myself and others in colic, cholera, morbus, bowel distensions and such like with the greatest success. It affords relief in nausea, sick headache, sour stomach, &c., generally very promptly.

It will be found in all drug stores prepared for use finely pulverized. A few drops of water should be first dropped upon the powder, and this rubbed into a paste, when more water can be added, otherwise it would float upon the water. The simplicity of this prescription may lead some to despise it, but not those who have tried it. Naaman thought very contemptuously of the Prophet's direction to wash seven times in Jordan, but when he washed he was healed of his leprosy. Very respectfully yours, WHITEFOOT SMITH. Spartanburg, S. C., July 24, 1883.

**One Drunk Was Enough.**

An old Trojan, whom we will call Col. T., has one of the best farms near the Illinois river. About 200 acres of it are now covered with waving corn. When it first came up in the spring the crows seemed determined on its entire destruction. When one crow was killed it seemed as though a dozen came to its funeral, and though the sharp crack of the rifle often drove them away they always returned covered with throwing grass, and resolved on trying the virtue of stones. He purchased a gallon of alcohol, in which he soaked a few quarts of corn and scattered it over the field. The crows came and partook with their usual relish, and, as usual they were pretty well combed, such a cooing and cackling, such a strutting and staggering—the scene was rich. When the boys attempted to catch them they were not a little amused at their zigzag course through the air. At length they gained the edge of the woods, and were being joined by a new recruit, which happened to be sober, they united at the top of their voices in haw, haw, haw and shouting until they the praises or curses of alcohol. It was difficult to tell which, as they rattled away with their wings, and their usual relish, and, as soon as they became sober they set their faces steadily against alcohol. Not another kernel would they touch in his field, lest it should contain the accursed thing, while they went and pulled up the corn of their neighbors. They had too much respect for their character, black as they were, again to be found drunk.—Troy Times.

**The Title Mania.**

Perhaps the best abused word in the language is "professor." There appears to be a mania for attaching it to all sorts and conditions of men. Time was when the word carried with it a certain significance, but nowadays that significance is found only in its insignificance. A fledgling of one-and-twenty, who, to use the expression of Ephraim Smooth, "rubbeth the hair of the horse against the bowels of the cat," or in other words, plays the fiddle, is dubbed a professor; the bruiser, whose only ambition it is to knock out of the countenance of humanity the face of his opponent, is a "professor of the manly art"; the negro who polishes your boots for the munificent remuneration of five cents is perforce a professor; the collector of the city's garbage and the driver of the street-sweeping machine are professors; and so also is the operator to whose tender mercies you submit your chin to be reaped, with serious misgivings concerning the safety of your throat, and so on *ad infinitum*. This may be all right, for it is a leveling age, and what right has any man, no matter what his moral or intellectual standing, to possess and enjoy a title which his fellow-man, no matter how far down in the social scale he may be, has not the same right to appropriate? But, for all that, the indiscriminate use of the word borders on absurdity, and if there is any significance whatever in the use of the title, it carries with it any particular honor, or if it is symbolical of any especial fitness as applied to the sciences, then it should be applied only to those who are entitled by high intellectual standing to rightly wear it.

**Over the Ocean on Wheels.**

A dispatch from London, dated July 20th, says that Terry, the man who left Dover at 9 o'clock yesterday morning on a floating tricycle, crossed the English channel and arrived safely at Calais at 5 o'clock in the afternoon. His machine was a tricycle of two side wheels of large diameter and one steering wheel of smaller diameter, each of them buoyant by a hollow composition of water-tight material. The propelling power was his own legs, the larger wheels being furnished with paddles at proper distances on their peripheries.

If you are broken down in constitution and wasting away by sickness, dissipation, too great nervous taxation, or suffering from any chronic disease, do not abandon hope until you have tried Dunder's Blood Bitters. What it is doing daily towards restoring others, it might do for you.

**Hop Bitters are the Purest and Best Bitters Ever Made.**

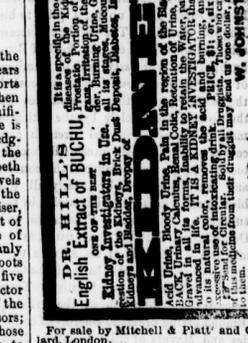
They are compounded from Hops, Malt, Buchu, Mandrake and Dandelion,—the oldest, best, and most valuable medicines in the world, and contain all the best, and most curative properties of all other remedies, being the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ill health can possibly long exist where these Bitters are used; so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, Hop Bitters are invaluable, being highly curative, tonic and stimulating, without intoxicating.

No matter what your feelings or symptoms, if you only feel bad or miserable, use Hop Bitters at once. It may save your life. Hundreds have been saved by no other. \$2.00 will be paid for a case they will not cure or help.

Do not suffer for let your friends suffer, but use and urge them to use Hop Bitters. Remember, Hop Bitters are no medicine, drunkenness, or any other disease, but a medicine ever made; the "Invalid's Friend and Hope," and no person or family should be without them. Try the Bitters to-day.

For further particulars, apply to the Proprietors, H. H. WARNER & CO., Toronto, Ont., Rochester, N.Y., London, Eng.



**LABATT'S**  
Prize Ale, Stout & Porter.  
Recommended by the Medical Faculty.

Medals and Diplomas awarded at Philadelphia, 1876; Canada, 1878; Australia, 1877; and Paris, 1875.  
**LONDON BREWERY.**

INSURE WITH THE  
**London Mutual**  
FIRE INSURANCE CO.  
THE SUCCESSFUL PIONEER OF  
CHEAP AND SAFE FIRE IN-  
SURANCE IN CANADA.

Assets, 1st January, 1888:  
**\$310,781.97.**  
With 39,710 Poles in Force.

Farm Property and detached residences in cities, towns and villages insured at lowest safe rates. Parties will be called on by P. J. Quinn, our agent for City and Suburbs, or Jas. McLeod, London Branch, by leaving word at Head Office, 423 Richmond Street.  
**D. C. McDONALD,** MANAGER.  
THE LONDON BRUSH FACTORY  
MANUFACTURERS OF  
**BRUSHES**  
of every description. All kinds of Mill and Machine Brushes made to order. To secure a first-class article, ask for the London Brushes. All brands.  
**THOS. BRYAN,** and 75 Dundas street, west.

**Hop Bitters are the Purest and Best Bitters Ever Made.**

They are compounded from Hops, Malt, Buchu, Mandrake and Dandelion,—the oldest, best, and most valuable medicines in the world, and contain all the best, and most curative properties of all other remedies, being the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ill health can possibly long exist where these Bitters are used; so varied and perfect are their operations.

They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, Hop Bitters are invaluable, being highly curative, tonic and stimulating, without intoxicating.

No matter what your feelings or symptoms, if you only feel bad or miserable, use Hop Bitters at once. It may save your life. Hundreds have been saved by no other. \$2.00 will be paid for a case they will not cure or help.

Do not suffer for let your friends suffer, but use and urge them to use Hop Bitters. Remember, Hop Bitters are no medicine, drunkenness, or any other disease, but a medicine ever made; the "Invalid's Friend and Hope," and no person or family should be without them. Try the Bitters to-day.

For further particulars, apply to the Proprietors, H. H. WARNER & CO., Toronto, Ont., Rochester, N.Y., London, Eng.



**LABATT'S**  
Prize Ale, Stout & Porter.  
Recommended by the Medical Faculty.

Medals and Diplomas awarded at Philadelphia, 1876; Canada, 1878; Australia, 1877; and Paris, 1875.  
**LONDON BREWERY.**

INSURE WITH THE  
**London Mutual**  
FIRE INSURANCE CO.  
THE SUCCESSFUL PIONEER OF  
CHEAP AND SAFE FIRE IN-  
SURANCE IN CANADA.

Assets, 1st January, 1888:  
**\$310,781.97.**  
With 39,710 Poles in Force.

Farm Property and detached residences in cities, towns and villages insured at lowest safe rates. Parties will be called on by P. J. Quinn, our agent for City and Suburbs, or Jas. McLeod, London Branch, by leaving word at Head Office, 423 Richmond Street.  
**D. C. McDONALD,** MANAGER.  
THE LONDON BRUSH FACTORY  
MANUFACTURERS OF  
**BRUSHES**  
of every description. All kinds of Mill and Machine Brushes made to order. To secure a first-class article, ask for the London Brushes. All brands.  
**THOS. BRYAN,** and 75 Dundas street, west.

YOUNG LADIES' ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT.

Locality unrivalled for healthiness offering peculiar advantages to pupils even of delicate constitutions. Air bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of education thorough and practical. Educational advantages unsurpassed.

French is taught, free of charge, not only in class but practically by conversation. The Library contains choice and standard works. Literary reunions are held monthly. Vocal and instrumental music form a prominent feature. Musical Soirees take place weekly, elevating taste, testing improvement and ensuring self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manner.

Terms to suit the difficulty of the times, without impairing the select character of the Institution. For further particulars apply to the Superior, or any Priest of the Diocese.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.

This Institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness and modern methods as well as the higher English branches.

Terms (payable per session in advance) in Canadian currency: Board and tuition in French and English per annum, \$100; German free of charge; Music and use of Piano, \$40; Drawing and painting, \$15; Bed and bedding, \$10; Washing, \$20; Private room, \$20. For further particulars address—MORRIS BURNHAM.

URSULINE ACADEMY, CHATHAM, ONT.

Under the care of the Ursuline Ladies. This Institution is pleasantly situated on the Great Western Railway, 50 miles from Detroit. This spacious and commodious building has been supplied with all the modern improvements. The hot water system of heating has been introduced with success. The grounds are extensive, including groves, orchards, etc., etc.

For full particulars send for Prospectus. VERY REV. J. H. TABARET, O.M.I., D.D., President.

ASSUMPTION COLLEGE, SANDWICH, ONT.

The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$150 per annum. For full particulars apply to REV. DENIS O'CONNOR, President.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.

The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association will be held on the 29th and 30th of August, at 8 o'clock, in our rooms, Castle Hill, Albion Block, London, Ontario.

Woolverton, Surgeon Dentist.

Office—Corner Dundas and Clarence Streets, London. (Over Brown & Morris). Charges moderate and satisfaction guaranteed. S. Woolverton, L.D.S., late of Grimsby.

Electro-pathic Institute.

320 Dundas Street, London, Ontario, for the treatment of all Nervous and Chronic Diseases. J. G. Wilson, Electro-pathic Institute, Hygienic Physician.

McDonald & Davis, Surgeon Dentists.

Office—Dundas Street, 3 doors east of Richmond Street, London, Ont.

Dr. Woodruff, Office.

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

J. Blake, Barrister, Solicitor.

Office—Carling's Block, London.

B. C. McEann, Solicitor, Etc.

79 Dundas Street West. Money to loan on real estate.

Matheson's Planes, Bicycles, Etc.

Office—Dundas Street, London, Ont.

Reid's Hardware.

116 Dundas St., (North Side), LONDON.

Meneely Bell Foundry.

Office—Dundas Street, London, Ont.

Hill's Manual.

THE WORLD'S GREAT BOOK OF SOCIAL AND BUSINESS FORMS, has already reached a circulation of 3,000,000 COPIES.

BAIRD & DILLON, Publishers.

Office—Dundas Street, London, Ont.

Buckeye Bell Foundry.

Office—Dundas Street, London, Ont.

CAUTION!

EACH PLUG OF THE Myrtle Navy IS MARKED T. & B. IN BRONZE LETTERS. NONE OTHER GENUINE.

COLLEGE OF OTTAWA, CONDUCTED BY THE OBLATE FATHERS OF MARY IMMACULATE.

COURSE OPENS 8th September.

Empowered to confer University Degrees. Course of Studies—Classical and Commercial.

Special attention to Practical Sciences. English the language of the College. French or German optional in Commercial course.

A well organized Business Class, in which Banking, Commercial Law, and all business requirements are attended to. Large staff of able and experienced Professors, strict discipline, fatherly care and watchfulness over conduct, health and progress of students, monthly reports to parents. Buildings beautifully situated, lighted by gas, heated by hot water, and provided with cold and warm baths. Gymnasium and extensive play grounds attached to the College.

Domestic Department under the care of the Sisters of Charity.

PAPAL MEDAL annually granted for successful competition in Philosophy by His Holiness Pope Leo XIII., as a special mark of commendation and favor.

TERMS—Board, Tuition, Bed and Bedding, Washing and Doctor's Fee, payable half yearly in advance.

Classical Course.....\$160.00 Commercial Course.....\$150.00

Drawing, Vocal Music, French and German, free of charge.

For full particulars send for Prospectus. VERY REV. J. H. TABARET, O.M.I., D.D., President.

MASON & HAMLIN ARE CERTAINLY THE BEST ORGANS.

Also considering quality, cheapest. For cash, easy payments, or on time, with no interest. THE MASON & HAMLIN ORGAN AND PIANO CO.

121 Tremont St., Boston; 46 E. 14th St., (Union Square) New York; 10 Wash. Ave., Chicago.

REMOVAL.

Thomas D. Egan, New York Catholic Agency, has removed to the large and specially fitted up offices at No. 42 Barclay Street.

The increasing demands of business require this change. With extended facilities and experience this Agency is better prepared than ever to fill, promptly and satisfactorily, all orders for any kind of goods, and to look after any business or personal matters entrusted to it.

Whatever you wish to buy or have attended to you can save time, trouble and money by addressing

THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY, 42 BARCLAY ST., N. Y.

CARRIAGES & BUGGIES IN THE DOMINION.

Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase.

W. J. THOMPSON, King Street, Opposite Revere House, Has now on sale one of my most magnificent stocks of

GALT CARD CO.

50 Ladies' & Gents' Chromo Visiting CARDS. No two alike—one name printed in Gilt, 10 cents.

50—Fine Chromo Cards—50 (one name) in Gilt, 25 cents.

12 Gilt Edge Cards, very fine, with a surprise picture on front, with name, 50 cents.

BIRTHDAY CARDS.

As cheap as you can buy in Canada. Address SETH HEREDEN, Galt, Ont.

WE ARE ALWAYS AHEAD!—Class. F. Colwell's POPULAR MUSIC HOUSE is removed to Fitzgerald's New Block, 171 Dundas St. PIANOS, ORGANS, MUSICAL INSTRUMENTS of all kinds, STRINGS and FITTINGS. The Cheapest Stock, the Lowest Prices, and the handsomest Parlors in Western Canada. Drop in and see. We aim to please and satisfy. In QUALITY and FIGURES we cannot be surpassed.

SPECIAL NOTICE.

THE BALANCE OF SUMMER DRESS GOODS, PARASOLS, SUMMER SKIRTS, ETC., AT COST.

J. J. GIBBONS, DUNDAS ST.

MONEY TO LOAN.

LARGE AMOUNT IN SUMS TO SUIT. AT VERY LOWEST RATES.

Insure in National Fire Insurance Co's of Ireland, Established 1826. Capital \$5,000,000. R. WADDELL, Agent, Federal Bank Building, LONDON, ONT.

GEO. H. VAIL & CO., Manufacturers of Fire & Water-Proof & Wood-Preserving PAINTS!

For Shingles, Zinc, Tin and Sheet-Iron Roofs. By the use of this Paint, an old roof can be made to last as long as a new roof without paint, and by painting a new roof, it will last for twenty years without looking black. Blakely's Compound is also sold.

OFFICE—36 HAMILTON ROAD, LONDON, ONT. may-6m

BLUMYER MFG CO BELL'S

Church, School, Fire-alarm, Fine-lined, low priced, warranted. Catalogues with illustrations, prices, etc., sent free. Blumyer Manufacturing Co., Cincinnati, O. See study on Church Bell.

REID'S CRYSTAL HALL!

The Largest Stock, Largest Warehouse, AND BEST ASSORTMENT OF CROCKERY, CHINA, GLASSWARE, CUTLERY, FANCY GOODS, LAMPS, CHANDELIERS, ETC., ETC. IN CANADA.

DECORATING WORKS. SEND FOR PRICE LIST.

W. J. Reid & Co. DUNDAS STREET, LONDON, ONT.

CLEARING SALE

READY-MADE CLOTHING! AT COST.

Good Tweed Pants, \$1.75, \$1.90, \$2.00. Good Tweed Coats, \$3.50, \$3.75, \$4.00. Melton Suits, \$7.00. Blue Serge Suits, \$7.00.

PETHICK & McDONALD, 393 RICHMOND ST.

McSHANE Bell Foundry. Manufacture those celebrated CHIMES & BELLS for Churches, etc. Price List and circular sent free. Address PETHICK & McDONALD, 393 RICHMOND ST., BALTIMORE, Md., U.S.A.

SUTHERLAND'S RHEUMATISM

THE GREAT OURE FOR RHEUMATISM. 'And all complaints of a Rheumatic nature, RHEUMATISM is not a sovereign remedy for all the ills that flesh is heir to; for NEURALGIA, SCIATICA, RHEUMATISM, and complaints of Rheumatic nature.

IT IS A SURE CURE. RHEUMATISM acts directly on the Kidneys; it is therefore an invaluable Medicine for those suffering from KIDNEY COMPLAINTS.

The Rheumatic Manufacturing Co's, NIAGARA FALLS, ONT.

From N. Poole, the well-known Photographer of St. Catharines.

St. Catharines, Ont., Sept. 29, 1882. J. N. SUTHERLAND, Esq.: Dear Sir,—It gives me great pleasure to say that my brother (for whom I procured two bottles of your Rheumatism) is now enjoying the most complete recovery from his severe attack of Rheumatism.

He left Saginaw to visit Bradford, when getting on the train at St. George he found it impossible to proceed further for several days. I paid him a visit in Bradford and found him trying many so-called remedies without relief. He suffered intense pain continually—scarcely sleeping during the whole night. About three weeks after receiving the Rheumatism he replied to my letter of enquiry that he was cured, scarcely believing it. I wrote asking "are you cured or only relieved?" His reply was "I am as well as I ever was."

Now, Sir, I am very much pleased, nay, delighted with Rheumatism, and should you need a testimonial for publication, only ask and I will gladly give it to you. Sincerely yours, E. POOLE.

Sold by ALL DRUGGISTS.—Wholesale Agents: Toronto, Northrup & Lyman; Hamilton, J. Winer & Co.; London, James Kennedy & Co.

An Old Soldier's EXPERIENCE.

"Calvert, Texas, May 3, 1882. 'I wish to express my appreciation of the valuable qualities of Ayer's Cherry Pectoral as a cough remedy.

While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief till on my march we came to a country store, where, on asking for some remedy, I was urged to try AYER'S CHERRY PECTORAL.

I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases. J. W. WHITELY."

Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of AYER'S CHERRY PECTORAL. Being very palatable, the youngest children take it readily.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

Canada Business College CHATHAM, ONT.

Reopens after Vacation, Monday, September 17th. Railway fare to the extent of \$8 allowed to the rate of 25 cents per mile. For Catalogue containing new and handsome Engravings, and full particulars, address

D. McLACHLAN, Principal. LONDON (CANADA) POSTAL GUIDE.

SUMMER ARRANGEMENT.

MAILS AS UNDER.

Great Western Railway Going East—Main Line. For Places East—H. & T. R., Buffalo, Boston, Eastern States, etc. (Thru Bags) 5:00 1:00 8:00 1:30 6:30

New York, etc. (Thru Bags) 1:00 10:30 8:00 2:45 6:30

G. T. R. East of Toronto, Kingston, Ottawa, Montreal, Quebec and Maritime Provinces 5:30 1:00 5:00 8:00 1:30 6:30

For Toronto 5:30 1:00 5:00 8:00 1:30 6:30

For Hamilton 5:30 1:00 5:00 8:00 1:30 6:30

G. W. R. Going West—Main Line 5:00 1:15 8:00 2:45 6:30

Thru Bags—Bothwell, Glenora, etc. 1:15 1:15 10:30 8:00 2:45 6:30

Thru Bags—Windsor, Manitoa, Detroit, Wm. States 1:15 1:15 10:30 8:00 2:45 6:30

Thru Bags—Chatham 1:15 1:15 10:30 8:00 2:45 6:30

St. Newbury 5:00 1:15 8:00 2:45 6:30

Sarnia Branch, G. W. R. Thru Bags—Petrolia, Sarnia, Watford and Wyoming 6:30 1:15 8:00 2:45 6:30

Thru Bags—Petrolia, Sarnia, Watford and Wyoming 6:30 1:15 8:00 2:45 6:30

Stratford, G. W. R. L. & P. S., & St. Clair Branch Mails 7:30 1:15 8:00 2:45 6:30

Glanworth 7:30 1:15 8:00 2:45 6:30

Wilton Grove 7:30 1:15 8:00 2:45 6:30

G. W. R. West of St. Thomas, Essex, Co. Bruce and Orwell 7:30 1:15 8:00 2:45 6:30

Aylmer 7:30 1:15 8:00 2:45 6:30

St. Thomas, G. W. R. L. & P. S., & St. Clair Branch Mails 7:30 1:15 8:00 2:45 6:30

Port Stanley 7:30 1:15 8:00 2:45 6:30

London, Huron & Bruce—All places between London, Huron & Bruce 7:30 1:15 8:00 2:45 6:30

White Church, Ripley, Kincaid and Lucknow 7:00 1:15 8:00 2:45 6:30

Alisa Craig 7:00 1:15 8:00 2:45 6:30

St. Thomas, G. W. R. L. & P. S., & St. Clair Branch Mails 7:00 1:15 8:00 2:45 6:30

W. G. & B. 7:00 1:15 8:00 2:45 6:30

Thru Bags—Hensall, Leam, Exeter, Clinton, Blyth, Port Hope, etc. 2:30 1:15 8:00 2:45 6:30

Between Harrisburg and Fergus 1:15 1:15 10:30 8:00 2:45 6:30

B. L. H. West of Stratford 7:15 1:15 8:00 2:45 6:30

B. L. H. between Paris and Stratford 7:15 1:15 8:00 2:45 6:30

B. L. H. between Paris and Stratford 7:15 1:15 8:00 2:45 6:30

G. T. R. between Stratford and Toronto 7:15 1:15 8:00 2:45 6:30

Georgian Bay and Lake Erie Division 7:15 1:15 8:00 2:45 6:30

St. Mary's and Stratford 7:15 1:15 8:00 2:45 6:30

Thru Bags—Goderich and Mitchell 7:15 1:15 8:00 2:45 6:30

Belton, Thorncliffe, (daily) Cherry Grove, St. Ives, Port Dover and Fridley 7:15 1:15 8:00 2:45 6:30

The Grove, Clinton and Seneca 12:00 4:15 11:30 6:30

For Great Britain.—The latest hours for despatching letters, etc., for Great Britain, are: Mondays, at 1 p. m., per Canada packet, via New York; Fridays, at 1 p. m., per Canada packet, via New York; Tuesdays, at 1 p. m., per Canada packet, via New York; Saturdays, at 1 p. m., per Canada packet, via New York.

Postage on letters, 3c. per 1 oz.; Newspapers, 1c. per 2 oz.; reg. fee, 5c. Rates of Postage on Letters between places in the Dominion, 3c. per 4 oz., prepaid by Post Office Savings Bank, will be sent to the Dead Letter Office. Letters posted postage stamp; if posted unpaid, will be sent to the Dead Letter Office. Letters posted exceeding 4 oz. in weight, and prepaid only 3c., will be rated double the amount of deficient postage not prepaid. Newspapers, through Canada or to the United States, 1c. per 4 oz. Money orders issued and paid on and from any Money Order Office in the Dominion of Canada, Great Britain and Ireland, British India, Newfoundland and United States, the German Empire, Italy, Switzerland, Austria, Hungary, Roumania, Jamaica (West Indies), Victoria (Australia), New South Wales (Australia), and Tasmania.

Post Office Savings Bank—Office hours from 9 a. m. to 4 p. m. Post Office Savings Bank—Office hours from 9 a. m. to 4 p. m.

Post Office Savings Bank—Office hours from 9 a. m. to 4 p. m. Post Office Savings Bank—Office hours from 9 a. m. to 4 p. m.

Post Office Savings Bank—Office hours from 9 a. m. to 4 p. m. Post Office Savings Bank—Office hours from 9 a. m. to 4 p. m.

Post Office Savings Bank—Office hours from 9 a. m. to 4 p. m. Post Office Savings Bank—Office hours from 9 a. m. to 4 p. m.

Post Office Savings Bank—Office hours from 9 a. m. to 4 p. m. Post Office Savings Bank—Office hours from 9 a. m. to 4 p. m.

Post Office Savings Bank—Office hours from 9 a. m. to 4 p. m. Post Office Savings Bank—Office hours from 9 a. m. to 4 p. m.

Post Office Savings Bank—Office hours from 9 a. m. to 4 p. m. Post Office Savings Bank—Office hours from 9 a. m. to 4 p. m.

Answer This.

Is there a person living who ever saw a case of acute, biliousness, nervousness or neuritis, or any disease of the stomach, liver or kidneys that Hop Bitters will not cure?

My mother says Hop Bitters is the only thing that will keep her from severe attacks of paralysis and headache. Ed. Oswego Stx.

My little sickly, puny baby was changed into a great bounding boy, and I was raised from a sick bed by using Hop Bitters a short time. A YOUNG MOTHER.

No one to worry about any Liver, Kidney or Urinary Trouble, especially Bright's Disease or Diabetes as Hop Bitters never fails of a cure where a cure is possible.

I had severe attacks of gravel and Kidney trouble; was unable to get any medicine or doctor to cure me until I used Hop Bitters. They cured me in a short time. T. R. ARTY.

Unhealthy or inactive kidneys cause gravel, Bright's disease, rheumatism, and a host of other serious and fatal diseases which can be prevented with Hop Bitters if taken in time.

Ludington, Mich., Feb. 2, 1879. I have sold Hop Bitters for four years, and there is no medicine that surpasses them for bilious attacks, kidney complaints and all diseases incident to this malarial climate. H. T. ALEXANDER.

Monroe, Mich., Sept. 25, 1875. Sins—I have been taking Hop Bitters for inflammation of kidneys and bladder, it has done for me what four doctors failed to do—cured me. The effect of the Bitters seemed like magic to me. W. L. CALVERT.

Grants—Your Hop Bitters have been of great value to me. I was laid up with typhoid for over two months, and could get no relief until I tried your Hop Bitters. To those suffering from debility or any one in feeble health, I cordially recommend them. J. C. SPROTT, 635 Fulton St., Chicago, Ill.

THE COOK'S FRIEND BAKING POWDER HAS HAD FIRST PRIZES

Awarded everywhere exhibited. Ottawa, 1879. Toronto, 1880. Montreal, 1880 and 1881.

Bronze Medals awarded. Composed of ingredients, the healthfulness of which is unquestioned, the COOK'S FRIEND BAKING POWDER is the best of the eastern of the public as a perfectly reliable article of household use.

The very extensive patronage bestowed on the COOK'S FRIEND indicates the favor with which it is received by the public. Manufactured only by the proprietor, W. D. McCLAREN, 55 Catherine Street, Montreal. Retailed everywhere.

A HOME DRUGGIST TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approval in its own city, state, and country, and among all people, as Ayer's Sarsaparilla.

The following letter from one of our best known Massachusetts druggists should be of interest to every sufferer.

RHEUMATISM. "Eight years ago I had an attack of Rheumatism, so severe, without help, I tried several remedies without success. I then procured a bottle of AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have since had no return of the disease. AYER'S SARSAPARILLA is the best medicine I ever used. It is the best blood medicine ever offered to the public. E. T. HARRIS, River St., Barnstable, Mass., May 15, 1882."

SALT RHEUM.

George Andrews, for over twenty years before his removal to Lowell, suffered with Salt Rheum, the worst form. His operations actually cured more than half a dozen cases of Salt Rheum. He was entirely cured by a bottle of AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists, \$1, six bottles for \$5.

Canada Business College

CHATHAM, ONT.

Reopens after Vacation, Monday, September 17th. Railway fare to the extent of \$8 allowed to the rate of 25 cents per mile. For Catalogue containing new and handsome Engravings, and full particulars, address

D. McLACHLAN, Principal. LONDON (CANADA) POSTAL GUIDE.

SUMMER ARRANGEMENT.

MAILS AS UNDER.

Great Western Railway Going East—Main Line. For Places East—H. & T. R., Buffalo, Boston, Eastern States, etc. (Thru Bags) 5:00 1:00 8:00 1:30 6:30

New York, etc. (Thru Bags) 1:00 10:30 8:00 2:45 6:30

G. T. R. East of Toronto, Kingston, Ottawa, Montreal, Quebec and Maritime Provinces 5:30 1:00 5:00 8:00 1:30 6:30

