

The Catholic Record.

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

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INSPECTION INVITED.

DIocese of Ottawa.

PASTORAL LETTER
OF HIS LORDSHIP THE BISHOP OF OTTAWA
ON FREEMASONRY.

JOSEPH THOMAS DUHAMEL
By the Mercy of God and the Favor of the Holy Apostolic See, Bishop of Ottawa, Assistant at the Pontifical Throne, &c.

To the Clergy, the Religious Communities and the Faithful of the Diocese of Ottawa, Health and Benediction in our Lord.

DEARLY BELOVED BRETHREN—He whose commission it is to feed the sheep and lambs of Christ and to guard them against the wolves, has, by the memorable Encyclical *Humanus Genus* sounded a note of warning and pointed out to the favoured flock the presence of an enemy. He has shown us in secret societies a deep-seated conspiracy of evil-doers bent upon devastating the fold wherein the Heavenly Shepherd harbours his faithful followers and to which He calls His erring ones. The fearless voice of the Pope has rung throughout Christendom calling upon all to stand firm around Him, and offer an impenetrable barrier to the hordes of destruction.

The encroachments of Freemasonry are boundless. Here as elsewhere it extends to both town and country; it has even thrust itself into the privacy of domestic life with intent to remove the child from the holy influences of its mother, to keep from it the essential requisites of Christian training and Catholic schooling, and also to separate it from associations where religious influences are still felt.

Dear beloved Brethren, you have indeed heard the voice of the Chief Pastor of the Church, but has it convinced your minds or touched your hearts? If so, your first duty is honestly to admit the existence of the danger which has been pointed out to you. We should be unduly sorry to see you, who are in the sight of God, were to question the utterances of the Pontiff representing our divine Master. Let us then not weary of considering the peril in which we stand, or of pondering the solemn words of warning.

In previous pastoral documents we have examined six of the motives which induced Leo XIII. to denounce Freemasonry as the enemy against which we have at present to struggle; in this letter we purpose developing to the same effect another and

VITH REASON.
"By opening their ranks to comers hailing from every shade of religious discrepancy, Freemasons," says the Pope, "are materially assisted in giving ground to that great contemporary error which consists in holding all religious solicitude as a matter of no import, and in placing upon a footing of equality every form of religious belief."

"Such a principle carries with it the destruction of every religion and especially of the Catholic one. In fact, the sect gives those who become aggregated to it full liberty of opinion one way or another, either in affirmance of the existence of God, or in denial thereof. Not only then is there no question of revealed religion, but the very basis of natural order is shaken or shattered, and human reason no longer knows what to believe, either in regard to universal creation emanating from a divine act free and supreme, or in reference to the after existence of the soul and the truth of a future life, everlasting and consequent on the present one."

Now all this means the absolute denial of the main dogmas of our Creed and of our very faith itself: the total subversion of religion.

A dogma is a truth revealed by God and proposed by the Church to the belief of the faithful. Any one of these truths taken separately constitutes a dogma, and the aggregate of all these truths makes up the dogmatic teaching of the Church. These truths rest on one general basis: they derive in principle from God, considered in His Persons, His attributes and His works; from the mysteries of Jesus Christ, and from the origin and ultimate destiny of mankind. They are deeply and intimately co-relative: they are linked with and proceed one from another, and form a compact and indivisible whole, springing from God, towards whom, as Fountain Head of all being, they make every thing converge.

When any man is so bold as to deny a single one of these dogmas, that man is shipwrecked as to faith; having set aside the authority of the Church, that of God himself. By the rejection of this double authority, Catholic dogma, which is the word of God manifested by the teaching Church, is swept away. Now the destruction of dogma is the destruction of religion, since dogma is the ground-work of the whole fabric of faith. To deny a single dogma implies the denial of them all; and to question a single one leads to the same disastrous result. Whoever persists in doubting when God has spoken and the Church is teaching, does, by that very doubt, set at naught the authority of God and of the Church, thus destroying both faith and religion.

Freemasonry induces its Catholic adherents firstly to doubt, then to deny and lastly to apostatize from their faith.

It places them at par with Protestants, Jews, free-thinkers, pantheists and atheists: it would have them believe that all creeds are equally valueless, and destined to vanish like a vapour mist before the light it has in store for them.

Between the doctrines of Freemasonry and those of Christianity there exists as wide a divergence as between our Saviour and Satan. Faith has brought us the true light: it has taught us the knowledge of God and ourselves, and given us what it behoves us most to possess, the key to our origin, our present condition and our future state; and Freemasonry with its chaotic conceptions would cast us once again into abysmal darkness. Either ignoring God and His Christ, or affecting to despise them, it hoodwinks the minds of men as to the facts of original sin, of their present order of being, and of their responsibilities and obligations towards God, themselves, their families and society in general. It asserts the dissolubility of marriage at the mere pleasure of contracting parties, with personal caprice for its only safeguard: it denies the child any settled religious training or teaching, and it bears with it the abrogation of civil together with spiritual authority.

It is therefore evident how widely the operations of such a system are at variance with the Gospel and with our Creed.

Dear beloved Brethren, read over the Pope's Encyclical; you will find therein a schedule of freemasonic tenets, and you will appreciate yourselves the principle, the extent, the depth of their aberrations.

They inaugurate at the outset the revolt of reason by declaring its independence, then error follows upon error. At last a point is reached where everything is denied: the supernatural order, the primary truths of nature, the human soul, the unseen world, creation and even God Himself. Nothing then remains but the lowest forms of pantheism or materialism.

The incipient freemason, once a Catholic, is brought into contact through the lodges with this deceptive enlightenment; soon however he may perhaps be undeceived; and, converted with a special diploma, be installed forthwith as a patron of the sect, and a disseminator of its falsehoods.

By a guilty compact blindly entered into, he has handed himself over soul and body to unknown masters and sworn to carry out their instructions with mute fidelity. In thus making himself their tools, he has abdicated his reason, his liberty, the dignity of his manhood. Now he finds it no easy matter to break loose from the net, and he must obey the fatal orders driving him into the by-ways of perdition. Courage and will-power are both wanting that he may escape the bonds it were so desirable to be freed from.

Let such a one then beg of God the assistance of His all-powerful grace, which he can of a certainty obtain by the intercession of our Lady of the Rosary.

As to ourselves, dearly beloved Brethren, let us continue to implore His divine help for those who need it, while we also lift up our suppliant hearts to Jesus-Christ, Saviour of men, that He may once more manifest unto the world the triumph of His Church and of His Vicar in full possession of temporal power for the spiritual welfare of nations and individuals.

The present Pastoral Letter shall be read at the parochial mass in every parish, and at the Chapter of every religious community, on the first Sunday following upon the reception thereof.

Given at Ottawa under Our signature and the seal of the diocese, and countersigned by Our Secretary, on the sixteenth day of November, in the year one thousand eight hundred and eighty-five. + J. THOMAS, Bishop of Ottawa.

By Command,
J. A. SLOAN, Priest,
Secretary.

THE BRITISH PREMIER ON RELIGIOUS EDUCATION.

(From the San Francisco Monitor.)
The words uttered on a recent occasion by Lord Salisbury concerning the importance of religious education for the rising generation are of priceless value, because they come from an exalted English official whose sentiments are not in any way awayed by even a grain of love for the Catholic Church, or by even a scintilla of sympathetic sentiment for the manner in which the Church insists upon blending the religious with the secular instruction imparted in her schools.

"It is," said Lord Salisbury on a recent occasion when addressing a large meeting on the political questions of the day in England, and alluding to religious education, "one of our most cherished privileges. I am not speaking for my own denomination alone. What I claim I would extend equally to the Nonconformists of Wales and the Roman Catholics of Ireland. But I do claim that whatever Church or form of Christianity they belong to, they should be given the opportunity to educate the people in the belief of the Christianity which they profess, instead of giving them a lifeless, boiled-down, mechanical, unreal religious teaching which is prevalent in the board schools. Believe me, the essence of true religious teaching is that the teacher should believe that which he teaches, and should be delivering, as he believes it, the whole message of truth. Unless there is that sympathetic, that magnetic feeling established between children and teachers that the teacher is dealing honestly with them, the public will believe that the religious teaching is a sham. Therefore I would give the utmost freedom that could possibly be given to all denominations in this country to teach as they believe, and that which they

esteem the highest religious truth of the Christianity they profess."

This is precisely the platform upon which the Catholic Church stands in regard to the public schools of America. We, Catholics, desire that all religious denominations should possess the right to give religious instruction—combined with sound secular education—to the children of such Protestant parents, and that we be guaranteed the same right concerning Catholic children. In this way Christianity will be preserved in this country, but under the present system—as we pointed out last week—the non-Catholic systems of Christianity are sure to be submerged beneath the waves of infidelity injected into the minds of children by teachers who are sometimes immoral, often infidel, and frequently fanatical—in their antagonism to any belief in God. What can be expected of the great mass of children who grow up under such tutors? As well send our children to learn morality in Bologna as to imagine that they will learn to love God or to serve Him under a system from which Christianity is excluded, and under teachers who often treacherously betray their trust and try to prejudice the minds of their pupils against the religious belief of their Christian parents.

Public school teaching at best is only "a lifeless, boiled-down, mechanical" curriculum of studies, which tend to make men and women "smart" enough to circumvent their neighbors in trade, and to turn all worldly affairs to personal advantage. It will produce a selfish, sordid, sinful race in the future history of this country, and—unless public school education is purified by Christian teaching—the day will come when the old pagan *regime* will supplant Protestantism in the land of the stars and stripes.

SCANDALOUS MISREPRESENTATION CORRECTED.

The following letter has been forwarded for publication by the editor of the *Journal to the Editor of the Canadian Freeman*:—

Sir,—I beg to ask you the favor of publishing the following letter, by me addressed on the 4th inst. to the *Irish Canadian*, Toronto:—

To the Editor of the *Irish Canadian*:—

Sir,—In your issue of the 3rd inst. there appears a letter dated from Kingston and signed "A True Irish Catholic." From this communication I take the following:

"The Post is following Riel's example, being rebellious to priestly authority, and that authority proves an obstacle to its political chicanery. Therefore the Post is ignoring Father Dowd's counsels, and has published a letter purporting to be from a distinguished ecclesiastical dignitary, stating that 'he was opposed to the hanging of Riel because called for by the Orange demon.' The letter is wrongly attributed to Archbishop Lynch. If any ecclesiastical of Ontario penned that letter it must be Rev. Father Coffey, the talented editor of the *Catholic Record*, whose paper has been trying to fix the onus of the execution of Riel on the Orange influence in the Legislature. Since the snubbing administered by Father Dowd and Mgr. Grandin the *Catholic Record* has 'backed down' and taken a good fling at the Orange Association."

For the information of your correspondent, who, without a shadow of reason drags my name with his or her letter, and whose sneer at "the talented editor of the *Catholic Record*" I pass over in the silence of compassion, I may state: (1) that I have had no communication, direct or indirect, with the Post on the subject of Riel's death; (2) that the *Record* has never been snubbed by either Father Dowd or Mgr. Grandin; (3) that my views on the subject of Riel's execution are in thorough accord with those of that venerable prelate; and (4) that the *Record* has not backed down and never will back down from its attitude on the Riel question. Your correspondent states that I have been trying to fix the onus of the execution of Riel on the Orange influence in the Legislature. I regret, sir, that your "true Irish Catholic" did not amplify his charge by stating that I have been seeking to fix that onus on Orange influence both within and without the Legislature, that I might plead guilty thereto. To the limited charge I do most willingly enter that plea, and am consoled to have as companions in misfortune every Irish Catholic journal in the country. Why, sir, did you not yourself, just after the execution, write in these terms: "The charge by stating that I have been seeking to fix that onus on Orange influence both within and without the Legislature, that I might plead guilty thereto. To the limited charge I do most willingly enter that plea, and am consoled to have as companions in misfortune every Irish Catholic journal in the country. 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ENCYCLICAL LETTER
OF OUR MOST HOLY LORD
LEO XIII.,
BY DIVINE PROVIDENCE
POPE,
CONCERNING THE CHRISTIAN CONSTITUTION OF STATES.

TO ALL THE PATRIARCHS, PRIMATEs,
ARCHBISHOPS, AND BISHOPS OF THE
CATHOLIC WORLD, IN THE GRACE AND
COMMUNION OF THE APOSTOLIC SEE,
LEO P. P. XIII.

Venerable Brethren, Health and Apostolic
Benediction.

CONTINUED FROM LAST WEEK.

God, then, has divided the charge of the human race between two powers, viz., the ecclesiastical and the civil.
THE ONE BEING SET OVER DIVINE, AND THE OTHER OVER HUMAN THINGS. Each is the greatest in its own kind: each has certain limits within which it is restricted, and those limits defined by the nature and proximate cause of each: so that there is, as we may say, a world marked off as a field for the proper action of each. But forsooth as each has dominion over its own subjects, since the same thing, though in different ways, still one and the same, might pertain to the right and the tribunal of both, therefore God, Who foresees all things, and Who has established both powers, must needs have arranged the course of each in right relation to one another, and in due order.
"For the powers that are ordained by God" (Rom. xiii., 1). And if this were not so, causes of rivalries and dangerous disputes would be constantly arising; and man would often have to stop in anxiety and doubt, like a traveler with two roads before him, not knowing what he ought to do, with two powers commanding contradictory things, authority, however, he cannot refuse without neglect of duty. But it would be most repugnant to think of the wisdom and goodness of God, Who even in physical things, though they are of a far lower order, has yet so attempted and combined together the forces and causes of nature in an orderly manner and with a sort of wonderful harmony, that none of them is a hindrance to the rest, and all of them most fitly and aptly combine for the great end of the universe. So there must needs be a certain orderly connection between these two powers, which may not unfrequently be compared to the union which soul and body are united in man. What the nature of that union is, and what its extent, cannot otherwise be determined than, as we have said, by having regard to the nature of each power, and by taking account of the relative excellence and nobility of their ends; for one of them has for its proximate and chief aim the care of the goods of this world, the other the attainment of the goods of heaven that are eternal. Whatever, therefore, in human affairs is in any manner sacred; whatever pertains to the salvation of souls or the worship of God, whether it be so in its own nature, or on the other hand, is held to be so for the sake of the end to which it is referred, all this is in the power and subject of the free disposition of the Church; but all other things which are embraced in the civil and political order, are rightly subject to the civil authority, since Jesus Christ has commanded that

true good and the education of the children.
In the domain of political and civil affairs the laws aim at the common good, and are not guided by the deceptive wishes and judgments of the multitude, but by truth and justice. The authority of the rulers puts on a certain garb of sanctity greater than what pertains to man, and it is restrained from declining from justice, and passing over just limits in the exercise of power. The obedience of citizens has honor and dignity as companions, because it is not the servitude of men to men, but OBEDIENCE TO THE WILL OF GOD EXERCISING HIS SOVEREIGNTY BY MEANS OF MEN.

And this being recognized and admitted, it is understood that it is a matter of justice that the dignity of rulers should be respected, that the public authority should be constantly and faithfully obeyed, that no act of sedition should be committed, and that the civil order of the State should be kept intact. In the same way mutual charity and kindness and liberality are seen to be virtues. The man who is at once a citizen and a Christian is no longer the victim of contending parties and incompatible obligations; and, finally, those very abundant good things with which the Christian religion of its own accord fills up even the mortal life of men, are acquired for the community and civil society, so that it appears to be said with the fullest truth: "The state of the commonwealth depends on the religion with which God is worshipped, and between the one and the other there is a close relation" (St. Ign. *De Reg. Imp.*, c. 11).

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THE TERRIBLE DISTURBANCES IN THE PRESENT CENTURY; and thence come the principles and foundation of the new law, which was unknown before, and is out of harmony, not only with christian, but in more than one respect, with natural law. Of those principles the chief is that one which proclaims that all men, as by birth and nature they are alike, so in very deed in their actions of life are they equal, and each is so master of himself that in no way does he come under the authority of another; that it is for him freely to think on whatever subject he likes, to act as he pleases; that no one else has a right of ruling over others. In a society founded upon these principles, government is only the will of the people, which as it is under the power of itself alone, so it is alone its own proper sovereign. Moreover, it chooses to whom it may entrust itself, but in such a way that transfers, not so much the right, as the function of the government which is to be exercised in its name. God is passed over in silence, as if either there were no God, or as if He cared nothing for human society, or as if men, whether as individuals or in society, owed nothing to God, or that the Christian religion of its own accord filled up even the mortal life of men, are acquired for the community and civil society, so that it appears to be said with the fullest truth: "The state of the commonwealth depends on the religion with which God is worshipped, and between the one and the other there is a close relation" (St. Ign. *De Reg. Imp.*, c. 11).

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What is Caesar's is to be paid to Caesar, and what is God's to God. Sometimes, however, circumstances arise when another method of concord is available for peace and liberty; we mean when princes and the Roman Pontiff come to an understanding concerning any particular matter. In such circumstances the Church gives singular regard for her maternal goodwill, and is accustomed to exhibit the highest possible degree of generosity and indulgence.
Such then, as we have indicated in brief, is the Christian order of civil society; no rash or merely fanciful fiction, but deduced from principles of the highest truth and moment, which are confirmed by the natural reason itself.
Now such a constitution of the State contains nothing that can be thought either unworthy of the majesty of princes or unbecoming; and so far is it from lessening its imperial rights that it rather adds stability and grandeur to them. For, if it be more deeply considered, such a constitution has a great perfection which all others lack, and few it various excellent fruits would accrue, if each party would only keep its own place and discharge with integrity that office and work to which it was appointed. For in truth in this constitution of the State, which we have above described, divine and human affairs are properly divided; the rights of citizens are completely defended by divine, natural, and human law; and the limitations of the several offices are once wisely laid down, and the keeping of them most opportunely secured. All men know that in their doubtful and laborious journey to the everlasting city they have at hand guides to teach them how to set forth, helpers to show them how to reach their journey's end, whom they may safely follow; and at the same time they know that they have others whose business it is to take care of their security and their fortunes, to obtain for them, or to secure to them, all those other goods which are essential to the life of a community. Domestic society obtains that firmness and solidity which it requires in the sanctity of marriage, one and indivisible; the rights and duties of husband and wife are ordered with wise justice and equity; the due honor is secured to the woman; the authority of the man is confirmed; the example of the authority of God; the authority of the father is temporarily become the dignity of the wife and offspring, and the best possible provision is made for the guardianship of the

And this being recognized and admitted, it is understood that it is a matter of justice that the dignity of rulers should be respected, that the public authority should be constantly and faithfully obeyed, that no act of sedition should be committed, and that the civil order of the State should be kept intact. In the same way mutual charity and kindness and liberality are seen to be virtues. The man who is at once a citizen and a Christian is no longer the victim of contending parties and incompatible obligations; and, finally, those very abundant good things with which the Christian religion of its own accord fills up even the mortal life of men, are acquired for the community and civil society, so that it appears to be said with the fullest truth: "The state of the commonwealth depends on the religion with which God is worshipped, and between the one and the other there is a close relation" (St. Ign. *De Reg. Imp.*, c. 11).

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SYMPATHY WITH IRELAND.

Resolutions Supporting Her National Cause.

ADOPTED AT A MASS MEETING IN THE ACADEMY OF MUSIC.

Halifax, N. S., October. The meeting of citizens of Halifax, called under the auspices of the Charitable Irish Society in the academy of music last evening for the purpose of expressing sympathy with the people of Ireland in the effort now being made by them to obtain local self-government, was largely attended. The chair was taken about 8 o'clock by Dr. Farrell, president of the Charitable Irish Society, with His Grace the Archbishop on his right and Mr. J. P. Sutton, of Quebec, on his left; the following among other gentlemen, being also seated on the platform: Hon. Senators Power, Hon. Jas. Butler, Hon. W. S. Fielding, Hon. J. W. Longley, Messrs. Staire and Daly, M. P.; Very Rev. Monsignor Power, Messrs. M. J. Power and W. D. Harrington, M. P.; Dominick Farrell, John M. Inglis, John Pugh, ex-M. P.; Michael Walsh, J. F. L. Parsons, Thomas O'Malley, R. Motson, T. F. Connolly, James Dwyer, Henry Peters, J. N. Lyons, R. O'Mullin, D. F. Power and J. J. O'Brien. St. Patrick's brass band, which had played in front of the building previous to the meeting, occupied the orchestra.

The chairman opened proceedings by remarking that he was glad to see so fine an audience present, an audience that was not made up of Irishmen alone, but an audience of men of every shade of religious and political belief, to show their sympathy for Ireland in her national cause. They were there to show that they wished Ireland to have a similar system of government to Canada and that they might show the same happy result there. While he was proud of having Irish blood in his veins, he was also proud of being a Nova Scotian, and he was proud of the bright page in Nova Scotia history when we obtained for ourselves responsible government. Under our circumstances he thought the Irish people need not be afraid to apply to Nova Scotians for sympathy, and while we were loyal to the British government and British institutions we were also free to give our aid to the party who are working that the same loyalty may obtain in Ireland through an independent government. He had pleasure in introducing a gentleman who though a stranger has been doing good work in the cause—Mr. Sutton, of Quebec.

MR. SUTTON said he was before the audience as a commissioned agent of the Irish people to ask their aid and support. It seemed strange that in this latter part of the 19th century, Ireland should be bound and tied to the chair of the British empire. Ireland was a nation in blood and desired to assert her rights as a nation, though in doing so, it was not necessary that the cause be part of the empire. A citizen was none the less a free citizen because he delegated part of his freedom to the civil authorities, so that as a free nation and with the restoration of her own parliament, might readily assign a considerable and satisfactory portion of her nationality to the empire. The Irish people demand the right to choose their own form of government, and the people who shall govern them. She wants a separate legislature. They were told that her demands were the same as those of the southern states from the northern provinces to the rebellion. He said that there was no analogy between the cases, for Ireland only demands the same government as the Southern states had before the rebellion. That statement effectually disposed of Goldwin Smith's pet argument. Ireland at present was very unjustly represented in the British parliament and could not obtain attention to her demands. The speaker proceeded to briefly review the history of the Irish union, quoting from the London Times and various statesmen of the time in support of his views. He said that England spent over six millions in bribes and eight millions in the purchase of rotten boroughs, that 707,000 of the Irish people petitioned against the union and only five thousand in favor of it, and notwithstanding all the influences brought to bear upon the people the patriotic minority were only beaten by 65. Then their first rights accorded them under the union were abused, and they went away that legislature, but to legislate in that legislature. He quoted from Daniel O'Connell, Gen. Fitzpatrick, Lord Ogden, Lord Holland and others, in reference to the imposing manner of England's arbitrary actions during this stage of Ireland's history till disaffection was stimulated and 100,000 troops had to be kept in Ireland. One point urged against the present movement for Irish parliamentary independence was that the rights of the Protestant minority would be trampled upon. It was an insult to them to make the charge. Ireland never asks her faithful sons what creed they subscribe to, and never has Ireland wanted a faithful son to the front but that a Protestant was ever ready to tread a path that but too often led to the true Irishman was not afraid of that score but would be ready to patriotically mingle the orange with the blue till nothing would be seen but his own native green. Another point, it was said that the Irish people were unfit for self-government. It was an insult to tell any people that and unnecessary to debate upon it. Looking at the question of the expediency of the movement, he noticed first that Ireland's progress and advancement previous to the union was so great as to cause the British jealousy. Ireland's debt in 1797 was only three millions, and in 1800 but 28 millions, while England's in the same year was 446 millions. It was stipulated that the debts were to remain separate, but afterwards amalgamated under a nefarious arrangement that Ireland should bear her fair proportion of the whole. The result of the union was that Ireland steadily decreased in prosperity. The palace of the nobility in Dublin became the tenement houses of the poor. In 1846 came the famine which was so disastrous that, if the whole of the people of Nova Scotia were carried off in twenty-four months, it would only be a parallel. The famine, he said, was not a visitation of God, but the effect of bad laws enforced

by bad government in support of an oligarchy. But you must look to the future and the present. What was the cause of the numerous evictions and the outbreaks of agrarian violence that had come to pass, and what was the remedy? Surely, no one can point to England's record of government in Ireland and say it has been a success, while the effect also has been felt disastrously in England. When England was ready to accept help from her colonies during the Zulu war, what was the state of affairs in Ireland? Twelve thousand military police and 30,000 soldiers were stationed there and Lord Spencer said that not a man of them could be spared. Loyalty can never be enforced. Irish ladies, the speaker said, he was free to admit, had all the characteristics of angels in disguise, but Irishmen possess none of the qualities of angels of another color. They were, in fact, no better and no worse than Nova Scotians. Suppose the people of the Upper Canadian provinces were to take no interest in Nova Scotia's welfare, were to legislate entirely irrespective of the existence of such a province, were to override and crush you out of existence as a province and in their government at Ottawa were to act as though they didn't care a row of pins whether your industry or commerce flourished or not (great applause, everybody at once recognizing the applicability of the speaker's references to Nova Scotia under the present Canadian regime), how would Nova Scotians think and act? He rather thought they would commence an agitation with what the Americans call a good deal of rough and tumble in it. Nova Scotians by imagining themselves in such a position could sympathize with Ireland. They were on the verge of a great moral warfare in which, as O'Connell said, England's extremity might prove Ireland's opportunity. England was not in a position to have her army locked up in any one spot, and when she needed an army where was she to get it from? He thought that the bugle would sound in vain through Scotland and the men were gone from Ireland who might have responded as in 1842 when four hundred Tipperary boys with 2,600 Sepoys won such praise from Napier in India. That same year another coercion bill was passed for the benefit of the brothers and sisters of those Tipperary men. It was to replace mutual hate and recrimination with mutual love and good feeling, that the Irish people were to be struck. He referred to the sympathy that should come from Nova Scotians because of their large ownership in mercantile shipping that must be largely affected by anything affecting the consolidation of the empire. A common language was a great bond of friendship, and Irishmen with a parliament of their own, could feel for their friends in England and to all the empire. He concluded an address, during which he at times spoke quite warmly, and through which he was frequently interrupted with applause, with an urgent appeal for sympathy to those among the audience who had themselves been born in Ireland, to those who were of Irish parentage, and to all men who loved liberty and the blessings that flow from it, for the great God who made all has said, do to others as ye would be done unto.

On Mr. Sutton resuming his seat, the chairman called upon MR. B. DALY, M. P., to move for the resolution. Mr. Daly congratulated the chairman upon the very large and enthusiastic meeting—an evidence, he regarded it, of the sympathy the people feel for the Irish movement to obtain those privileges that Canadians so freely enjoy. It gave him very great pleasure to move the following resolution, after reading which he would ask to be heard in a few remarks. Whereas, the experience of nearly a century has conclusively shown that the administration of the affairs of the people of Ireland by the parliament in England, is neither conducive to the prosperity of Ireland nor satisfactory to the people; and Whereas, for many years past the people of Ireland have been practically uniting in demanding local self-government for their country, or in other words some form of government as the people of this Dominion now enjoy; and Whereas, the Canadian people having experienced the many beneficial results which flow from the existing system of government under which they live; Be it therefore Resolved, that we, the citizens of Halifax, in mass meeting assembled, do hereby extend to our fellow subjects in Ireland our heartfelt sympathy and material support in every legitimate effort to obtain for Ireland some form of government as obtains in this Dominion of Canada—a government of the people, by the people and for the people.

He did not intend to express sympathy with the extreme sections of the Irish national party. Some of them may have gone to lengths which he could never approve of, but to the principles expressed in the resolution he felt that he was in entire accord. It was not surprising that a meeting in Halifax for a constitutional agitation should be so well attended. It was not at all surprising, in the present instance, when throughout all Canada meetings have been held and contributions given for the present movement in Ireland, which met the approval of archbishops, laymen and men of all classes and creeds. The Bishop of St. Paul, Minn., had given a very warm commendation to it, from which he read a copious extract. The first reflection that came to his mind was to ask a consideration of the institutions we live under. We have legislation of, for and by the people; from our Dominion to our municipal and civic government. In Ireland the people have their corporation, it is true, but have no parliamentary representation like Canada. They have been obliged to put up with smaller representation in parliament than was due to them, and the machinery of the English parliament could not answer the objects of a parliament for Ireland. The fear of a Protestant minority being overruled by a Catholic majority in a new Irish parliament, was ably defended by Mr. Butt, an Irish statesman from whom he quoted. Ireland is only agitating for the same rights that have been accorded to English colonists everywhere, and it was cause for wonder that it had been left till this stage of the 19th century for the culmination of the agitation. We find in every part of the world to which

Irishmen have gone that they live as good citizens and law-abiding people. That perhaps, is the best answer to the insinuation that Irishmen are not fit to govern themselves. The unfortunate troubles which now disgrace Ireland are the outcome of the deep seated disease, for which a remedy must be found. The fact of the matter being no so deeply considered by both parties in Britain was evidence of the attention it was arousing. After various questions in support of the movement from Lord Powercourt, Lieut. Col. Totten, Gratton and others, he concluded by saying that with these evidences of the better feeling existing towards Ireland and the unanimous movement common in all classes, he could safely predict that a brighter day was dawning for Ireland, and her son of justice would soon again rise. The government of Great Britain should give her what she asked for, and trust her implicitly, and she would repay that trust in a satisfactory manner, while it was our duty to sympathize and aid her in her struggle, and pray that her leaders may have strength and wisdom to well conduct their actions.

MR. J. W. LONGLEY was next called upon. He rose for the purpose of seconding the resolution that had been moved by Mr. Daly and had much pleasure in doing so, though he thought a task of such a character could better have been imposed upon other hands. Speakers were right when saying that this was a meeting of Irishmen, but it was also a meeting of the citizens of Halifax, which was an English city, notably loyal to all English laws and institutions. It was of the first importance to become aware that we were dealing with a live question, a question which was at the present moment forming one of the great issues of our century, the political contest of the century. In looking at the question there were some things we might accept as axiomatic facts, such as that the Irish union was consummated without the consent of the Irish people; we had no evidence that the union was by the consent of or for the benefit of the Irish people. The first act was as in 1842 when four hundred Tipperary boys with 2,600 Sepoys won such praise from Napier in India. That same year another coercion bill was passed for the benefit of the brothers and sisters of those Tipperary men. It was to replace mutual hate and recrimination with mutual love and good feeling, that the Irish people were to be struck. He referred to the sympathy that should come from Nova Scotians because of their large ownership in mercantile shipping that must be largely affected by anything affecting the consolidation of the empire. A common language was a great bond of friendship, and Irishmen with a parliament of their own, could feel for their friends in England and to all the empire. He concluded an address, during which he at times spoke quite warmly, and through which he was frequently interrupted with applause, with an urgent appeal for sympathy to those among the audience who had themselves been born in Ireland, to those who were of Irish parentage, and to all men who loved liberty and the blessings that flow from it, for the great God who made all has said, do to others as ye would be done unto.

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MR. J. W. LONGLEY was next called upon. He rose for the purpose of seconding the resolution that had been moved by Mr. Daly and had much pleasure in doing so, though he thought a task of such a character could better have been imposed upon other hands. Speakers were right when saying that this was a meeting of Irishmen, but it was also a meeting of the citizens of Halifax, which was an English city, notably loyal to all English laws and institutions. It was of the first importance to become aware that we were dealing with a live question, a question which was at the present moment forming one of the great issues of our century, the political contest of the century. In looking at the question there were some things we might accept as axiomatic facts, such as that the Irish union was consummated without the consent of the Irish people; we had no evidence that the union was by the consent of or for the benefit of the Irish people. The first act was as in 1842 when four hundred Tipperary boys with 2,600 Sepoys won such praise from Napier in India. That same year another coercion bill was passed for the benefit of the brothers and sisters of those Tipperary men. It was to replace mutual hate and recrimination with mutual love and good feeling, that the Irish people were to be struck. He referred to the sympathy that should come from Nova Scotians because of their large ownership in mercantile shipping that must be largely affected by anything affecting the consolidation of the empire. A common language was a great bond of friendship, and Irishmen with a parliament of their own, could feel for their friends in England and to all the empire. He concluded an address, during which he at times spoke quite warmly, and through which he was frequently interrupted with applause, with an urgent appeal for sympathy to those among the audience who had themselves been born in Ireland, to those who were of Irish parentage, and to all men who loved liberty and the blessings that flow from it, for the great God who made all has said, do to others as ye would be done unto.

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There is no better preventive known to the profession. A very small amount of vaccine if it "takes," affects the whole system. On the contrary, a very small amount of medicine, if it is of the right kind, has equally powerful effect in the blood when properly administered. It seems almost like vain repetition to state that pure blood means good health, but it is evident that the belief is popular from the fact that so many so-called remedies are advertised as the best blood purifiers. Now, in order to purify the blood a remedy must be alternative, and in considerable measure a diuretic; that is to say, it must have the elements in it that will promote the action of the organs which remove the poison from the blood. Unless it has these elements it is absurd to call it a blood purifier. The tired feeling; the depressed headache; the fluttering at the stomach; vertigo; a sense of languor; an indescribable feeling of uneasiness and restlessness; all indicate, not disease necessarily of any organ, but a torpid and heavy condition of the blood. It is impossible to purify a stream except at its source. It is impossible to keep the blood rich unless it is purified by the organs which nature has provided for that purpose. We have shown, as we think every journalist ought to show to his readers, that nature does not intend that the human system be susceptible to the least cause disturbing the natural operation of the system, and it is also known that these organs are provided by nature to remove the waste and poisonous material of the blood and to cast it out of the system. This operation seems very simple, but owing to the fact conceded by the medical profession generally, until the discovery of Warner's safe cure, there was no known remedy which had any certain power over functional or chronic disease of the kidneys or over blood impurities, consequently blood purification through these organs has been a difficult matter to perform if nature were at all deranged. It is useless to multiply words on this subject because that remedy has a reputation conceded by the most intelligent physicians, of being without exception the most beneficial discovery in the realm of medicine ever made. Vaccination is justifiable and proper as a preventive of small-pox, and if the remedy above mentioned is used in connection with the operation of vaccination it is doubtful if an injurious effect will follow. The manufacturers state that they know from long extended experience in treating the sick, that blood disorders are extremely prevalent and that, judging from their own experience, there can possibly be no agency so effective in preventing the small-pox as the above remedy. Children and grown people alike are subject to it and nature is given assistance at the proper time by a special agency such as we have named, persons so afflicted must succumb to the forces which are constantly trying to draw them down.

CONSUMPTION CURED. An old physician having had placed in his hands by a returned Medical Missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Catarrh, Bronchitis, etc., after having tested its wonderful curative powers in hundreds of cases, desires to make known the fact, or best of the remedy will be sent gratis, with full directions for preparing and using. Send 2 cent stamp. Address Dr. W. H. Arnold, 24 St. John St., Philadelphia, Pa. (Name this paper.)

What is Catarrh? Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a mucopurulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germs of syphilis, mercury, arsenic, or the action of the etheric matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the cæcistern tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many ingenious specifics for the cure of catarrh have been invented, but without success until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the parasite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the Medical Man, A. H. Dixon & Son, 305 King Street West, Toronto, Canada. —The Mail.

Nothing so suddenly obstructs the perspiration as sudden transitions from heat to cold. Heat rarifies the blood, quickens the circulation and increases the perspiration, but when these are suddenly checked the consequences must be bad. The most common cause of disease is obstructed perspiration, or what commonly goes by the name of catching cold, Coughs, colds, sore throat, etc., if allowed to run their own course, generally prove the forerunner of more dangerous diseases. Nine-tenths of the consumptive date their affliction from a neglected cold, and the diseases that are caused by more numerous than are generally supposed. One of the most efficacious medicines for all diseases of the throat and lungs is Bickle's Anti-Consumptive Syrup. It promotes a free and easy expectoration, which frees the lungs from viscid phlegm by changing the secretions from a diseased to a healthy condition. THE STOMACH is the grand central of the living system, the first organ developed in animal life, and the first to suffer from excesses. Regulate its diseased action by Burdock Blood Bitters, which restores health to the stomach, bowels, liver, kidneys, and blood. A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the very same experience.

Strength for To-Day. Strength for to-day is all that we need. As there never will be a to-morrow, for to-morrow will prove but another day. With its measure of joy and sorrow. Then why forecast the trials of life, With much sad and grave protestations, And wait and watch for a crowd of ill-fated days? Strength for to-day; what a precious boon! For earnest souls who labor! For the willing hands that minister To the needy friend or neighbor. Strength for to-day that the weary toil In the battle for right may quit not, And the eyes bedimmed by bitter tears In their search for light may fail not. Strength for to-day on the down-hill for the travellers near the valley; That up, far up on the other side, Ere long they may safely rally. Strength for to-day, that our precious time May happily and temptingly spend; And build from the rise to the set of the sun A strong and sure foundation. Strength for to-day, in house and home To practice forbearance sweetly; To scatter kind words and loving deeds; Still trusting in God completely. Strength for to-day is all that we need, And there never will be a to-morrow; For to-morrow will prove but another day. With its measure of joy and sorrow.

FIVE-MINUTE SERMON FOR EARLY MASSES By the Faithful Father. Preached in their Church of St. Paul, Apostle, Fifty-ninth Street and Avenue, New York. FIRST Sunday IN ADVENT. "The night is passed and the day is dawning. Let us, therefore, cast off the works of darkness and put on the armor of light as the Lord Jesus Christ."—Eph. 5:8. To-day, dear brethren, we enter the season of preparation for the coming of Jesus Christ. For "the night is past and the day is at hand." The day spring, the Brightness of the coming Sun of Righteousness, is at hand. It is time to give light to them that are in darkness and in the shadow of death. To give light to them that have been faithful to God's grace, to call back—to turn them to a new life—the mission of our Saviour; and the call He makes upon us to-day— "We should return to Him, 'the Rule of the House of Israel, who didst appear Moses in the burning bush, and Him the Law of Sinai.' You, dear brethren, were taught law when the first rays of the light reason lit up your soul. God wrote your hearts; you heard it from parents' lips; your teachers bade you to read and keep it. But have you not? Have you not become like whom of old God taught and who were not listen, but went after false gods, bowed down before idols of gold and silver, of wood and clay? Have you not bowed down like them when you preferred money-getting serving God, when you were willing the sake of gold and silver to risk loss of your immortal souls? Have you not bowed down when you chose gratify your lower instincts at the cost of your spiritual life? Have you not bowed down to idols of clay when you slept yourselves in drunkenness, serving God, when you were willing the sake of gold and silver to risk loss of your immortal souls? Have you not bowed down when you chose gratify your lower instincts at the cost of your spiritual life? 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Strength for to-day; want a precious boon For earnest souls who labor!

Strength for to-day that the weary hearts In the battle for right may quell...

Strength for to-day on the down-hill track For the travellers near the valley;

Strength for to-day, that our precious youth May happily shun temptation;

Strength for to-day, in house and home To practice forbearance sweetly;

Strength for to-day is all that we need, And there never will be a to-morrow;

With its measure of joy and sorrow.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

FIRST SUNDAY IN ADVENT. "The night is passed and the day is at hand. Let us, therefore, cast off the works of darkness and put on the armor of light."

To-day, dear brethren, we enter upon the season of preparation for the coming of Jesus Christ. For, "the night is past and the day is at hand."

The day spring, the Brightness of the everlasting Light, the Sun of righteousness, is come "to give light to them that sit in darkness and in the shadow of death."

To give light to them that have been unfaithful to God's grace, to call them back—to turn them to a new life—this is the mission of our Saviour; and this is the call He makes upon us to-day—

"Behold, the Ruler of the House of Israel, who didst appear to Moses in the burning bush, and gave him the law of Sinai."

You, dear brethren, were taught that law when the first rays of the light of reason lit up your soul. God wrote it on your hearts; you heard it from your parents' lips; your teachers bade you love it and keep it.

But, dear brethren, "the night is past, and the day is at hand." Let us therefore cast off the works of darkness; let us walk humbly, and "put ye on the Lord Jesus Christ."

"Behold Emmanuel, our King and Law-giver," Him for whom the nations sighed and their salvation, has come to save us—to save man whom He has made from the dust of the earth.

Dear brethren, shall we be slow to go to Him who comes with healing for our immortal souls? Tell it out among the people and say, "Behold, God our Saviour cometh."

"Emmanuel is His name, and His name is great. Behold He is my God and I will glorify Him; my father's God and I will exalt Him. The Lord our Law-giver, the Lord our King, cometh to save us."

Begin this day to prepare for the joyous feast of Christmas. Cleanse your hearts by prayer and fasting; come to the sacraments and be washed in the blood of your Redeemer; come to His Table and break the bread of true friendship.

Let the joy of your heart may be full when we shall celebrate that day of days when the Word which "was made flesh dwelt among us."

Truly "we have seen His glory," and "of His fulness we have all received." Let us never forget His mercy; let us remember "that it is now the hour for us to rise from sleep."

Horsford's Acid Phosphate TONIC FOR OVERWORKED MEN. Dr. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

The best Ankle Boot and Collar Pads are made of zinc and leather. Try them. The general verdict of the smokers of Canada is that "Myrtle Navy" is the finest tobacco they have ever used.

There can be no mistake upon this point for it is proved by this tangible evidence. The large demand for this tobacco shows it to be true, and the character of the demand gives further proof.

It has never been of the spasmodic kind up one month and down the next. It has been a sustained and constantly increasing demand. The unsurpassed quality of the tobacco accounts for this.

Worms derange the whole system. Mother Graves' Worm Extirpator deranges worms, and gives rest to the sufferer. It only costs twenty-five cents to try it and be convinced.

Kidney Complaint. Much is blamed upon the Kidneys when people are ill and suffer from weak and painful back, etc. If you regulate the Liver and Blood with Burdock Blood Bitters the Kidneys will soon resume a right action.

Burdock Blood Bitters cleanses the whole system, Kidneys included.

THE MUTE WITNESS.

While travelling in 1787, through the beautiful city of Leipsic, I observed about half a league from the gate of the town, a few rods from the highway, a wheel, and the bones of a chained corpse exposed to the gaze of every passer.

The following is the history of that original, as I learned it from the lips of the judge who conducted the trial, and condemned him to be broken alive.

A German butcher, being benighted in the midst of a forest, lost his way, and while endeavoring to gain the road, was attacked by three highwaymen. He was on horse-back, and accompanied by a large dog. One of the robbers seized the horse by the bridle, while the two others dragged the butcher from the saddle and felled him. The dog immediately leaped upon one of them and strangled him; but the other wounded the animal so severely that he rushed into the thicket, uttering some fearful howls.

The butcher who by this time had disengaged himself from the grasp of the second robber, drew his knife and killed him. But at the same moment he received a shot from the third, he who had just wounded the dog, and falling, was despatched by the thief, who found upon him a large sum in gold, a silver watch, and a few other articles of value. He plundered the corpse, leaped upon the horse and fled.

The next morning two wood-cutters happening in that path, were surprised to find three dead bodies and a large dog, who seemed to be guarding them. They examined them and endeavored to restore life, but in vain.

One of them dressed the wounds of the dog, gave him some food, and sought some water for him, while the other hastened to the nearest village to inform the magistrate of the discovery. The officer, accompanied by several attendants, was soon on the spot; a surgeon examined the wounds on the three bodies; they drew up a verbal process and interred them.

The dog had dragged himself, in the course of the night, where he was found the next morning. He allowed his new friends to dress his wounds, and as if foreseeing that he must consent to live, that he might one day avenge the murder, he eat and drank but would not leave the spot.

He looked on quietly as they dug the grave; as soon as the turf was replaced, he stretched himself upon it, howled mournfully, and resisted all the efforts of the by-standers to induce him to move. He snapped at all who came near him, except the woodman who had tended to him. He bore his caresses, but no sooner did the man attempt to remove him from the grave than he gnashed his teeth, and would have wounded him severely if he had not quickly fled. Every one admired the fidelity of the dog, and when the woodman offered to carry him food and drink every day, that he might not perish, the magistrate proposed to take up a collection to remunerate the man, who was poor and the father of a large family.

With difficulty he was induced to accept the money, but finally did, and from that moment burdened himself with the care of his new pensioner.

The details of this horrible event were published in the principal journals of the country. J. Meyer, a brother of the butcher, reading soon afterwards the advertisement of the magistrate, hastened instantly to his presence, saying he had fears which he believed now only too well founded, that his brother had fallen into the hands of the robbers, as he had left home with a large sum in gold for the purchase of beeves, and not been heard from. His suspicions were only too sadly confirmed when the magistrate related to him the singular conduct of a dog which he described. M. Meyer, accompanied by the officer and several others, repaired to the grave. As soon as the dog perceived his brother, he howled, licked his hands, and evinced other numerous demonstrations of joy. By different parts of his dress, M. Meyer recognised the body of his brother when they disinterred it. The absence of the gutter and the watch, the wounds of the butcher and his dog, those of the other two bodies, together with the appearance of the horse, convinced the magistrate and the witnesses that the deceased had not been assailed by the two only, but also by one or several others, who had fled with the horse and plunder.

Having obtained permission, M. Meyer removed his brother's corpse to his native village, and interred it in an adjoining cemetery. The faithful dog followed the body, but by degrees became attached to his new master.

Every effort was made, by the most diligent search and the offer of immense rewards, to discover the assassin. But in vain; the horrible tragedy remained an enigma.

Two years had passed away, and all hopes of solving the mystery vanished, when M. Meyer received a letter urging him to repair without delay to Leipsic to close the eyes of his maternal uncle, who desired to see him before he died. He immediately hastened thither, accompanied by his brother's dog, who was his companion at all times. He arrived too late. His relative had deceased the previous evening, bequeathing him a large fortune. He found the city crowded, it being the season of the great fair held regularly there twice a year.

While walking one morning on the public square, attended as usual by his dog, he was astonished to behold the banner suddenly rush forward like a flash. He dashed through the crowd and leaped furiously upon an elegantly dressed young man, who was seated in the centre of the square, upon an elevated platform, erected for the use of those spectators who desired more conveniently to witness the show. He held him by the throat with so firm a grasp that he would soon have strangled him had not assistance been speedily rendered. They immediately chained the dog, thinking of course he must be mad, and strove to kill him. M. Meyer rushed through the crowd, and in time to rescue his faithful friend, calling eagerly in the meantime upon the by-standers to arrest the man, for he believed his dog had recognized in him the murderer of his brother.

Before he had time to explain himself, the young man, profiting by the tumult, escaped, and some moments they thought Meyer himself was mad, and he had great difficulty in persuading those who had bound the dog, that the faithful creature was not in the least dangerous and begged earnestly of them to release him that he could pursue the assassin. He spoke in so convincing a manner that his hearers finally felt persuaded of the truth of his assertions, and joyously bounded to his master, leaped about him a few times, and then hastened away.

He divided the crowd and was soon upon his enemy's track. The police, who upon similar occasions are very active and prompt, were immediately informed of this extraordinary event, and a number of officers were soon in pursuit. The dog became in a few moments the object of public curiosity, and everywhere all drew back to give him room. He was suspended, and the crowd collected in groups, conversing of nought but the dog, and the murder which had been committed two years before.

After a half hour's expectation, a general rush indicated that the search was over. The man had stretched himself upon the ground, under the heavy folds of a double tent, and believed himself secure. But in spite of his fancied hidden the avenger had tracked him, and leaping upon him he bit him, tore his garments, and would have killed him upon the spot, had not assistance rushed to his rescue.

He was immediately arrested, and led with M. Meyer and the dog, then carefully bound, before the judge, who hardly knew what to think of so extraordinary an affair. Meyer related all that had happened two years before, and insisted upon the imprisonment of the man, declaring that he was the murderer of his brother, for his dog could not be deceived.

During all this time it was almost impossible to hold the animal, who seemed determined to attack the prisoner. Upon interrogating the latter, the judge was not satisfied with his replies, and ordered a search. There was found upon him a large sum in gold, some jewels and five watches, four of them gold and very valuable, while the fifth was an old silver one, of but little consequence. As soon as Meyer saw this last he declared it to be the same that his brother wore the day that he left home, and the description of his watch, published months previously, corroborated his assertions. The robber had never dared to expose it, for fear it would lead to his detection, as he was well aware it had been described very minutely in all the principal journals of Germany.

In short, after the most minute and convolutive legal proceedings of eight months the murderer was condemned to be broken alive, and his corpse to remain chained upon the wheel as an example to others.

On the night preceding his execution he confessed among other crimes, what till then he always denied, that he was the murderer of Meyer's brother. He gave them all the details above related, and declared that he always believed the accused dog died of its wounds. "Had it not been for him," he repeated several times, "I should not have been here. Nothing else could have discovered me. He killed the dog, and buried him with all that he wore."

He expired on the wheel, and his was the corpse which I beheld before entering the city of Leipsic—Mrs. C. A. Soule, in Holy Family.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES, Very Palatable and Increases Flesh.

Dr. F. H. CLEMENT, Brighton, Ill., says: "Scott's Emulsion is the best I have ever prescribed. It is very palatable, easily assimilated and gives strength and flesh to the patient."

Mr. J. Leist, warehouseman for Lantz Bros., Buffalo, N. Y., says he had a swelling on his foot which he attributed to chilblains. He used Dr. Thomas' Electric Oil, and it was cured no longer. Dr. Thomas' Electric Oil may be imitated in its appearance and name, but not in its virtue.

Geo. Dodge, Sr., a well-known citizen of Emporium, writes that one of his men (Sam Lewis) whilst working in the woods so severely sprained his ankle that he could scarcely get home, but after one or two applications of Dr. Thomas' Electric Oil, he was able to go to work next day.

Bronchitis. Bronchitis comes from Colds and irritations of the Throat; Hoarseness, Cough and Sore Throat are its characteristics. These troubles may be remedied by a timely use of Hagar's Pectoral Balsam.

A HANDY RELIEF FOR PAINS, Aches and accidental injuries is an almost universal requirement. Such a ready remedy is best found in Hagar's Yellow Oil, that cures Rheumatism, Sore Throat, Colds, and all Pain, Lameness and Soreness, whether internal or external.

NATIONAL PILLS are the favorite purgative and anti-bilious medicine; they are mild and thorough.

LIKE ALL STERLING REMEDIES, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure deserves a fair trial. It would be absurd to suppose that this or any other medicine of kindred nature could produce instantaneous effects. For the thorough removal of Chronic Dyspepsia, Constipation, Liver Complaint, and other ailments to which it is adapted, its use should be continued some time, even after the chief symptoms are relieved. That it then effects complete cures is a fact established by ample and respectable evidence. Sold by Harkness & Co., Druggists, Dundas St.

FOOT BLES or Chilblains require similar treatment to a Burn. There is no better remedy for either than Hagar's Yellow Oil, the well-known household remedy for Pain, Rheumatism, and all Inflammatory Complaints.

What Toronto's well-known Good Samaritan says: "I have been troubled with Dyspepsia and Liver Complaint for over 20 years, and have tried many remedies, but never found an article that has done me as much good as

Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure." Sold by Harkness & Co., Druggists, Dundas St.

YOU INVITE DISEASE when you neglect a regular action of the bowels, and incurable disease may result. Regulate the bowels and the entire system with Burdock Blood Bitters, which acts upon the Bowels, Stomach, Liver and Blood.

A CRYING EYE.—Children are often fretful and ill when worms are the cause. Dr. Low's Worm Syrup safely expels all Worms.

TO REMOVE DANDRUFF.—Cleanse the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

GRATEFUL-COMFORTING. EPPS'S COCOA. BREAKFAST.

By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast table with a delicately flavoured beverage which answers all the purposes of health and strength.

It is by the judicious use of such articles of diet that a constitution may be gradually built up, and the system rendered invulnerable to disease. Hundreds of delicate invalids are cured by the use of this Cocoa. It is a most valuable and healthful food. We may escape many a fatal ailment by keeping our system well fortified with this Cocoa. It is a most valuable and healthful food. We may escape many a fatal ailment by keeping our system well fortified with this Cocoa.

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

\$5.45 FOR \$70.00. An excellent article, and the address of the dealer is given in the advertisement.

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THE KEY TO HEALTH. BURDOCK BLOOD BITTERS. Cures all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the system; at the same time Correcting Acidity of the Stomach, curing Bileusness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

Sample Bottles 10c; Regular size 6c. For sale by all dealers. HEN & CO., Proprietors, Toronto.

THE LONDON MUTUAL. The only Fire Mutual licensed by the Dominion Government. The successful pioneer of over a quarter of a century doing the largest business in Canada, and still increasing.

OVER 41,000 MEMBERS. Mr. JOSEPH A. HUTTON has been appointed agent and surveyor for the city proper and London West and South. Mr. JAMES MCLEOD continuing to act for London East, etc. These gentlemen will attend to the renewal of existing risks, and solicit new business on the well-known favorable terms of the Company.

D. C. MACDONALD, MANAGER. London, 27th June, 1888.

Those contemplating a Course of BUSINESS TRAINING, should know the unequalled advantages offered by the CANADA OF CHATHAM.

Its thorough course of instruction, able staff of teachers, and well-established reputation, place it among the first of the schools of its kind in America. For particulars address D. McLACHLAN, Principal.

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