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## SCOTLAND FOR IRELAND.

GREAT MANIFESTATION IN EDIN-BURGH.

Mr. Wm. O'Brien on the Tullamore Tragedy.

United Ireland, July 28. At Edinburgh, on Saturday, a magnificent demonstration, the extent of which has been variously estimated at from 25. 000 to 30,000 people, took place in the Queen's Park, under the auspices of the Edinburgh United Liberal Committees to protest against the imprisonment of Mr. John Dillon. Four platforms were erected John Dillon. Four platforms were erected and the four members for Edinburgh presided at them—Right Hon. Hugh C. E. Childers, M. P.; Mr. William McEwan, M. P.; Mr. William McEwan, M. P.; Mr. Robt. Wallace, M. P.; and Mr. T. R. Buchanan, M. P. Mr. William O'Brien, M. P., arrived at Etinburgh in the afternoon. Mr. Wilfrid S. Blunt, also addressed three of the meetings. Two other members of Parliament who have wrested Liberai Unionist seats from their holders were present—Mr. A. L. Brown, M. P., who defeated Sir George Trevelyan for the Border Burghe; and Mr. John Sin clair, M. P., who recently beat Mr, Evelyn Ashley for Ayr. At all the meetings the clair, M. P., who recently beat Mr, Evelyn Ashley for Ayr. At all the meetings the following resolution was proposed and carried by acclamation:—

"That this meeting earnestly protests against the cruel and vindictive administration of the Coercion Act in Ireland, by which many of the representatives of the people have been imprisoned and subjected to indignities and outrages, so that respect for law has been lessened indignantly protests sgainst the impris-onment of Mr. John Dillon, M. P., effected by the mean subterfug a of procaiming the county of Louth, after he had delivered a political speech, and so procuring a conviction which could not otherwise have been obtained. Further, this meeting calls upon the Government to liberate Mr. Dilion forthwith from his

its evil purpose by no law, but by the tetting aside of all law (bear, bear). If the object of the Government bad been to impress upon the minds of the British people the horrible tyranny of their rule, they could not have done it more effectively than by their action towards John What was the opinion which the people of the Three Kingdoms had formed of John Dillon's character and motives? They regarded him as one of the noblest of the Irish race, a high minded patriot. e Irish race, a high minded patriot, consumed with love and sympathy for his downtrodden countrymen, and capable of the most heroic sacrifice on their behalf

A VICTIM OF COERCION. Councillor M'Pherson, in proposing the resolution, said six months ago he had the honour of dining with John Mandeville, who was then the personification of health and strength, and to-day he was dead, the the victim of the Government (hear, hear). The terrible tragedy which occurred at Fermoy cast a lurid light on the operations of the Tory Government.
Mr. C. Yorston seconded the resolu-

Mr. William O'Brien, M. P., on rising to speak, was received with such thunders of applause as for a few minutes to interrupt the proceedings of the other meetings, though the speaker at each platform was usually out of hearing of the speaker at any other. Mr. O'Brien said—This is the Scotch audience (cheers), and my first words to you must be words of gratitude and amazement at the way in which you have been pleased to welcome me—an humble representative of the Irish people (cheers)—to welcome me to this, your beautiful capital of Old Scotland (cheers). Believe me, I don't come here to day to pay you empty compliments Butit is to me a duty as well as a heartfelt delight to be able to tell you that there is no more sincere feeling animating the breasts of the Irish race to-day than

through every vicissitude (cheers) You never deserted us (renewed cheers). You never believed the filthy libels that were heaped upon our heads (cries of "Never") by the Times newspapers (groans) and by your Scotsman newspaper (renewed groans). You never desired to trample upon us merely because we were a weak and disarmed people (cries of "Never"). We can never forget it for you that at a time when many a treacher-ous friend was flying from bim, the people of Scotland never flinched from the side of your grand old leader, William Ewart Glad-tone (loud and pro-William Ewart Gled-tone (loud and pro-longed cheering). You never failed to follow him in his glorious work of con-quering Ireland by kindness and concilia-tion (cheers), where for 700 years all the powers of cruelty and coercion had failed (hear, hear) I don't know what our un-fortunate people would have done for the last two years if Scotland had deserted us. We have had many a hard and hitter. us. We have had many a hard and bitter hour of suffering since the general election, but if ever a rash or a maddening thought crossed the minds of our people, there always came some message of good cheer from Scotland, some message from West Edinburgh (cheers) or from Danwest Edinburgh (cheers) or from Dandee, or from Bridgeton, or from
Mid-Lanark, or from the Ayr
Burghs (loud cheers)—messages that
gladdened our hearts in many a lonesome
prison cell, and in many a poor Irish
tenant's home (cheers) And I tell you
that the knowledge that
THE HARK OF SCOTIAND IS WITH DE

miserable policy of STARVING IRISHMEN TO DEATH on bread and water (cries of "Shame." You are summoned here to day to protest against the imprisonment of John Dillon against the imprisonment of John Dillon (hear, hear), but my thoughts,—and I am sure your thoughts—wander, in spite of me to day, from John Dillon living to John Mandeville dead. As Mr. M Pherson has told you, I have just come from the scene of two of the most appalling trage dies that avar daykened even our unbapay. ular feeling wontonly embittered asperated. This meeting also dies that ever darkened even our unhappy island story. God forbid that I should say

one harsh word or cruel word of THE UNHAPPY PRISON DOCTOR who lies dead by his own hands to day. No, he was the mere humble instrument of more heartless men than he. I said the other day at the inquest, and I repeat here to day, that the unfortunate Dr. Ridley stated to myself over and over again that to liberate Mr. Dillon forthwith from his unjust imprisonment; to repeal the obnaxious Obercion Act, and to devise wise and conciliatory measures for the better government of Ireland; and resolved to petution Parliament praying for Mr. Dillon's immediate liberation —

At No. 1 platform, Mr. T. R. Buchanaa, M. P., presided, Baille Walcot proposed the resolution, which was seconded by Councilion M'Intosh, Messra, W. S. Blunt, A. L. Brown, M. P.; T. Carmichael, S. S. C.; Owen Kiernan, T. G. Holborn, and J. W. Grilland also spoke.

They are the most unselfish, they are the most unselfish and so the very cram of the supplied to the cultive state of the wish and particular a

LIBERAL-UNIONIST VOTES ALONE
that enable Mr Balfour to perpetrate
such deeds in Ireland (groans). It is Liberal Unionist votes alone that have left John Mandeville's home a loneson and a sorrowful spot to day (hear, hear)
But what did she tell us? What did poor
Mrs. Mandeville tells us on her oath, and,
mind you, it was to his wife alone, like a hero that he was, he ever told the tale, for he never murmured, and he never whined
—what did that poor woman tell the
coroner's jury? On one occasion she told
us, so famished was he with brown bread
us, so famished was he with brown bread us, so famished was he with brown bread and water diet, that he was obliged to tie

and water diet, that he was obliged to the
A ROPE ROUND HIS WAIST,
and to tighten it to repress the pangs of
hunger (groans). She told us that when
a poor, compassionate prison warder once
flung him a morsel of meat, as he said, "As I would fling it to my own dog Rover, he ravenously lapped it up as if he were a dog, and the warder who gave him that morsel of meat has since been dismissed from the prison service ("shame")—dismissed by the Chief Sec-("shame")—dismissed by the Chief Sec-retary, who in a few days is going to preach to the Caurch Congress on "the virtues of practical Christianity" (laugh-ter). Did you read that other story of how that gallant man, left for twenty hours absolutely without food, his throat too sore to swallow the brown bread and water, how his mind began to wander, and he thought he was going mad. I wish you could have heard his heart-broken young wife, how she described that he imagined time I ever in my life addressed a that he was a boy again among the heather on his own native mountain of Slievena mon, and he imagined that his wife wa lying dead beside him and he put out his hand to feel for the corpse, and then it all flashed upon him and he sank on his knees and he prayed God for death rather than that he should his reason in that frightful prison cell (groans). That is not an, nor half of it. Take that other story of the midnight attack upon him, when six brutal warders broke into his cell, tore his clothes from his back, and left him

SHIVERING ALL THE WINTER NIGHT

A FEELING OF GRATITUDE TO THE WHOLE
SCOTTISH NATION

SCOTTISH NATION

(cheers) for the steadfastness, for the
grand and unchanging fidelity with which
the people of Scotland have stuck to us

SHIVERING ALL THE WINTER NIGHT

with nothing but a quilt to cover him,
and the next day he was threatened that
they would tear away the last rag of covering he had (shame). And all that is not
the people of Scotland have stuck to us

SHIVERING ALL THE WINTER NIGHT

worse, but insisted in remaining at his
post until the holidays, in the hope that
he might pass a couple of candidates
the might pass a couple of candidates
through the coming examinations. In
this he was disappointed, being forced to SHIVERING ALL THE WINTER NIGHT

going on at this very hour in half the prison cells of Ireland (hear, hear). I have been travelling all night, and to a large extent I am afraid I have already exhausted the resources of my voice, though I have not touched one-tenth of the things that I should dearly like if I had a chance to the resource with the resource of the re I have not touched one-tenth of the things that I should dearly like if I had a chance to speak to you here to day (cries of "Godon"). But I would ask you, do not let them persuade you that in torturing Modon Mandeville that Mr. Balfour was even consistent in his bruta'ity. Do not let them persuade you that he was only carrying out the prison rules consistently. He did nothing of the sort. He stole John Mandeville's clothes from him one night; he gave them back next morning; and he take charge of the Separate School, which class carriages to the jail gate, and then he punished us like dogs, because we would not acknowledge ourselves to be mis-Creants He simply
KEPT HIS HAND ON THE PULSE OF THE

ENGLISH PEOPLE
to know how much they would stand, and
I am as convinced as I am of my own
existence that only the watebful eye of
public opinion guarded us in those days,
and only that there were elections like the

West Edinburgh elections and the Ayr election, that go to the hearts of our jatlers (cheers), I am as convinced as I am of my own existence that there would be many a John Mandeville a raving madman to-day, and many a John Mandeville in his silent grave (hear, hear).

JOHN DILLON IS NOT YET DEAD (cheers) He is not yet driven mad, but let there be no mistake about it. When I think of the grand frame of John Mande-ville that was laid low, and then when I contract with him the frail and delicate frame of my poor friend who is lying at Balfour's mercy at Dundalk Jail, I shudder when I think

when he quits his prison cell next Decem ber, if he ever quits it alive (hear, hear) Let there be no mistake about it. They would treat John Dillon in exactly the same way, and he would go exactly the same route, if they dared (hear, hear). Just as they have put a felon's garb upon John Dillon, so they would try cold and hunger and torment to break down his saidt. They are hound to do it. that is WHAT JOHN DILLON WILL BE spirit They are bound to do it, tuat is the Castle system of Government in Ire land. Castle Government could not go on unless they were punishing and tor turing the noblest spirits in the community. Why, up to this moment, Mr. Bal four (groans) has prosecuted 2000 of the noblest spirits in Ireland; of those 2000 there are not two dezen that would be classed as belonging to the crimical class in any well governed community; many of them are numble mer, but nineteen twentieths are the very stuff of which brave and faithful citizens are made in happy and in free lands like this (cheers)

A. L. Brown, M. P.; T. Carmichael, S. S. C.; Owen Kiernan, T. G. Holborn, and J. W. Grilland also spoke.

At No. 2 platform, Mr. Wm. ME.wan, M. P.; took the chair.

UNJUSTLY CONDEMNED.

The Chairman said they had met to give expression to the indignation they let because J.hn. Dillon, whom they knew and loved, had been most unjustly condemned, and was suffering a telon's punishment for no crime known to the law of England and Scotland, or even to the law of Ireland, under the Coercion Act. The Government had accomp ished its evil purpose by no law, but by the heart I believe that you will do yours (cheers) I believe that whenever

MR GLADSTONE'S TRUMPET BLAST is heard again in Midlothian (loud cheers) I believe that he can appeal with confit ence to the conscience and to the intellect of Scotland—I believe that whatever doubts or mists may have clouded and judgment of the constituencies here and there at the last general election, that they will disappear as disappeared in West that they will disappear as they have disappeared in West E linburgh and Ayr (cheers), and will give way to a clearer and to a nobler vision. For my part, I believe solemnly that deep down in the hearts of the British people there is a feeling of sickness and of loath ing for all this endless misery and suffering and blood guiltiness in Ireland (cheers) and I believe moreover that it is begin ning to be felt and to be known that we mean what we say when we tell you that the deepest desire of the Irish heart is to forger and to forgive the miserable past, and to enter as brothers and as comrades into that newer union (cheers), into that brighter and better time to come when, to some extent, at all events, the noble vision of your immortal poet will come to

"And man to man the Empire o'er Will brothers be for a' that." (Loud and prolonged cheers).

Special to the CATHOLIC RECORD.

FROM BRANTFORD

DEATH OF A DISTINGUISHED TRACHER. DEAR SIR-Readers of the RECORD will regret to learn of the death of P. D. Kel-leher, Principal of the Brautford Separate School, which took place at his home in Galt on Thursday, 26th July, at 1 o'clock,

the gave them back next morning; and he stole them again during the day. He brought us, convicted prisoners, in first with credit to himself and satisfaction to all concerned, and made a very wide circle of admiring friends. In his early and untimely demise the Irish Catholics of Outario have lost one of their smartest and most promising young men. Being enthusiastically interested in politics, an ardent and passionate Home Ruler, he took no mean stand among the first men in the county of Brant. He was a Conin the county of Brant. He was a Conservative in politics, and took an active part during the last Dominion elections, having frequently appeared on different platforms in Brant county.

The funeral took place in Galt on Sunday, the 29th July, from the residence of his mother, the presidence of

his mother, the magnificent casket—laden with beautiful flowers, the last tribute of many friends—being carried by the pall-bearers from the house to the church near by, the following gentieman acting as pail bearers: A. Quirk, P. Kelly, of Galt; T. Dennis, of Toronto; D. Kennedy, of Acton; Jas. J. Hurley and Jos. M. xwell, of Brantford. The Rev. P. Lennon, P. P. Republication of Brantford performed the ceremonless. of Brantford, performed the ceremonies for the dead, at the conclusion of which he paid a touching and glowing tribute to the memory of the deceased. He said that though it was not customary to make an oration over the remains of the departed when brought to the church, yet this was an exceptional case, and one that could not be allowed to pass, insmuch as deceased had been a most remarkably good deceased had been a most remarkably good young man, of brilliant mind, noble qualities, and of a sterling and irreproachable character. Self sacrifice characterized all his conduct, and being an active member of St. Vincent de Paul Society, he would go about from door to door and beg for God's poor. This was a young man cut off in the prime of life, and he exhorted his hearers to profit by the moral, to be always prepared, for they knew not the day or the prepared, for they knew not the day or the nour, and the Apostle had said, "It was appointed for all men once to die." The beautiful little church was packed to the doors with a sympathizing congregation, and many tearful eye could be seen the eloquent priest ceased to speak. cortege then proceeded to the cemetery, being over one hundred carriages, and all that was mortal of our departed friend was laid to rest, the last rites being per-formed by the Rev. Jas. Lennon, P. P. of

Falt. Requiescat in pace Among those from B antford attending the funeral were ex Mayor Henry, ex Aid. Rothwell, Thomas Eliott, Prof. Zoger and wife, the Separate School Board in a body, and many others.

It is also worthy of mention that the ministers of several Protestant churches

true friend, universally respected and be-JAS J. HURLEY.

### Some Lies Die Hard.

That old lie, about it having been as serted in the 'Shepherd of the Valley,"
(R. A. Bakewell, a convert, editor) that
'If Catholics ever attain, which they surely will, though at a distant day, the immense numerical majority in the United States, religious liberty, as at present understood, will be at an end, (so say our enemies)." has been started on a new lease of life, only the saying is now attributed, instead of the St. Louis paper, to Archbishop Ryan of Philadel phia, who never had aught to do with it,

either by word or pen. The original lie (suppression of the The original he (suppresson of the truth) consisted in the omission of the words between brackets in the quotation given above. It has had a tremendous In its latest edition, it was started out by a Protestant Dr. of Divinity, as astonishes no one, and it even appeared in a book! The whole is refuted in the July number of the American Quarterly Review ome of these lies have more lives than the toughest cat ever heard of.

Never Repent for a Good Deed Done

One time a blind girl went with her mother to visit the Madonna of Montenero—a miraculous Madonna. The blind girl wore a very beautiful necklace; and she promised if her sight were restored, she would give the necklace to the Madonna. As she knelt in the church, suddenly the light came to her eyes, and she saw as well as any one. So she hung up her necklace in the church and came Galt on Thursday, 26th July, at 1 o'clock, of the terrible malacy Bright's disease of the kidneys, in the 31st year of his age. Deceased had been ailing for the past eighteen months, but did not become alarmed until a few months ago, when his stomach ceased to perform its functions. From that time forward he grew rapidly worse, but inested in remaining at his post until the holidays, in the hope that he might case a couple of candidates went out from her eyes. She took the necklace back to the Madonna, but she

#### LATEST PHASES OF THE IRISH QUESTION.

Mr. Wm. O'Brien was recently the recipient of a magnificent present from a number of English priests. It consisted a number of English priests. It consisted of a beautiful crucifix, the body of which was solid silver, and the cross of Irish oak, from the Abbey of our Lady of Youghal, which was crected in the thirteenth cen-The inscription mentions that the gift is a tribute of respect from priests of the English mission, presented in mem ory of his release from Tullsmore prison in which he was confined for his patrio-

The order of Judge Palles releasing Mr. John Dillon from Dundalk jail denies the jurisdiction of the County Judge before whom the case of Mr. Dillon was argued. Besides this, it is maintained that a certificate of committment should have been tilled and signed by the judge when Mr. Dillon was found guilty, but this was not done. On these grounds Mr. Hesly claims that Mr. Dillon was illegally

Biggar and Kenny I am drafting to each £1000 Tell the murderers of Mandeville the League is not dead."

The feeling allusion made by Mr. Gladstone to the cause of Home Rule, when responding to the addresses of congratu-lation made to him on the occasion of the celebration of his golden wedding, proves that his sympathy for Ireland is tion. We were delighted to find other heartfelt and profound. He has expressed his hope that he will be able to lead the liberal very transfer in the sympathy for Ireland is through a level, hen and evidently prospersive forms and evidentl the celebration of his golden wedding, present his nope that he will be able to be attainment of this, after which he is ready to leave the fight for other Reforms

by deep draughts prepare for supper. These springs, I was told by an old sojourner in the land, were first disseady to leave the fight for other Reforms.

Government.

It would appear that the terrible castigation administered by the Judges of the Exchequer Court to Baltour's Removables, and through them, to Secretary Balfour himself, is having a salutary effect on these worthies. They are becoming more careful in their administra-tion of the law. They are beginning to recognize that even the Coercion Act does not give them free scope to substi-tute their will for law. Four men-arrested at Newtownforbes on the of intim! dating a process server named Moorehead, were discharged, the evidence against them being insufficient. If it were not for the exposure to which the Removables were subjected by the Exchequer Court, the four would undoubtedly have been convicted.

The Liverpool Highlanders are in complete accord with the Home Rulers as regards the tyranny of the Government towards Ireland. At a recent meeting of Highlanders Mr. J. Galloway Weir, Secretary of the Parliamentary Committee of the Highlanders of the Parliamentary Committee of the Highlanders of the August Mr. Secretary of the Parliamentary Committee of the Michael Parliamentary Committee of the Mi the Highland Law Reform Association, moved a resolution, which was carried unanimously, that Mr. Dillon's imprison ment is "an act of tyranny unworthy of the nineteenth century, disgraceful to a Christian nation, and a blot on the rule of Oneen Victoria".

Care Victoria "A Reform Association, to those asking a summer resort, I would say, try Winchester Springs. There they will find health and rect, and, what is of importance to many, at a very reasonable cost. I remain, etc. August 4th. Vilators,

Notwithstanding Mr. Chamberlain's bluster and the bold face he puts on when issuing plans of his own by which a modicum of justice may be shown to Ireland while her real grievances remain unredressed, he evidently entertains the fear lest Ireland will obtain her just demands without his and his defunct party's cooperation. Hence he has put forward the
threat of a possible civil war to dampen
the ardor of the Liberal party in their
determinant of content of the liberal party in their a garden party which he gave in Birming ham in honor of the Unionist policy, he said: "The Gladstonians are very confident, but even supposing Mr. Gladstone was returned to power his difficulties would only commence. He (Chamberlain) was certain they would have to face a state of things almost amounting to civil war before a Home Rule bill was In concluding, he expressed perfect confifidence in the ultimate triumph of the

Mr. Jas. O'Kelly, M. P. and journalist, has been sentenced at Bayle to four months' imprisonment under the Coercion The charge against him was making speeches inciting to intimidation and boy-

otting.
Mr. Patrick Egan bas sent to Mr. Labouchere all letters received by him from James Carey during his stay in France, to be used before the Parnell Commission. The letters have been received by Mr. Labouchere.

The Munster News reports that £30,000 The Munster News reports that £30,000 lp.b, 1887. Erected by the Lesgue of have been subscribed by friends of Ire-Cross."—Hamilton Spectator, August 7th land to assist the tenants to resist eviction

land to assist the tenants to resist eviction on the Vandaleur estates.

The Inquiry Commission Bill has been passed by the Lords. Mr. Parnell, it is said, has retained Mr. J. B. Balfour, formerly Lord Advocate of Scotland, and Mr. Asher, formerly Solicitor General for Scotland, both in Mr. Gladstone's Administration, to conduct a suit in the Scotch Courts against the Times. The Times

This lower world must be traversed as professes perfect confidence that it will professes perfect confidence that it will professes perfect confidence that it will shipwrecked mariners traverse the ser—that when the Times said the forged letters with head above the billows, eyes in it are but of secondary importance it used

an "incautious" expression. It meant only that there is evidence of primary importance on other subjects.

Mc. Camberlain, in answer to Mc. Sherman, says in a letter to the Tribune that he did not state that the leading men of America are apainst Home Rule. "This of America are against Home Rule. "This would have been contrary to the truth, for my experience was that they were almost to a man in favor of Home Rule." But, he adds, that he did state that the majority do not approve the policy of Mr. Gladstone as developed in his Bill. If this be so the reporters badly misrepresented Mr. Chamberlain; and if he only said what he now pretends his words must have fallen very flat on the ears of the Loyal Unionist men of Ulster before whom they were attered.

#### SUMMER TOURINGS.

To the Ed tor of the Catholic Record :

SIR-The hurry of the present age, Healy claims that Mr. Dillon was illegally incarcerated, and though the order of release was only conditional, it is thought that the whole proceedings of the court below will be quashed.

The Rev. Dr. O'Rielly of Detroit, Treasurer of the National League of America, telegraphed a few days ago to Sir Thomas Grattan Esmonde: "Tell Biggar and Keany I am drafting to each £1000 Tell the murderers of Mande. R. train, and, meeting with a friend, was R. train, and, meeting with a friend, was enticed to visit the Winchester Mineral Springs, in the County of Dundas. We left the train at Winchester Station, and, after an invigorating drive of three miles through a level, rich and evidently pros-

ready to leave the light for other Reforms sojourner in the land, were first discovered in the early days, when the covered in the early days, when the being sent to Government protesting against the unjust imprisonment of Mr. John Dillon. It is stated that the Welsh members of Parliament in a body will call attention to the matter before the house rises. the house rises.

Thirty thousand persons attended a meeting in Queen's Park, Edinburgh, to manifest their indignation against the Government for their treatment of John Dillon and John Mandeville. Among others Mr. Wm. O'Brien made of the stream of the force of the others Mr. Wm. O'Brien made an address and was most enthusiastically received. Facts like this speak in trumpet tones of the general condemnation of the cruelties practiced by the modation had been provided, hundreds camped around, seeking health in the healing waters. Some few years ago Dr. Anderson, a most successful practicing physician, recognizing the medicinal qualities of these springs and the natural beauty of the surroundings, purchased the property, consisting of about sixty acres. He at once renovated the old building, and made new additions to accommodate the ever increasing number of his guests. He has spent thousands of dollars in beautifying the grounds. The gardens are well laid out with winding walks and avenues shaded with trees. The groves and many clusters of fine trees delight as well as shelter those who seek their snade If the mineral springs have male this agreeable retreat a sanitarium, its sur-roundings have rendered it a place of perfect rest. There are two springs, one sul-phur the other chiefly fron. These are phur the other chiefly iron. These are united with other substances, which give Contained in them.

To those asking a summer resort, I

August 4th.

### MEMORIAL WINDOWS

ERECTED IN ST PATRICK'S CHURCH, HAM. ILTON, IN MEMORY OF TWO BISHOPS

The young men of the League of the Cross in connection with St. Patrick's Courch have erected two beautiful stained glass wiedows in memory of the late Bishop Carbery and Bishop Crinnon, of Hamilton. The windows are artistic specimens of glass decorative work. They be church. That on the east contains two panels with figure subjects represent. ing the Annunciation of the Blessed Viring the Annunciation of the Blessed Virgin. The inscription on the bottom of the window reads: "In memory of the late Right Rev. P. F. Crinnen, D. D., second bishop of Hamilton, who died Nov. 25, 1882. Erected by the League of the Cross." The colors in the window are blue, gold and red. They are most barronal window and the offert the second of the colors in the window are blue, gold and red. They are most barronal window and the offert to

are blue, gold and red. They are most harmoniously blended, and the effect is very beautiful.

The Carbery memorial window is on the west side of the high altar. It is a companion piece to the other, the two panels containing the figures of St. Dominic and St. Joseph. The figure of St. Joseph with the infant Jesus in his arms is narticularly fine the drawing of of the late Right Rev. J. J. Carbery, D. D., third blshop of Hamilton, who died Dec. Erected by the Lesgue of the

This lower world must be traversed as

AUGUST 18, 1888.

Written for CATHOLIC CATHOLICS OF BC

LL. D, F. R. S , ET

PART II.

### YANKER SCHOOL MISTRESS.

STORY SHOWING THE GOOD EFFECT FULLOWING THE READING OF OUR CATECHISM.

From the Little Messenger of the Sacred

Ours was a factory town, such as Mas-sachusetts brasts of having in unlimited numbers. We were a hard working, hard brained community, living awidst steam and ccal-gas, the music of heaving machinery and the din of crowded work was waging a constant warfare with their love of home, and who in a strike would reduce their families to starvation, in true Northern fashion, "to stick it out to the

Catholicity had early penetrated into this wilderness of towering chimneys; and somehow even the genius of knowledge had caught and maintained a firm hold on the smoke bedimmed ideas of the town authorities, but not till after a lorg and authorities, but not till after a lorg and windy discussion in which the pros waked loud and numerous while the cons were few and faint. In a short while the town was possessed of a thriving, well-attended school, under the management of—an

atheist teacher!
It may not be strange, but the euccessful teacher was a woman, and a finer specimen of her sex and profession could hardly be found. The only blemish visible in the schoolmistree was her Godannithisting, heaven destroying principles. Her sole opponent was Father Francis, but his opposition had the double force of a hattering samuad a mitraliance. ng ram and a mitrailleuse. Father brain worked twenty four hours a day on the il important subject. God on Sunday, and no God on Monday! Mon strous! This was a state of things not to

But how remove the evil? Suggestions were numerous. The lady might be converted to Catholicity, or at least disabuse of her unbelieving notions; or again, the pastor might set up an opposition school; or he might read a lecture to the "burgomaster and court."

master and court."

The last two were impracticable. Father Franc's possess d not a firthing, and his congregation, even if made to view the situation in the right light, had not the necessary funds. As to lecturing the town council, that was out of the question; in fielity was more tractable and easier to infi lelity was more tractable and easier to overcome than the hatred and fury overcome than the natred and fury of bigotry. Something, however, must be done: inactivity meant destruction to his flock. Again and again Father Francis revolved the matter in his mind.

Yes, conversion was the best and cheap est means, and if it would not effect every thing, some good must come of it.

And now for the attack. Father Francis has called at Miss Ireson's, and is waiting

to encount ir her who is the cause of all his eleepless nights.
"Yes, Miss Ireson is at home; she will

be down directly," announced the maid-o

all work.

He was still deep in his doubts as to how he would deal with a woman upon whom so much good or evil depended, when she entered the room. The priest was, not conversant with the types of modern beauty, but it seemed to him that Phyrne Ireson was of noble build and pleasing countenance. Her friends pleasing countenance. Her friends thought her beautiful.

"I am Miss Ireson," she said in a grave tone. "What can I do for you, sir?" Frankly and briefly Father Flancis told his mission. He hoped she would not consider it a rude way of accomplish ing his purpose, but the greater number of her pupils were Catholics, and as their of her pupils were Catholics, and as their pastor and friend he must seek the good pastor and tream he must seek the good of their souls. Now this was certainly in jeopardy so long as the children were under the tuition of one who had no sympathy with their faith and believed in nothing.

"I understand you perfectly, sir, and in willing to admit that your solicitude for the children is not unreasonable. Bu unfortunately I fall to see in what man ner I am capable of injuring your children when the subject of religion is never

touched by me."
"Why that," exclaimed the priest, "is an evil in itself. The very absence of God must sooner or later destroy their faith in Him. But there is worse to com-plain of. Tell me, madam, how can you account to your scholars for the beginning of things, without introducing your athe istical views? If conscience, or whatever you wish to call the monitor within, for-olds you to teach your false doctrine, how

do you inculcate the elements of science?"
"It is not that I wish to evade a reply," returned Miss Ireson, "but you will excuse me, sir, if I decline to enter into discussion on the matter. Controversy is extremely disagreeable to me, though it is perhaps the only annoyance my advanced ideas cause me. It may satisfy you to know that my system of education does not suffer for the want of religion."

Disappointed, baffled, and by a woman, Father Francis left the house more at sea han ever, and yet confident that right was might, and that, as his mission was all for the honor and glory of God, the final victory was to be his. He straightway began to lay his plans.

There was always Sunday, and a world of good could be wrought on that day.

Moreover, the time was approaching for

of good could be wrought on that day.
Moreover the time was approaching for First Communion; here was a chance for a coup d'état in defence of the Caurch and for the downtall of athelam. The good priest forgot for a moment his first defeat in the great scheme of conquest he was

A week or so passed, and the spring examinations were in progress. As the result of the earnest pleadings of Phryne Ireson, the school term had been prolonged into May, though not without loud spoken remonstrances from the mill hands, whose children she was "cramming to destruction with foolery, when they ought to be in the packing room, working for their winter's keep." The examinations were now nearing their end, and so far had been successful and gratifying to the wearied but otherwise pleased teacher, whose desk was buried under the pile of books removed from her pupils' keeping : no such handy works of reference were allowed at these times of general compet-tion. Presently Miss Irecon's attention was attracted to a sandy-haired little boy face betokened doings foreign to an

race betokened doings foreign to an anxious, painstaking student.

"What have you in your desk, James Moneghan?" she asked quietly.

"Nothing, 'm," responded the now thoroughly alert James, as his head reached an erect position.

'Dun't tell me a falsehood, James; you must have something to cause your to

"D'n't tell me a raisenood, James; you must have something to cau'e your in attention. Bring it to me at once!"

"Ain't got nothing, Miss Ireson," still in an indignantly innocent tone. Leaving the platform, Phryne walked down the room to her refractory pupil.

"What Latchi m."

"Me Catechism."
"Catechism of what?" she asked.

"Catechism of what?" she saked.
"Me Catechism that I take to First
Communion class," answered James, at
the same time producing the diminutive
volume, which was minus a cover.
'Cathochism of Christian Distrine,"
she read, and immediately underneath,
the question and answer: "Who made

the question and answer: "Who made you?"—"God made me."
"Do you believe that?" she asked him, stopping on the instant as she remembered he was but a child and in her charge; and not even to test the faith of he be tempted from her unsectariar

'You have told me an untruth, James,

James hung his head.

"Do you not know that lying is the most degrading of vices, and that a boy who deliberately tells an untruth has no who deliberately tells an untruth has no regard for his own honor, and much less for his teacher's? If you have not honor to guide you, the mean-spirited maxim, 'honesty is the best policy,' should serve you in its stead."

"It's a sin against the eighth commandment," said James, with the corfi ience of being right which is so winning to a Sunday school teacher, but which was lost on the enlightened ignorance of Miss Ireaon.

Pity welled from the depth of her heart Priy welled from the depth of her neart for the wayward youth, in whom the germs of knowledge, however few, were being hopelessly scattered by Catholic in fluence. But her hands were tied and he must remain in his darkness.
"You may sit down, James; and here

"You may sit down, James; and hereafter receive your religion for a time more appropriate to its study than school hours. I will keep the book;" and she returned with her booty to the platform. The little book she read through in the recreation hour. That evening, in the seclusion of her own room, she recom menced its perusal. Her infiel opinions were atronoly intrenched, but they now menced its perusal. Her infidel opinions were strongly intrenched, but they now seemed to be shaken to their very centre. And yet when, at a late hour in the night, she closed the catechism and tried to compose her tired and troubled brain for sleep, she still pondered on and mentally jeered at the question, "Why did God make me?"

A short while after the confiscation of the catechism, the Sunday dawned when James Monaghan and his companions

James Monaghan and his companions were to make their First Communion. It was a day of untold joy for Father Francis. In a few simple words addressed solely to his beloved children he told them of the strengthening powers of the Blessed Sacrament, and how they should in all trials rnd temptations fly to our Lord in the Holy Eucharlet for aid and protection, and finally that they should protection, and finally that they should protection, and finally that they should never forget the blissfal moment when for the first time Jesus Christ, God and Man, came to dwell in their hearts as their Friend and Guest, and opened to them the treasures of His Sacred Heart.

The centiment was nothing unusual to the ordinary Catheland.

the ordinary Catholic, who can listen and be affected, go home and forget; but on be affected, so home and forget; but on one who was no more than a spectator of the day's festivities, who, cold hearted and loveless, seemed to be above and away from the rest by the loftness of her mind and the strangeness of her life, the burning words of the priest produced a delicious feeling of kinehip with the world. No matter how distorted this belief may be, she thought within herself, at least their priest is a good man and believes what he teaches. Theseled moonshine it may be but still there is something real their pricet is a good man and believes what he teaches. Tinseled moonshine it may be but still there is something real and tangible about it that appeals to the best instincts of my nature, and compares

"Miss Ireson was at Mass," said one delighted mother to another mother equally delighted. "She surprised me terribly."

"Yes, the bigot, and she never knelt, even at the elevation," continued mother No. 2, indignation getting the better of

charity.
"Why should she? She dont't believe,

"Why should she? She dont't believe, you know. But who know she may one day," prophesied mother No. 1.

Meanwhile a boy decorated with a white badge, who, never so hungry in his life before, was getting home to breakfast with the usual speed of young America, took time to tell a similarly adorned lad that his teacher was to church, squeezed his hand and said, "Be a noble man, James, be a good boy."

a good boy."
So it had happened. Once an interest in Catholic belief was awakened in Phryne reson's mind, she began to enter a stormy period of skepticism, and at length after her thoughts had passed through a series of incredible evolutions, a hope arose that there might be some truth in the Catechism.

One Sunday afternoon, she whom controversy distressed beyond endurance was a long time in confidential council was a long time in condential council with the priest who feared and hoped for the school children and who prayed sllently and fervently for the conversion of the teacher. In a few days she was

baptized. Unlucky, blessed James, and dirty, torn Catechism, who will ever recognize your share in the making of this new heir to the kingdom of God? Swiftly comes the

"Our Father who art in Heaven."

The Fastest Time on Record. n the direction of the nearest drug store is not too fast for any person to make who is troubled with constipation, dyspepsia, liver complaint, or sick headache, and is, therefore, in need of Dr. Pierce's Pleas

ant Pellets. Gentle and effective; one a Like Magic.

dose.

"It always acted like magic. I had scarcely ever need to give the second dose of Dr. Fowler's Extract of Wild Strawin a far corner of the class room, whose continual divings under his desk and increase of color in a usually red, freckled water Govenlock, Ethel, Ont.

#### Written for the Catholic Record. ANGLICAN ORDERS.

This is the season of the year when Church conferences meet, where vain resolutions for union are passed unan mously, and the various distinctive features of the different denominations extolled in loud if not energetic tones. Anglicans, or rather the members of the High Church party, seek to place the Church of England on a higher plane than the other Protestant sects. They praise God that they are not like others, even like the Methodists, Baptists and Presby terians they see around them. For, unlike them, they have, for sooth, in the ministry of their church, Apostolic succes-

The Anglican claim of Apostolic suc-

session is, that the present bishops of the Church of England have received, through their predecessors, in a direct line from the spostles, their ministry and authority in the Church. This authority, they say, has been committed to them by Episcopal consecration. The chain of succession extends from the apostles, through the bishops of Rome to Gregory the Great, who sent Augustine to evangelize the Anglo-Saxons, and had him appointed and consecrated the first Archbishop of Canterbury; then, through Augustine and his sucessors to the present bishops. This is a long chain, and every link in it the consecration of a bishop. The strength of a chain can never be greater than its weakest link. If a single link has been broken, if a single consecration is wanting, the claims of Anglicans to

is wanting, the claims of Anglicans to Apostolic succession are without foundation, and their orders null and void. The "missing link," the one which fails to connect the present Archbishop of Canterbury with the Apostles, is the consecration of Parker. It is on the validity of this consecration that Anglicans chiefly try to establish their claim to valid Orders in the Church of England. The Catholic Caurch, which acknowledges the validity of orders among the schismatics and heretics of the East, has never admitted the validity of the present orders in the Church of England. If Anglican orders were really valid, there is no reason they should not be recognized as such. be recognized as such.

Many Catholics do not understand the

nature of this claim of a party within the Anglican communion, and have neither the time nor the opportunity of examining it for themselves, It shall be my endeavor to place before them a short but correct estimate of the nature and value of their orders. It is strange that, as soon as a Catholic expresses a doubt concerning the validity of orders in the Anglican Church, up jumps some would-be detender, and solemnly tells us that the Nag's Head stony is a fable, and that no one of any learning now believes it. I can find no reason for thus harping on an old and worn out tune, other than the desire to hide the truth and turn aside all examination from the unstable foundation on which Anglicans themselves have sought to build up their claim to Apostolic suc cession, and valid orders. It is my in-tention to leave the Nag's Head story to take care of itself and examine in the light of Catholic doctrine these claims

as Anglicans themselves make them.
For the validity of orders, Catholic doctrine requires certain things or conditions in the subject who receives the order, and in the minister who confers it. The subject must be a baptized male person. To receive the order of the person. To receive the order of the Episcopate one must have already been validly ordained a priest. The minister of orders must be a bishop validly consecrated. In conferring orders he must make use of a valid form and have the intention, at least implied, of doing that, which the Church of Christ intends by mony: (faciendi id quod facit Ecclesia) There are other things required to make the conferring of orders regular and lawful. As the question is not con-cerning the regularity or legality of Anglican orders, which no one claims for them, but their validity, their very existence, I shall now enter upon an examination of them, on these Catholic principles, and see if they have the necessary conditions to make them valid.

Though women have been admitted into the ministry of certain sects, they have never been so admitted in the Anglican Church. It might, however, be asked: "Have her ministers always been baptized? Could apostolic succession have failed them—if they ever possessed it-through the want of possessed it—through the want of bar-tism in the subject, and even in the bishop who ordains. It we were to judge by the estimation in which baptism was held, not a century ago, by the Anglican clergy, there would be at least grave reason for doubt. According to a decision given by the highest authority some few years back, in the celebrated Gorham case, clergymen of the Caurch of England may believe or not in baptismal regeneration, just as it suits them. I remember reading of a young minister of High Church proclivities, who, while dilating on his priestly office and on the necessity and efficacy of the sacraments, particularly that of baptism, was mildly reminded by his iather, a minister of the old school, that he, himself, had never been baptized.

The consecration of Archbishop Parker of Canterbury stands forth prominently, as the starting point of the present ministry in the Church of England, and on it the whole question of England, and on it the whole question of Arglican orders mainly depends. Parker was ordained a priest in the reign of Henry VIII. The question now resolves itself into this, was he ever made a bishop? Was he ever consecrated? Was his consecrator a bishop? Had the consecrating bishop the intention of making him a bishop according to the Church's mind, and did he use an ordinal with a valid form, one that expressed, or at least did not exclude the Catholic idea of the priesthood and the episcopacy? If the consecration of Parker was wanting in any of these, it was invalid, and Parker was never a Bishop. I will now examine these questions separately.

tended greatly to lessen the dignity of the register was shown to them. They were expected to decide at once on its authenticity. When two of them saked for further examination of the register, it was refused. If they deemed the register, it was refused. If they deemed the register, it was refused. If they deemed the register was shown to them. They were expected to decide at once on its authenticity. When two of them saked for further examination of the register, it was refused. If they deemed the register was shown to them. They were expected to decide at once on its authenticity. When two of them saked for further examination of the register, it was refused. If they deemed the register was shown to them. They were expected to decide at once on its authenticity. When two of them saked for further examination of the register, it was refused. If they deemed the register was shown to them. They were expected to decide at once on its authenticity. When two of them saked for further examination of the register, it was refused. If they deemed the register was shown to them. They were expected to decide at once on its authenticity. When two of them saked for unimpure that the constant of the register was shown to them. They were expected to decide at once on its authenticity. When two of them saked for unimpure that the constant of the register was shown to them. They were the expected to decide at once on its authenticity. When two of them saked for unimpure that the constant of the register was shown to them. They were the expected to mind, and did he use an ordinal with a

I. WAS PARKER EVER CONSECRATED? Queen Elizabeth, who during the reign of her sister Mary had declared herself a Catholic, had no sooner ascended the throne, than it was perceived that she favoured the followers of the new religion favoured the followers of the new religion and gathered them about her. Tals was so apparent, that all the bishops refused to assist at her coronation. It was only on taking the customary oath of the Catholic sovereigns, her predecessors, that one of the bishops, and only one, was prevailed upon and at last consented to officiate. She then sent to the different burroughs a list of five or six names from which to

or the Dishops, and only one, was prevailed upon and at last consented to officiate. She then sent to the different burroughs a list of five or six names from which to select a member to represent them in Parliament. She was thus able to assemble a Parliament ready to do her will. In it she had all the legislation of Mary in regard to religion repealed, the monasteries once more dissolved, the new religion established, and her own supremacy declared. The See of Canterbury was vacant by the death of Cardinal Pole, and into it she wished to install a Reformer. As head, or rather as supreme governor of the Church, she appointed Matthew Parker, who had formerly been chaplain to her mother Anna Boleyn, by issuing to the Chapter of Canterbury a royal commission to elect him Archbishop of Canterbury. This commission was issued on the 18th of July, 1559 The election by the chapter 9th following the Queen consistency of Durham; Gilbert, Bishop of Bath; David, Bishop of Peterborough; Anthony, Bishop; and John Scorey, bishop." These two last are mentioned without the name of any See. The four bishops whose titles are given refused to act. The three first were deposed and imprisoned by the Queen's order. A olshops whose titles are given refused to act. The three first were deposed and imprisoned by the Queen's order. A great number of difficulties then arose. According to the civil law of England, which has undertaken to regulate the law of God and the Church, and which

law of God and the Church, and which had declared Elizabeth supreme governor of the Church of England, the consecration of Parker required four bishops of the realm, and four such bishops were not to be found. There remained but one, Kitchen of Llandaff, and he had refused. A state paper of the date of Desember 6th has been found, which granted a new commission for the consecration of Parker, and was addressed to Kitchen, Barlow, Scorey, Covendale, Hodgkins, Salisbury and Bale. In this commission the queen by her supreme noogains, Salisbury and Bale. In this commission the queen by her supreme royal authority dispenses with anything that may be wanting in the consecrators, or in him to be consecrated, in their state condition or faculties on account of the cir cumstances of the times, the necessity of affair advantage is transported. of affairs demanding it, (temporis ratione et rerum necessitate id postulante.) It is in accordance with this commission, although its authority has been denied by grave writers, that Anglicans claim that Parker was on the 17th December, 1559, engegrated at Lambeth by Parker. 1559, consecrated at Lambeth by Barlow, Scorey, Coverdale and Hodgkins, accord-ing to the rite of the ordinal of Edward

To understand all the facts in regard

to the supposed consecration of Arch-bishop Parker, the state of affairs in Eog land, as well as the expressed opinions of the early Reformers, must be borne in mind. In abandoning the ancient reigion, they rejected many of its doctrines. ligion, they rejected many of its doctrines. It will be well, therefore, before proceeding further, to examine the attitude and teaching of the founders of the new religion, both on the continent and in Eogland, in regard to the Sacrament of Holy Orders, aspecially, the pagesity of con-Orders, especially the necessity of con-secrating bishops. I shall afterwards examine more closely into their doc trines concerning the priesthood, when treating of the ordinal of Edward VI. Luther, Calvin Zuinglius and the other leaders of the Reformation looked upon Orders as a superstition, or at least as an unnecessary and useless ceremony. nd considered royal authority as suffi ent to confer both orders and jurisdic-tion. Luther and all those who adhered to the Augustan confession declared bishops and presbyters to be one and the the charge given in ordination, to sacri-fice for the living and the dead, to be wrong and not to be allowed. Z inglius called orders no sacrament, but a human figment. The majority of the Reformers in England, while imbued with certain similar doctrines of the Wickliffites and Lollards, were inclined to Lutheranism with a mixture of Zuinglianism. They sought not merely to overthrow the papa authority in England, but also to propa gate the false doctrines which they had imbibed on the continent. Cranmer, as Burnet states in his History of the Re formation, held many strange and pecu-liar doctrines concerning Caurch efficaliar doctrines concerning Church o He taught that orders are not a Sacra ment, that Christian Princes have the whole care of their subjects, as well in things spiritual as temporal, and that the ministers of God's word are only officers appointed by them Ceremonies he says, in the admission of ministers, are not of necessity but for good order alone. There is no more a promise of God's grace in the committing of the ecclesiastical office, than of the civil office. The Apostles appointed ministers, only because there were no Christian Princes to do so. Princes may make priests as well as bishops; the people by their election. Barlow the assumed consecrator of Parker agreed with Cranmer on all these points agreed with Cranmer on an these points.
It was, no doubt, in accordance with
these false principles that Cranmer
wished to receive his commission from
wished to receive his commission from wished to receive his commission from the king. In an address to Henry VIII, he, with other bishops, stated that all jurisdiction, civil and ecclesiastical, flows from the kingly power, and that they, the bishops, exercised theirs during his good pleasure, and held it of His Grace, and were ready to give it back whenso-ever he should demand it. As Burnet remarks, they were hishops of the king. remarks, they were bishops of the king. On the accession of Edward VI, Cranmer asked for and obtained a new commission. Such doctrines and doings tended greatly to lessen the dignity of the Episcopacy and the respect due it. It made the bishops mere ecclesiastical sheriffs.

In the twenty-third article, which was the twenty-fourth of Edward's reign, we find the following rule which is to guide the Church in the selection of minis-rers:—"Those we ought to judge lawfully called and sent, which, be chosen and called to this work by men, who have public authority given unto them in the congregation, to call and send ministers unto the Lord's vineyard." Burnet in his Exposition of the Thirtynine Articles states that, if any society should of its own accord appoint one of nine Articles states that, if any society should of its own accord appoint one of its members to minister to them in holy things, such appointment would not be condemned or annulled by this Article. Moreover, he states that the Church of England for more than half a century after its establishment had acknowledged. edged, despite their irregularities, the foreign Churches in all the essentials of organization. It is only necessary to read the exposition of this article in Burnet to learn how little importance the founders of the Anglican Church attached to the ordination of priest or

rishop.

The twenty-fifth article, which Parker declares The twenty-fifth article, which Parker himself assisted in constructing, declares that "order is not a sacrament, for it has not any visible sign or ceremony or dained of God, but a corrupt following of the Apostles." Thus the thirty-nine Articles, the highest authority in the Caurch of England, denies the necessity and sacramental character of Orders. The practice of the Anglican Church during the first fifty years of its existence was in accordance with this belief, and therefore strongly confirms it to have been the doctrine of its founders. Not only did the Church of England admit the Reform churches, which had no bishops, to be true churches, but also admitted their ministers to the ranks of her mitted their ministers to the ranks of her own clergy without Episcopal ordination. Courayer,in his defence of Anglican orders, mentions these two facts. In 1664 four Presbyterian ministers came to England and were re-ordained. In 1610, fifty years previously, certain other Presby terian ministers had come and were not re-ordained. "Baucroft, Archbie Canterbury," Courayer tells us, "held that considered valid, otherwise the greater part of the reformed churches would be without ministers." It is evident that the early Reformers in England, like their brethern on the continent, concerned themselves but little about bishops or orders. If they sought ordination or consecration it was not because they con-

When Eizzbeth was proclaimed supreme in Church and state. The nobility, her Lords Temporal, surrounded her, and gave eclat to her throne. Of the bishope, the Lords Spiritual, who in times past had upheld the glories of England and her sovereign, there was none. The Tudor pride of Elizabeth would not allow herself to be deprived of any of the glory of her angesters. She must have glory of her ancestors. She must have blahops. Her royal word could make a temporal Lord. Was she not supreme in Church and could not the same royal word make a Lord spiritual? She would do so. Hence it is we find the dispensing clause before alluded to in the commission for the consecration of Parker, and there were none among the Reformer to say nay. Even the judicious Hooker could only say that there may be just reasons to allow ordination without a bishop. No doubt he referred to this as one of the occasions "when the exigence of necessity doth constrain to leave the usual ways of the Church."

From 1559, the year in which it is claimed that Parker was consecrated, until 1613, there is no evidence of his consecration to be found in any author more than the fact that he occupied the See of Canterbuy. No one had ventured to give the place of his consecration.

The first account of his consecration that was accepted with favor by the defenders of Anglican orders, is that of defenders of Anglican orders, is that of Mason, a chaplain of Abbot Archbishop of Canterbury. In 1613 he published a work in defence of Auglican orders and in it stated that Mathew Parker was solemnly consecrated at Lambeth on the 17th December, 1559, with the ceremonies prescribed by the ordinal of Edward VI. In proof of this statement he cited the Register of Lambeth Palace, which he said contained the act of consecration. This register was until then unknown, and was only brought to light fifty-three years after the alleged date of his consecration. It is on this evidence that Anglicans uphold the fact of a consecration. The authenticity of this register has never been satisfactorily proved, while there are many things ily proved, while there are many things that tell strongly against it. It is not the orginal record. It has every appear ance of being a copy. It is written in the same handwriting throughout, and evidently within a short space of time. The acts recorded therein are without The acts recorded therein are without signature to give them authority. In copying such a register there would be no difficulty in surreptitiously inserting a false act. No one has ever seen the original. Moreover, the particular Act is irregular in form and different from any other. While mentioning trivial things other. While mentioning trivial things it abbreviates or leaves out altogether what would be most important. During more than filty more than fifty years the validity of Anglican orders had often been called in question. To all the charges made against them Auglicans sought to give an answer; but none gave for answer, that Parker had been consecrated at Lambeth, for no one seemed to be aware of it. How such a document of so great importance to Anglicans could have remained unknown for fifty years, ever to the Anglicans themselves, when their orders were attacked on all sides, sur-passes my understanding. No sooner passes my understanding. No sooner was Mason's book published than its authenticity was questioned. Archbishop Abbot, under whose favor the book was given to the public, took this extraordinary means of proving it to be authentic, and of silencing those who doubted. There were at that time four doubted. There were at that time four priests in prison in London for the faith, He brought these together and in his own presence and that of six other bishops,

torical value. What their answer was is torical value. What their answer was is not known. If it was in favor of its authenticity, it would not add to its credibility, as their judgement was not free. It seems that this very fact of their being prisoners gave the bishops to expect that these four priests being in their power, would acknowledge the document as authentic. The result was indeed very unwalfacture to the highers. Indeed very unsatisfactory to the bishops.
Certainly the priests were not convinced.
Killison, whom Bishop Godwin assures
us was convinced on their testimony, in a
work published some years after, attacks which those most interested, undertook to prove the value of the Register was in itself sufficient to cast doubt on it.

TO BE CONTINUED.

## CAN THE SAINTS IN HEAVEN HEAR UN?

Objection is made to the Catholic doctrine of devotion to the saints principally on the ground that we have no certainty that they can hear us. Our Protestant friends acknowledge that Protestant friends acknowledge that there is nothing wrong in the mere fact of asking a saint in heaven to pray for us any more than there is in asking a good man on earth to pray for us, but they cannot conceive it possible that the saints in heaven can hear us. That objection arises out of the want of faith in the supernatural, because their ideas are so unepiritual, so earthly and groveling. Their ideas of God, even, are so vague, so distant, so unrealistic. To one who realizes that "there is more beyond;" that there is a spiritual world which surrounds us and touches us; a world in which God dwells in uncreated light, a living, active, everpresent Reality; in which God dwells in uncreated light, a living, active, everpresent Reality; in whose light the blessed inhabitants of bliss and glory, the "great cloud of witnesses that surrounds us," see and know what is going on in this lower world; to such a one we say, there is no more difficulty in believing that those blessed spirits hear us when we have to the spirits hear us when we pray to them than there is, for instance, in under-standing how we can speak to a friend in another city through the telephone, We think we understand it, perhaps, because we are accustomed to it. At any rate there is an apparent means to the end, and that is the ordinary course of Providential dealing with us in this world. But who can explain how it is that words But who can explain how it is that words—distinct enunciations—and even the tone of the voice travel over the wires? There is absolutely no known principle of science upon which the phenomenon can be explained. All we know is that we speak into one end of the "machine," and instantaneously the message is received at the other end. Electricity facilitates the passage, but experience proves that communication is possible at considerable distances without electricity. Vibration cannot account for it, for it is manifest that vibration of a wire cannot pass over so many intervals of cannot pass over so many intervals of rest and secure binding as are necessary for conducting and preserving the tension of it. There is a mystery in it which we cannot comprehend. The sounds pass away through the air, of course, but we cannot say, absolutely, that the air is a necessary conductor.

So may it he with our comprehence.

air is a necessary conductor.

So may it be with our communication with the same spiritual world; it may be—we believe it is true—that the Spirit of God, we speak with reverence, is the conductor. Nor, in communicating through that medium, is it necessary that the word should be spoken. The thoughts and the desires of the heart are reflected in God as in a glass, and the glorified spirits receive the communications of their friends in more distinct and unmistakeble accents than it is and unmistakable accents than it is possible to realize in the varied imper-fect and uncertain intercourse of this

material world.

Let us, then, have faith in the intercession of the saints. Let us speak to them, send messages to them often, and implore their prayers and kind offices. Implore their prayers and kind omces, As we are assured there is joy in heaven over one sinner that repents, let us add to their joy by more earnest efforts at doing penance, and let us never cease to beg of these glorious saints, and especially of Joseph and Mary, that they will grace of perseverance.-N. Y. Catholi

### Consult Your Parents, Girls.

Young girls should never forget that no being on earth takes so deep and true an interest in their welfare as does their father or mother. The advice of parents springs ever from the very soul of aff tion, and their command should be obeyed as the command of God. As sin brings its inevitable punishment even on earth, so disobedience to parents is sure to be followed by sorrow and often

shame.

A girl may say, in the pride of her budding womanhood, that she is of such an age as to be able to judge for herself; she may consider her parents as "old-fashioned" or "old fogyish"; but at such times she says: she is blinded and led times she says: she is blinded and led away by youthful passion. The parents are guided by the soul-light in which they have enshrined her, and they can see the very breath of evil—the faintly approaching mist of misfortune that steals into the ciarified spiritual atmosphere, which their pure love has sur-rounded her.

Let girls honor and obey their fathers and their mothers, and their days will not only be long but happy, and lead to an eternal happiness hereafter. As the first glass of wniskey often proves the down-fall of a boy, so too the first deliberate ice of a girl to her parents may ead her to ruin .- Gatholic Citizen

Young, old, and middle aged, all experience the wonderfully beneficial effects of Ayer's Sarsaparilla. Young children, suffering from sore eyes, sore ears, scald head, or with any scrofulous taint, become healthy and strong by the use of this medicine. Six bottles, \$5.

BY THE REV. ENEAS M'DONE The Hanoverian Party We fied with laying waste the active insurgents; they ex raveges throughout peaceful to the gates of the capital; land might be said to have ! all over its length and bread quered country, and subjecte The Lord President Forbe

not be suspected of any want to the Hanover cause, felt remonstrate spainst the outrures of the Duke of Cumber ures of the Duke of Cumber extravagant way in which he cut in defiance of all law at the of the Courts of Justice, gentleman was only treated and scornful reply: "The law By G— I'll make a brigade He after wards alluded to the that did armore who talked." that old woman who talked thumanity. No form of trial to the insurgents; nor did the for warrants from the justice set about plundering nouse Indeed brigade law.

It does not appear to be or

where that George II. ever against the barbarous conduct ful son or that he used paters in order to mitigate his cruelt In speaking of the Catholic it would be a serious omis mention, and with honor, a ve mention, and with honor, a vepersonage who, though not land, was by descent a Sineal descendant of Scotland of warrior and statesman kino other than Henry Stew known as His Eminence Ca of York. We do not say Romor, as a consequence, He Great Britain, for, all hestoration of the House had vanished, even before Howas invested with the dignity Mr. Robt. Chambers states the Mr. Robt. Chambers states t with the Jacobite party. The been by his having barred to being head of the party by Cardinal. Probably, also, from the indifference, when there were the control of the party by Cardinal and the party by Cardinal and the party by Cardinal and the party by the party any hope of the restoration of In earlier life he was full of cause and placed himself at an army, provided by the kin and which was preparing to the assistance of Prince Char discoursged from making any hearing that the latter had re He became Bishop abbeys in France, Auchin and This, with a pension from Spincome as Bishop and Cardina constituted a princely fortun not, however, destined to et The French Revolution depr the abbeys in France. The Bonaparte in Italy and Spai income as Cardinal and Bish with his Spanish pension, Notwithstending these runc sacrificed his family jewels enable the Pope to make up acted by the French gener there was a ruby, the largest perfect that was known, an valued at £50 sterling. Thu duced in fortune, he resided at his villa near Rome till th when the revolutionary troo and plundered his palsce, and to fly for his life. He made Padua and afterwards to Ve ing by the sale of some silver was soon exhausted, and he destitute. When such case, Cardinal Borgia, b come acquainted with Hippesley Coxe in Italy, com this gentleman the sad condit nal York. The same was im A drew Stewart, who drew of stating the whole cire. M Dundas laid this memorial George III, who immediately Earl of Minto, who was, Ambassador at Vienna, to to the Cardinal, in the most ner possible, the king's resolu him an allowance of £4,000 st Lord Mints, in consequence, His Eminence the following Vienns, February 9 h, 1800 received the orders of his King of Great Britain, to ve Eminence the sum of £2,000,

your Eminence that in a mark of the interest and of M. j. sty, you will give him s ure. I am, at the same tim acquaint your Eminence with intention to transmit a simile month of July, if the circumsin such that your Enine disposed to accept it. . . . the orders of the King, my Eminence will do me the lieve that I am deeply sen honour of being the organ and touching sentiments with Mejesty has condescended to and which have been inspire on the one hand, by his own on the other, by the eminer the august person in whom repair, as far as possible, the hich the universal scourge has dragged, in a special ma nas dragged, in a special mas are most worthy of venera spect." It has been remar! Cardinal and his broth had a legal claim on Government for the the settlement made by Ptheir grandmother, the Quee James II. It cannot be su ever that this circumstance. ever, that this circumstance a slightest degree the generou

continued to enjoy the liberahis death in June, 1807. He to the Prince of Wales the Garter which had belonged grandfather, Charles I, toge still more precious relique, had been worn in ancient Kings of Scotland at their co Cardinal York was far fr his hereditary honors. Altho

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George III.

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Written for CATHOLIC RECORD CATHOLICS OF SCOTLAND.

BY THE REV. ENEAS M'DONELL DAWSON, LL. D, F. R. S, ETC. PART II. The Hanoverian Party Were not satis-

fied with laying waste the lands of the active insurgents; they extended their raveges throughout peaceful districts even to the gates of the capital; so that Scotland might be said to have been treated, all over its length and breadth, as a conquered country, and subjected to military

The Lord President Forbes, who could not be suspected of any want of friendship to the Hanover cause, felt compelled to remonstrate against the outrageous measures of the Duke of Cumberland and the ures of the Duke of Cumberland and the extravagant way in which he carried them out in defiance of all law at the very doors of the Courts of Justice. The worthy gentleman was only treated to the coarse and scornful reply: "The laws, my Lord! By G— I'll make a brigade give laws." He afterwards alluded to the President as that old uoman who talked to him about humanty. No form of trial was allowed to the insurgents; nor did the soldiers ask for warrants from the justices when they set about plundering nouses. This was indeed brigade law.

indeed brigade law.

It does not appear to be on record anywhere that George II. ever remonstrated
against the barbarous conduct of his hopeful son or that he need paternal authority

where that George II. ever remonstrated against the barbarous conduct of his hopeful son or that he used paternal authority in order to mitigate his crueity.

In speaking of the Catholics of Scotland it would be a serious omission not to mention, and with honor, a very illustrious personage who, though not born in Scotland, was by descent a Scotchman, a lineal descendant of Scotland's long line of warrior and statesman kings. This is no other than Henry Stewart, so long known as His Eminence Cardinal Dake of York. We do not say Royal Highness, nor, as a consequence, Henry IX of Great Britain, for, all hope of a restoration of the House of Stewart had vanished, even before Henry Stewart was lovested with the dignity of Cardinal. Mr. Robt. Chambers states that the Cardinal in middle life was not a favorite with the Jacobite party. This may have been by his having barred the way to his being head of the party by becoming a Cardinal. Probably, also, from his apparent indifference, when there was no longer any hope of the restoration of his family. In earlier life he was full of zeal in the cause and placed himself at the head of an army, provided by the king of France, and which was preparing to proceed to the assistance of Prince Charles, but was discouraged from making any attempt, on hearing that the latter had retreated from Derby. He became Bishop of F.eccati, and possessed the revenues of two rich abbeys in France, Auchin and St. Amand. This, with a pension from Spain, and his income as Bishop and Cardinal, must have constituted a princely fortune. He was not, however, destined to erjey it long. The French Revolution deprived him of the abbeys in France. The successes of Bonaparte in Italy and Spain caused his income as Cardinal and Bishop, together with his Spanish pension, to be lost. Notwithstending these runous lorses, he sacrificed his family jawels in order to enable the Pope to make up the sum exacted hwe the Frinch general. One of Notwithstanding these ruinous losses, he sacrificed his family jewels in order to enable the Pope to make up the sum exacted by the French general. One of these was a ruby, the largest and the most perfect that was known, and which was valued at £50 stelling. Thus, greatly reduced in fortune, he resided quite retired at his villa near R. ma till the year 1798. when the revolutionary troops attacked and plundered his palace, and obliged him to fly for his life. He made his way to Padua and afterwards to Venice, subsisting by the sale of some silver plate. This was soon exhausted, and he became quite destitute. When such was the case, Cardinal Borgia, who had be come acquainted with Sir John Hippesley Coxe in Italy, communicated to this gentleman the sad condition of Cardinal York. The same was imparted to Mr. A drew Stewart, who drew up a memorial stating the whole cite. Mr. Secretary Dundas laid this memorial before King George III, who immediately ordered the at his villa near Rome till the year 1798 George III, who immediately ordered the Earl of Minto, who was, at the time, Ambassador at Vienna, to communicate to the Caidinal, in the most delicate man ner possible, the king's resolution to offer him an also wance of £4,000 sterling yearly. Lord Mints, in consequence, addressed to His Eminence the following letter, dated Vienns, February 9 h, 1800: "I have received the orders of his majesty, the King of Great Biliain, to remit to your Eminence the sum of £2,000, and to assure your Eminence that in accepting this mark of the interest and esteem of his M. j. sty, you will give him sensible pleas ure. I am, at the same time, ordered to acquaint your Eminence with his Majesty's intention to transmit a similar sum in the month of July, if the circumstances remain such that your Eninence continues main such that your E ninence continues disposed to accept it. . . . In executing the orders of the King, my Master, your Eminence will do me the justice to believe that I am deeply sensible of the honour of being the organ of the noble and touching sentiments with which his Mejesty has condescended to charge me, and which have been inspired into him, on the one hand, by his own virtues, and on the other, by the eminent qualities of the august person in whom he wishes to repair, as far as possible, the disasters into which the universal scourge of our times which the universal scourge of our times has dragged, in a special manner, all who has dragged, in a special menner, all who are most worthy of veneration and respect." It has been remarked that the Cardinal and his brother Charles had a legal claim on the British Government for the arrears of the settlement made by Parliament on their grandmother, the Queen Consort of James II. It cannot be supposed, however, that this circumstance affected in the slightest degree the generous conduct of George III.

George III.

The Cardinal returned to Rome, and continued to enj by the liberal pension till his death in June, 1807. He bequeathed to the Prince of Wales the Order of the continued to enjoy the liberal pension till his death in June, 1807. He bridge to the Prince of Wates the Order of the Garter which had belonged to his great grandfather, Charles I, together with a still more precious relique, a ring which had been worn in ancient times by the Cardinal York was far from ignoring Cardinal York was far from ignoring his hereditary honors. Although he knew his death in June, 1807. He bridge to bis great ing that of the Dominicaus, was accepted by the Holy Office. This Tribunal, and humiliation — Father Wynne in Ange therein in though it may cost you much suffering to the though it may cost you much suffering from the effects of indiscretion in eating unripe fruit, cucumbers, etc. It acts with wonderful rapidity and never fails to conquer the disease. No one need fear cholera if they have a bottle of this medicine convenient, and leaves no polsons to produce dizzing the first provided after a delay of his hereditary honors. Although he knew his death in June 1807. He bequeathed by the Holy Office. This Tribunal, and humiliation — Father Wynne in Ange thereing is that of the Dominicaus, was accepted by the Holy Office. This Tribunal, and humiliation — Father Wynne in Ange though it may cost you much suffering from the effects of indiscretion in eating unripe fruit, cucumbers, etc. It acts with wonderful rapidity and never fails to conquer the disease. No one need fear cholera if they have a bottle of this medicine convenient, and humiliation — Father Wynne in Ange the though it may cost you much suffering from the effects of indiscretion in eating unripe fruit, cucumbers, etc. It acts with wonderful rapidity and never fails to conquer the disease. No one need fear cholera if they have a bottle of this methodize relief to those unferring from the effects of indiscretion in eating unripe fruit, cucumbers, etc. It acts with wonderful rapidity and never fails to conquer the disease. No one need fear cholera if they have a bottle of this matcher to current to current in the caterion in e

well that he never could be king, he, nevertheless, asserted his claim on occasion of the death of his brother Charles. He maintained it in a paper presented to the Pope, the foreign minister at Rome, and others. With this declaration he appears to have been perfectly eathfied, and struck a medal bearing the inscription: Henricus IX. Anglia Rex. Dei gratia, sed non voluntate hominum. (Henry IX. King of Great Britain, by the grace of God, but not by the will of men.")

Somewhat later, the Prince of Wales caused a monument to be erected in St. Peter's to the memory of the Chevalier St. George, the father, and his two sons, Prince Charles Edward, and Henry, Cardunal York.

JOHN M'DONALD SECOND VICAR-APOSTOLIC

(F THE HIGHLAND DISTRICT—1761-79

This prelate was a nephew, by his mother, of Bishop Hugh McDonalt. He was born in Argyleshire in 1727 and studied at the Scotch college at Rome from 1743 till 1752, when he was ordained priest. He came to Scotland the following year, and at first labored for some time as missionary apostolic in Lochabar. He was afterwards appointed to the mission of South Uist. In January, 1761, he was chosen coadjutor to his uncle, Bishop Hugh McDonald, under the title of Bishop of Theriopolis and was consecrated at Pres home on the 27th September of the same year. He succeeded his venerable uncle as Vicar Apostolic of the Highland district, and died on the 9th of May, 1779, after a few days' illness.

ALEXANDER SMITH—1735 1766.

after a few days' illness.

ALEXANDER SMITH—1735 1766.

Bishop Smith, a native of Fochabers, Scotland, went to prosecute his studies at the Scotch college of Paris in 1698. He returned from that seat of learning in 1709, and was afterwards ordained priest in 1712. He did duty as a missionary apostolic in Scotland till May, 1718. He was then appointed procurator of the college in which he had studied. In 1730 he returned to the mission in Scotland. In May, 1733, we find him once more at Paris. His stay there was not to be of long duration. Bishop Gordon, when Bishop Wallace died, petitioned the Holy See to appoint Mr. Smith his coadjutor. This was done accordingly; and briefs were promptly issued, 1735, nominating him to the said office by the title of Bishop of Misinopolis. The same year he was consecrated at Edinburgh by Bishops Gordon and McDonald.

Bishop Smith fulfilled the duties of the anisonal office, with great edifications. ALEXANDER SMITH-1735 1766.

McDonald.

Bishop Smith fulfilled the duties of the episcopal office with great edification, unmolested, and apparently without any remarkable occurrence, when in 1746 47, it fell to his lot to perform the difficult and dangerous task of providing spiritual assistance to several victims of Culloden who were detained under sentence of death, at Carlisle, in England. These prisoners, MacDonald of Kunlock Modart, MacDonell of Tein rich and Charles Gordon from Mull of Smithston, contrived to make applica Smithston, contrived to make application to Bishop Smith for spiritual aid. According to his desire, the Rev. George Duncan, who had been missionary spostolic in Angus, and had been also, for a short time, a prisoner, gladly undertook the perilous mission. He obtained admission to the prisoners, as one of their friends, and enjoyed the happiness of administering the sacraments, not only to the few above mentioned, but also to several English gentlemen who were likewise under sentence. They all had the consolation and benefit of the Holy Communion, the good priest having the consolation and benefit of the Holy Communion, the good priest having borne the Blessed Sacrament along with him. Mr. Duncan then made haste to leave the gaol; and it was not a moment too soon; for he had no sooner reached Scotland in safety than he learned that search was made for him a few hours done me, to be advertised of it, particu larly by you, whom I am bound to re gard as in the place of God himself, and whose reprehensions I shall always

esteem as the surest sign of your affect tion for me."

Bishop Smith was full of zeal for the instruction of his flick. About the the preparation of a work which he had ng time, in contemplation. This was nothing less than a good catechism, the want of which had been long felt by the Catholics of Scotland. The work was twofold. It consisted of a shorter, or twofold. It consisted of a shorter, or more elementary catechism, and a longer one for the use of children that were more advanced. The manuscript, when complete, was sent to Rome in order to be examined, and, if necessary, to be corrected, so that it should be published with authority for the instruction of the necolar Abbet, (Jeant a convention) people. About Grant, as earnestly re quested by the bishop, interested him-self in the matter; and the Irish Domini cans at the Minerva were deputed to examine both catechisms. When their task was completed, they assured Cardinal Spinelli that the works were thoroughly orthodox, and adapted, as they judged, to be highly serviceable in Scotland. It might have been expected that such a decision would have ren-dered all opposition impossible. It was not so, however, and such opposition arose as induced the Cardinal to defer arose as induced the Cardinal to defer the publication of the little books. On hearing of the Cardinal's decision, Bishop Smith urgently represented that delay would be a great hardship and would seriously injure the cause of religion in Scotland. The Cardinal was prevailed on to reconsider his judgment, and caused the catechisms to be translated into Latin in order that he mucht examine them in order that he might examine them himself. As he enjoyed a great reputation as a theologian, his opiniou, confirm-

printing of the extechisms and circulated them widely throughout his Vicaniate.

About this time there passed many is the property of the prop

were to be annual and the times for them, at the discretion of the Vicars Apostolic. Mr. Hay made some suggestions to Bishop Smith in regard to them; and it was regulated in the pastoral letter referred to that there should be seven periods of indulgences in the course of the year—Caristmas, the first week of Lent, Easter, Pentecost, the Assumption, All Saints and St. Andrew's day, the tems for gaining the indulgences continuing throughout the octaves of those festivals. It was made obligatory on the priests of each mission to announce duly, beforehand, the times of the Indulgences, lest any who should wish to avail themselves of them, should lose the opportunity of so great a grace. The conditions for gaining these indulgences the elergy could learn from the appendix to Bishop Challoner's edition of the Roman Ritual. Prayers for the Church was one of the conditions; and with these were to be distinctly included prayers for the necessities of the missionary priests, as well as for each congregation in particular. All missionary pastors were required by the same pastoral letter, to be careful to impart the Plenary I. dulgence to the faithful in articula mortis (at the hour of death), according to the form prescribed by Pope Benedict XIV., and printed in the ritual above alluded to. The necessity of causing to be baptized infants, in cases where animation was doubtful and labour difficult, was also earnestly insisted on in the same pastoral letter. It required that matrons and nurses should be carefully instructed in their duty regarding such cases lest unfortunate infants

be carefully instructed in their duty re garding euch cases lest unfortunate infants should lose "the blessing of baptism and eternal life." No proof of death, short of decomposition, was to be accepted;—a wonderful agreement with the latest de claions of medical science. The conclusion of the letter shows how well the medical knowledge of Mr. Hay had served medical knowledge of Mr. Hay had served in its preparation. We read the following words: "As it often happens in drowned persons and other dying people, especially in instant and sudden deaths, that they appear to be dead before they really are so, it is also earnestly recommended that nothing be done with the bodies of such persons which might finish the small remains of life, far less to bury them hastily; and that pastors be not over scrupulous in proceeding with extreme unction, once begun, upon persons in their last moments; because it is frequently observed

of the Lowland distirct, and continued so till his death, which occurred at E inburgh on the 21st August, 1766, in the eighty

fourth year of his age.
TO BE CONTINUED

St. Ignatius Loyola.

Tuesday, July 31st, was the feast of St. Ignatius. He was born at Loyota, in Spain, in the year 1491. He served his king as a courtier and soldier till his thir tieth year. At that age, being laid low by a wound, he received the call of divine grace to leave the world. He embraced poverty and humiliation, that he might become more like Christ, and won others to join him in the service of God. Prompted by their love for Jesus Chris', Ignatius and his companions made a vow to go to the Holy Land, but war broke out and prevented the execution of their project. Then they turned to the vicar of Jesus Carist, and placed themselves under his obedience. This was the beginning of the Society of Jesus Our Lord promised St. Ignatius that the precious heritage of His Passion should page ous heritage of His Passion should never fail his society, a heritage of contradic tions and persecutions. St. Ignatius was cast into prison at Salamanca, on a sus-picion of heresy. To a friend who expressed sympathy with him on account of his imprisonment, he replied: "It is a sign that you have but little love of of his imprisonment, he replied. It is a sign that you have but little love of Carist in your heart, or you would not deem it so hard a fate to be in chains for His sake. I declare to you, that all Salamanca does not contain as many fetters, menacles and chains as I long to wear for the love of Jesus Christ." Ignatius went to his crown on the 31st of

Ask St. Ignatius, dear children, to obtain for you the grace to desire ardently the greater glory of God, even though it may cost you much suffering and humiliation—Father Wynne in Ange

myrrh, She yields an odor of sweetness; and the pure soul inhales that sweetness as its very breath of life.

"The king's daughter is all glorious within; her clothing is of wrought gold She is transcendently beautiful and lovely, and the young maidens have loved her exceedingly." And who are these young maidens? Not, surely, the devotees of fashion; not those whose hearts are in the world; not the cold, tepid, half-hearted Caristians. They are too much intoxicated with the evanescent, unsatisfying pleasure of the gay and thoughtless fying pleasure of the gay and thoughtless world in which they live to feel any at traction for the pure delights and exquisite enjoyment of communion with the Holy Mother of God. Oh, could they the Holy Mother of God. Oh, could they but for one moment rise to the comprehension of the superior joys of that communion, could they taste but once of the ineffable sweetness of those delights, how would they sicken of all the joys of earth!—how would they long for and aspire to a more intimate communion with that Mother of fair love and never test till they could are fore the beauty. rest till they could say from the heart, 'I to my beloved, and my beloved to

AN AGNOSTIC'S END.

Boston Republic. For years past Mr. Courtlandt Palmer of New York lived the role of an agnostic in that city. That is to say he professed to be a free thinker, with no religious faith of his own, and a leaning toward the raith of his own, and a leaning toward the principles of communism, as distinct, though, from the teachings of anarchy. He was wealthy, and, in a manner, generous with his wealth. He was what the world calls a polished man, and being the founder of the Nineteenth Century. Club, he was prominent in social and literary circles His communistic lean-ings did not prevent him from collecting his rents regularly, however, though his agnosticism apparently dominated his life to its end, and dictated the manner of his death and burial. His last words almost were a declaration that he died a free thinker, without the least fear of what the hereafter might be, and he left a letter asking Ingersoll to speak at his funeral, which he wished to be a public one, with no burial from any Christian church, or no Caristian hymn sung thereat, requesting, furthermore, that his body should be cremated.

Death overtook the weak hy agreetic

begun, upon persons in their last moments; because it is frequently observed that after they have seemed to have breathed out their last, they fetch several gasps at large intervals, by which the last remains of life appear.

(Signed)

"ALEX EP MISINOP: V. A in Scotla. Preshome, August 1st, 1762."

From the time of B'shop Gordon's death in 1746, Bishop Smith was Vicar-Apostolic of the Lowland distinct, and continued so fulsome language, praising him for his inbelief, and declaring that the world is better for his lite and braver for his death. The family of the dead man, however, found little solace in Ingersoll's labored sentences, and after he had finished his oration they asked an Episcopal clergyman who happened to be present to nold religious services, which the reverend gentleman did, the services concluding with the rendering of a hymn. Then followed the incineration of the remains, the ashes of which were committed to Greenwood.

Bob Ingersoll to the contrary notwith

standing, we doubt if the world is any braver for the manner of this agnostic's death, who lived as the fool lives, saying in his heart there is no God, and who died declaring that he had no apprehension concerning his eternity. Even those who were nearest and dearest to him seemed impressed with the mockery and impiety of such a departure from the world as this free thinker arranged for himself, and did their best to invest his funeral with something of a religious character.

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THE PARNELL INQUIRY.

The bill providing for a commission to

examine into the Times' charges against

Mr. Parnell and others passed its third

THE CATHOLIC RECORD

ublished Weekly at 484 and 486 Richmond fatrest, London, Ontario, Price of subscription—\$2,00 per annum. DITOR—REV. GEO. R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."
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## Catholic Record.

London, Sat., August 18th, 1888.

A CARICATURE OF JUSTICE.

As illustrative of the manner in which justice is administered by Mr. Balfour's Removable Magistrates, the case of several persons sentenced to one month's imprisonment on the charge of criminal conspiracy is instructive. Mr. Glad. stone said, repeating and endorsing the words of Mr. Reid, M. P., "justice, as administered in Ireland, is a caricature and disgrace." The Killeagh case is but a sample of what has occurred over and over again. Four persons were sentenced to imprisonment on a charge of conspiracy for refusing to sell goods to the police. It had been before decided that on a charge of this kind, it was necessary to establish the fact of conspiracy, but without any evidence of collusion the accused were in this case adjudged guilty, without the opportunity being afforded of bringing their case before a higher court. Three of the accused, however, obtained by other means a hearing before the Exchequer Division, Messrs. Healy, David Barry, and Daniel Lynch. On examining the evidence the Chief Baron held that there was absolutely no evidence to justify the magistrates in con. victing, and the three men were dis charged from confinement by order of the court. The magistrates having refused to state a case for the consideration of the Court, Baron Dowse declared they were guilty of grossly violating the most sacred rights of the accused. Judge Andrews also stated that the magistrates had no justification for the conviction. Even under the Coercion Act, the refusal of individuals to sell goods is no violation of law. Mr. Gladstone referred to this case in the following manner:

'The resident magistrates, in spite of this being pointed out to them, sent enced the men and refused to state a case for appeal. It was illegality—illeg ality enthroned upon the judgment bench, and passed off with the people as judgment law and order. The Irish perceive this as well as we. But it is said that this is only one case. Mr. Reid, M.P., had, however, stated in the House that he and some friends had entered largely into the cases under the Act. They had looked at seven hundred cases and declared that justice as administered in Ireland was a caricature and a disgrace to the country.

This is to say that the administration of the law in Ireland is not justice, but an abominable caricature of justice. Another case with a similar moral

Guardian of Swinford Union sued for arrears of poor-rates which had remained long unpaid an the Taafe estates. Judge Boyd was appealed to by Taafe's agent, and the Judge immediately issued a egainst Taafe, stating at the same time that this 'is an instance of what might be expected from such boards if their privileges and powers were extended.' One of the Dublin organs of the Government joined the Judge in indignation that a landlord should be sued, saying "the Guardians had given a specimen of Home Rule in advance by their action." Quite a surprise awaited the Judge, Board of Guardians was not, as is usually but a Board selected by Government to they were the officials of the same became known the judge apologized to the Board, withdrew the attachments, and promised to aid them in the proceedangs against the landiord, completely reversing his former position.

THE INQUEST ON IRELAND'S MARTYR.

The testimony of the physicians who gave evidence at the coroner's jury on Dr. Moorhead, J. P, visited the prison

tion was given. On the 23rd he found Mr. Mandeville walking about in his cells barefooted, and wrapped in a quilt and twenty four hours he had been left com. pletely naked, until at last he put on the prison garb. The cell was offensively or to associate with crimicals. For this | four himself. refusal Mr. Mardeville was put on punishment on bread and water, notwithstanding his illness. The doctor had never known punishment to have been inflicted before for such a cause. On Nov. 29th Mr. Mandeville was weak from the bread-and-water diet to which he had hands, and complained that he had had no exercise for three days. sionate prison warder once flung him s The doctor recommended relaxation the punishment it flicted. but his suggestions were disregarded. From November 9 to December 21 Mr. Mandeville frequently suffered from disrrbæa, and while in this condition he was in the punishment cell on bread and water for forty-eighty hours. During this time he suffered from an increasing rheumatism, but the prison doctor did not examine him nor prescribe for him.

Dr. McCraith was asked: "What was the cause-not the immediate cause-of Mr. Mandeville's death?" He answered : "I should say the cause of his death was the lowering of his nervous and physical system by the treatment which, it is stated, he received in prison; but of course I don't know any thing of that treatment. . . I am of opinion he would be alive

received in Tullamore prison. In my opinion the germ of throat disease first riginated in Tullamore jail." Drs. Chas. Ronsyne and William

O'Neil testified similarly. The latter stated positively that in his opinion the death was caused by his treatment in prison. Dr. Cremen gave similar evid-

Ex warder Daniel Goulding stated that he first saw Mr. Mandeville three days after his arrival at the prison. His physical appearance was very remarkable. He was a big, strong, able man, and healthy in every respect. He was then punished for two days on bread and water for refusing to wear the prison

Mr. Mandeville told the Governor "I am not a convicted criminal, but a political prisoner, and I will not wear the prison garb." The purishment was then inflicted. The witness was brought to Mr. Mandeville on the 22ad of November to assist in stripping him. He did not assist. however, but he was looking on. His coat was pulled off by force, after a struggle, then his waistcoat, and a twisted knitted "gansey" which was over his shirt. When they pulled off his shirt, Mr. Mandeville said "for decency's sake leave me my shirt. I wont give up my shirt without a struggle." Prison clothes were left in his cell. He was nine times punished on bread and water. Before he left the prison his face had become thin, there taken. were dark circles around his eyes, his lips were blue, and his face also was of a bluish color. His own clothes seemed too big for him, and he was quite a different man occurred at Swinford, Co. Mayo. The William O'Brien. Mr. Mandeville was punished sometimes without his name graphic descriptions which Mr. Henry

eing entered on the warder's book. Major Roberts, Governor of Cork Prison testified that Mr. Mandeville appeared to be a healthy, strong man while in his conditional order for the attachment of custody. On his removal to Tullamore the Board of Guardians for proceeding the rule of the Prison's Board, which required a doctor's cert ficate of fitness for removal, was not observed. Witness stated that he had received orders from Mr. Balfour as to the treatment of the prisoner, but he would not disclose them,

though ordered by the coroner to do so. Captain Featherstone-Haugh acknowledged, on cross examination, that Mr. Mandeville was a fine-locking man, gentlemanly in his manner and demeanor, however. It was discovered that the truthful and ineffensive. He claimed that the denial of two hours' exercise was the case, a Board elected by the people, a consequence of the sentence of punishment on bread and water. The MacDersupersede the people's Board, and that mott pointed out that the prisoners are allowed exercise by statute, so that the master as himself. As soon as this right could not be withdrawn as a mere privilege, as it was in Mr. Mandeville's case. The Governor could not give any rule authorizing him to use force to com pel a prisoner to wear prison clothes, but

Dr. MacCabe, a member of the Prison's Board, testified that Mr. Mandeville seemed to him to be very well on the 19th November, though he complained then of sore throat, of us is speaking the truth." Mr. Mandeville, throws additional light and said that he was just recovered from apon the shocking story of barbarity a diarrices. He declared him fit for which was related by Mrs. Mandeville in punishment. However, he stated "I don't regard to the treatment inflicted on her consider that a patient suffering from husband while confined in Tullamore jail. diarrhea should be on bread and water, or in a punishment cell. Comfortable several times and found Mr. Mandevile clothing and comfortable quarters are suffering from sore throat and failing very essential in cases of diarrices." Dr.

Considering the inhuman treatment inflicted upon Mr. Mandeville, it is to wonder that he expressed his wish that sheet. This was, be it remembered, in he should die rather than he should so midwinter, the day after his clothes had mad. Mr. Balfour has declared that the been forcibly taken from his back. For verdict of the jury casting blame on the prison officials of the juil was un warranted by the evidence. The only thing in which smelling, owing to non removal of fith. they did not fix the guilt of the Mr. Mandeville had been ordered to clean murder on the moving spirit in the his cell, but he refused to do menial effices nefarious transaction—that is on Mr. Bal-

As Mr. O'Brien stated before 30 000 ceo ple in Edinburgb, it was to Mrs Mandeville alone that Mr. Mandeville told the whole story of the cruelties he endured-how on one occasion "so famished was he with brown bread and water diet that he was obliged to tie a rope around his waist and been subjected. He had tremor in both to tighten it to repress the pange of hunger." She told that when a poor, compasmorsel of meat, as he said, as I would fling it to my own dog Rover, he ravenously lapped it up as if he were a deg. and the warder who gave him that morsel of meat has since been dismissed from the prison service-dismissed by the Chief Secretary, who in a few days is going to preach to the Church Congress on the virtues of practical Christianity.

DIVORCES IN FRANCE.

Under the present French Deistic regime, divorces have been procurable in France since 1884, the law of divorce having been in force since the 27th July of that year. During the three years which elapsed since that date 1773 divorces were granted in the first year, 4,640 in the second, and 4.581 in the now if it were not for the treatment he third. The number of marriages in 1886 was 283,183, so that there are about 16 divorces to 1,000 marriages, but by far the greater part of these take place in the districts where infidelity is most rampant. In Paris there are 47, in Marseilles 27, in Bordeaux 24 divorces to 1,000 marriages, while in Catholic Brittany there was but 1 divorce to 1,000 marriages, and in Laudes only 1 to 2 500 marriages. This shows that the bulk of the French people are faithful in regard. ing the sanctity of the marriage tie, while it is among the sceptics of the country that this foundation of the social system is disregarded.

AN ORANGE LODGE IN A CHURCH.

A suit was brought recently against Rev. S. Rogers, of St. Mark's Church, Liverpool, for making alterations in the church without legal authority. It appeared that the alterations were made for the convenience of an Orange lodge which meets in the church and keeps its paraphernalia there, Rev. Mr. Rogers being its chaplain. Some ornaments described as "a sort of colored stoles," were pronounced by the Chancellor to be contrary to the rubrics, also some three candlesticks, which Mr. Rogers said were very little ones." The Vicar promised that the objectionable articles would be removed at once. The Chancellor said it would be wise that this step should be

## EVICTION SCENES.

The brutality of Colonel O'Callaghan towards his tenants at Bodyke in 1886 has become a matter of history, and the Norman sent from the spot to the Pall Mall Gazette and other newspapers did more than perhaps any other event to call the attention of the English public to the barbarities inflicted day after day upon the people of Ireland. It is true Mr. Balfour stated from his place in Parlia. ment that most of Mr. Norman's state. ments were "pure fabrications," but Mr. Norman's character for truthfulness, and his ability as a close observer, stamp Mr. Balfour's assertion with the brand of mendacity, and he has so often proved himself to be unscrupulous that no one would think for a moment of accepting hls word in preference to that of Mr. Norman. However, Mr. Norman supports his statements with such evidences that they are not to be regarded as his unsupported testimony, though even under this aspect, as an honest witness of events at which he was present, his testimony is most valuable. To Mr. Balfour's endeavour to throw discredit upon it, Mr. Norman says in the preface to his book on "Bodyke," which is chiefly a republication of his letters to the Pak stated that he was informed he could do Mall Gazette, "If he, (Mr. Balfour), would do me a favor to repeat this assertion, (as above quoted,) in some place where Parliamentary privilege does not render him irresponsible, I should be able to submit to a court of law the question which

These Bodyke evictions were similar in every respect except some minor details, with those which are going on at this moment in many localities of poor Ireland. We may quote from Mr. Norman's description of these enormities the following, which shows how they are appreciated by a disinterested spectator

4-Eviction was rapidly reduced to a fine srt in this unhappy valley, and each morning saw some task begun in the campaign of extermination, and each evening saw its close, with the relentless regularity of a machine. When we drove into Bodyke each day there were some half a drawn familias heneth the read balf a dezen families beneath the root they had built, in possession of the crops by the evidence. The only thing in which they had sown, poor, perhaps, but still sheltered from the wind and rain, and with that primal eldest privilege of civilized mankind, a hearthstone which is excred to them from the whole world. Each night as we drove back these fami ies were in the ditch or the road, thei cottages ruined by the crowbar, their furniture smarked to bits by the sledge-bammer, their goats and chickens and pigs driven off the land, the mothers and aughters and sisters noted down in constable's book for summons, and the tathers and brothers in handcuffs on their way to prison—and all for what? Simply from inability to perform the miracle of squeezing from the land a yearly sum of money, which is, admit-tedly, in the majority of cases beyond its physical power to produce. That is, in other words, the tenants are evicted, robbed, maltreated, and imprisoned, that the landlords may be protected from losses due to the irresistible opera from losses due to the irresisable opera-tion of natural laws. And from the first 'quick march' ordered at daylight to the last 'come back, come back,' blown by the bugle in the afternoon, the whole machinery moves as easily and as regu-larly as if it were actuated by somebody turning a handle in hell' turning a handle in hell."

Such, then, is the noble work in which the brave British soldiers who garrison Ireland are employed.

It would be amusing, were it not so atrocious, to read how "a couple of hundred Royal Irish constables assisted by a whole company of Her Britannic Majesty's troops, with fixed bayonets," are obliged, in order to make the work of eviction complete, and legal, to chase an obstinate sow, or a few alarmed but lively roosters and hens over the holding so as to eject them. In some cases the pig succeeds in evading the evicting process, and thus, after all their labors, he soldiers' efforts are unavailing.

The descriptions given by Mr. Nor. man tally perfectly with what is still going on. The other day at Glenbigh, a poor woman aged 100 was one of the evicted. Being homeless, after the departure of the soldiers and emergency. men, she re-entered her ruined cabin for shelter. For this she was fined, but being unable to pay was sent to Tralee jail. She obtained permission to take her shroud with her to the prison. She will probably need it before long.

On the estate of Lord Carysfort, on the 16th ult., Bernard Rafferty was evicted though he promised to pay an exorbitant rent when his crops would be reaped in August and September. Five children. from twelve months to seven years of age, were sleeping in a bed, and were deposited in the yard, exposed to the cold, with only a miserable blanket covering them.

The tenent, Refferty, is an industrious man, whose family had been in possession of the homestead for seventy years. The improvements on the property were his own, and his rental was raised as his labor rendered the property more valu able, until the high rent, and the poor crops made it impossible for him to keep up the payments. Nevertheless, he would make a supreme effort to meet the demands which tyrannical laws imposed upon him, if only the opportunity were afforded him to gather his crops. The opportunity was refused him, and his family and himself are thrown on the roadside, destitute.

The horrors attendant upon the evic tion process in Ireland occasionally make an impression even upon supporters of the Government, and cause them to give sympathy to the sufferers. The Dublin Express, one of the most Tory organs of Ireland recently stated that the methods practiced in carrying out eviction are a scandal which the Gov. ernment can ill afford to face. But the sympathy of the Express ends there. It still supports the Government which perpetrates these scandals

If such scenes were enacted in Russia, the indignation of the whole world would be directed against the Czar, and free born Englishmen would be especially moved with virtuous indignation against a regime under which such scenes were possible. But when they take place at their own doors, and under laws made by themselves, the Government are sustained in their perpetration by a most decisive majority. It is, indeed, little to be wondered at that Irish patience is sometimes exhausted, and that the Irish people have little love for a Government which can do such things.

The evictions on Colonel Vendaleur's estates are proceeding on a large scale, but the tenants are, for the most part, resisting to such an extent as to render the progress slow and costly. There will be undoubtedly, many such scenes as we have depicted here perpetrated in this case before the diabolical work of Colonel Vandeleur will be completed.

THE annual picnic under the auspices of the Catholic congregation of La Salette will take place on the 29th inst. There is always a grand gathering on this occasion, and the Rev. Father Dillon is exert.

A COMMUNISTIC DEMONSTRA. TION.

The funeral of the Communist General Eudes was made the occasion for a Communist demonstration in Paris on the 8th inst. There was great excitement in the city, and 15,000 persons merched in front of the hearse. Mr. Basley, a Deputy, and Henri Rechefort were greeted with authority of God, and to cast off all shouts of Vive la Revolution," and "Vive la Commune." The palibearers were even in private and comestic matters, is members of the Commune of 1871. the greatest perversion of liberty and the Fifty thousand people lined the streets, and cries of "Vive la Commune" were Father says, "against this what we have frequent.

At the Boulevard Voltaire three red flags were unfurled, one of which a commissary of police attempted to seize, and he was fired at, but the bullet went wide of the mark. A bomb was thrown near the police station, but it did not ex plode. Some shots were also fired, and the police charged the crowd with drawn swords, wourding and arresting a num. ber of the most violent. In the cemetery the police did not oppose the display of red flags, which were brought furled in the procession, but were unfurled on its arrival at the grave. Official reports show that the total number of arrests made was twenty-four, but all were released except papers sgree that the demonstration was nuch less formidable than was anticipa-

THE POPE ON LIBERTY.

The Encyclical of Our Holy Father on Human Liberty is, at th's period especially, a most important document. It appears at a time when the most erroneous doctrines regarding the nature of man's liberty are in vogue, yet, clothed in elegant language, sometimes, and appealing to man's natural inclination to give loose rein to pleasure, and to be under no restraint of law, they are specious and apt to be adopted without thought as if they were the unchangeable truth. The first part of this Eucyclical will be found in another column.

The Encyclical is directed against the false notions on Liberty, which, under the name of Liberalism, are so freely taught at the present day, and it must be accepted as defining the sense in which Lib. erty is to be taken, that it may be that Liberty of which Reason and Revelation approve, not License, or immunity from the control of God or man.

Our Holy Father explains that "Man is free to obey his reason, to seek moral good, and to strive after his last end." By the gift of Gad's grace, especially conferred by our Redeemer, the will of man has been ennobled, and what is good in human liberty, the Catholic Church bas always approved and practiced, but whatever is the consequence of the disorders of the age, is of a vicious kind, and this the Church has always condemned, as she will continue to do. It is strange that among those who most

loudly preclaim the doctrine of universal liberty should be found the teaching that man has no liberty whatsoever; yet such is really the case, and it is by the Catholic Church that this teaching has been always vigorously and consistently condemned. Protestantism, in its crigin, declared with remarkable unanimity the absence of the first germ of liberty in men. Lutherans and Calvinists alike denied free will, the very basis of all liberty, and to this day to be now in favor of Cleveland. the followers of John Calvin on the continent of Europe, equally with the Presbyterians of the English-speaking world, are for the immutable decrees of fate which men cannot avert, though they conceal the pagan doctrine of fatalism under the more plausible name of the operations of grace. It fidels equally, who maintain that man is but the result of one of the never-ending forms which the atoms of matter assume in their necessary or chance contact with each other, maintain as a necessary consequence that everything which cocurs, is the result of inevitable fate. Man's will has no real existence. What is called his will is but one of the modes in which this fate manifests itself. and is the necessary consequence of lis organism! No one more openly main'ains this absurdity than Col. Ingersoll, who, nevertheless, is one of the most determined advocates of a "Liberty" which in his theory does not and cannot exist.

The Holy Father shows that the Church The Holy Father shows that the Church has maintained Liberty of will against modern and ancient heresiarchs, as a sacred dogma of religion, and has never Vincent is to be Mr. Harrison's Burchard. made truce with fatalism. But this Liberty needs light and strength to direct its acts to good and to restrain them from evil. Hence it requires to be subject to did not hear them. Sir Richard Temple, and this subordination to reason is law. This supreme directing reason is the eternal law, the reason of God. If not so sul jected, use of Liberty becomes dangerous both to the individual and to society. If all were allowed to do as they pleare, and New Jersey, two days later, and turmoil and confusion would be the inturmoil and confusion would be the inturmoil and confusion would be the inevitable result. The State is as much
bound to be subject to the Law of God as
the individual, and it may not sarction
what is contrary to God's law. EnactWhat is contrary to God's law. Enactbeath, whereupon he recommended several times that he should be placed in the Bourke that it was Mr. Balfour's wish he of the matter before the British public.

Mr. Norman save:

MacCabe had been informed by Mr. but Tallamore.

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Mr. Dorna in all cases, whether in the individual or spoke on that occasion.

in the State, be founded on the obedience, which must be rendered to God's authority commanding good and forbidding evil. The perfection of human liberty is, therefore, to aspire to God.

Outside of the restrictions placed upon Liberty by the Law of God, there is no wrong in preferring one course of action to another, "but to reject the supreme obedience to Him in public matters, and worst kind of Liberalism, and," the Holy said applies in its fullest sense."

Hence he declares that there is no wrong in the preference which some people have for a democratic form of government, if the Catholic doctrine be maintained as to the origin and use of power. And the Church does not condemn those who, if it can be done without violation of justice, wish to make their country independent of any foreign or domestic power.

Throughout this great Encyclical manifests most profound thought, and sets clearly before our eyes the true principles by which the modern theories, usually called Liberal, are to be judged. A party is not necessarily to be condemned eight who were detained. The Parkian | because it is called, or it calls itself, a Liberal party, but if, as is frequently the case, under the name of Liberalism, it aims at subverting the divine authority and law, it must come under the severest condemuation.

This important Encyclical will be known by the title "Libertas Prostantissimum," as it is usual thus to indicate such documents of the Holy See by the words with which they begin.

A SECOND BURCHARD.

The election campaign in the neighborng Republic has produced a second Burchard, whose bigotry may not, however, prove so disserrous to the Republicans as that of his prototype, because the Republican candidate is not this time made responsible for his utterance, as he has in no way seemed to approve of it as Mr. Blaine did by his si'ence when the original Burchard addressed him on the importance of repressing "Rum, Romanism and Rebellion." This time it is Dr. John H. Vincent, lately elected Bishop of the Method'st Church, who has made an asinine exhibition of bigotry, which might have proved as fatal to the Bepublican cause, as Burchard's in 1884.

Bishop Vincent is of the opinion that the Republican party is deminated by anti-Catholic prejudice, and he is not backward in stating that it is this conviction that makes him a partisan of that party. His courage is certainly to be ad. mired, but his political prudence does not seem to be quite so worthy of commenda. tion, in view of the fact that it has been demonstrated that Dr. Burchard's courage and indiscretion together were the direct cause of the loss of the last Presidential election.

Dr. Vincent being questioned as to his political faith wrote a letter which was published, in which he states "I am not a third party man. Being a true Prohibitionist and an anti-Romanist, I am a Republican." Unless the Republicars keep their Burchards locked up in some Asylum they are in danger of dire defeat. The original Burchard, however, is said

It is worthy of remark that respectable Republican journals repudiate both Bishop Vincent's expression and himself, as may be seen by the following from the Philadelphia American, which also spologies for Mr. Blaine as to the folly of Burchard the

"Dr. Vircent, the fourder of Chautau-qua, is a very able and useful man. But he is capable of saying very foolish and mischievous things, To a lady who wrote to remonstrate with him for not voting with the Prohibition party, Dr. Vincent wrote in reply: "I am an anti-Romanist, and therefore a Republican." If Dr. Vircent's sectarian antipathies control his politics in this way, he has mistaken his Vircent's sectarian antipathies control his politics in this way, he has mistaken his party. He rightfully belongs to the little faction which calls itself the American party, and has organized on the Knownothing platform. The Republican party wages no warfare on any religious body which obeys the laws of the country. It does not, and it never did. It has attacked the Church of the "Latter Day Saints." only on account of its breaches Saints," only on account of its breaches of the law. If Mormonism abandons They forget that what hurt Mr. Blaine in that matter was that those words-Rum, Romanism and Rebellion-were uttered the eminent Auglo Indian, was present at the interview in which Dr. Burchard figured, and said he saw that Mr. Blaine was bgured, and said he saw that Mr. Blaine we paying no attention whatever to him. But the words were printed in a lessflet and distributed at the door of every Reman Catholic Church in New York

reading on the 8 h irst., by 180 to 164. Amendments having for object to render it really efficient, and to bring the charges against Mr. Parnell and other members of Parliament to be the real subject of investigation were all voted down, so that the Government will have it to their liking, a roving commission enquiring into all the acts of the Land Leegue in Great Britain and America. Mr. Matthews moved to insert the fol-

lowing :- Any person who, baving been served with a summons under this Act, shell fail to appear, the commission shall have power to issue a werrant for the arrest of such person. The motion was adopted.

Mr. Matthews moved that anybody who

is summoned to appear before the commis-sion and refuses or fails to attend shall be liable to punishment for contempt of Mr. Parnell moved to amend, that any person refusing to make a full disclosure in all matters in respect of which he might be examined shall be liable to punishment by the High Court of Justice.

The amendment was received with Mr. Parnell explained that his object was to compel the Times to produce the person who supplied the letters that had been ascribed to him.

Mr. Parnell's amendment was re-Mr. Clancy (Nationalist) introduced an amendment empowering the com mission to report from time to time, which was accepted by the Government

A long discussion ensued on a proposal by Mr. W. A. Hunter, to compel the Times to formulate its charges before the opening of the enquiry by the commission.

The proposal was rejected-184 to Mr. Healey moved that no accused member of Parliament should be de member of Parliament should be detained in prison under the Crimes Act during the sitting of the commissian.

Mr. L. H. Courtney suggested that Mr. Healey's object might be attained by means of a short process securing the attendance of accused persons.

The Government leader accepted the suggestion, and Mr. Healey withdrew his motion.

Other new clauses were then debated. and the Home adjourned at 2 40 a. m. The Parnell Chamberlain duel is becoming interesting, the more so as it now seems likely to be fought out in the Times Most people who opened that paper on Monday and saw a long letter in big type signed "Your obedient servant, Charles Stewart Parnell," thought the paper had been hoaxed, but this letter at all events, is genuine. One object of it is to challenge Mr. Cuamberlain to produce the documents referred to in the O'Shea letter. The most important of these are Mr. Parnell's draft of the National Council scheme and the Coercion bill, altered in Mr. Parnell's own hand in the form in Mr. Parnell's own hand in the form in which according to Mr. O'Shes, he proposed it should be passed, with just enough show of opposition for him to satisfy these concerned. "I think," says Mr. Parnell, "If Mr. Chamberlain possesses

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best defensive tactics. Mr. Parnell's other point, which he argues at length, is of great historical interest, but less exciting moment. "True," he says, "in effect I have favored the National Council scheme, but it was only for administra scheme, but it was only lot as the tive and not legislative purposes. Only a step towards Home Rule, not a substitute for it. When I found you meant it to be adopted as finality, instead of the Irish Parliament, we parted company. You accuse us of double dealing because we first proposed, then opposed, this scheme. There is the explanation. We scheme. accept it as a means: we rejected it as an end." Mr. Chamberlain's promised

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### THE FORGED LETTERS.

The Honorable Reginald Brett, who stated that the Times' torgeries were hawked about for sale previously to their publication by the Times, declares his readiness to give evidence before the Judges' Commission. Speaking at Lostwithel a few days ago he said that letters similar to those which appeared in the Times were offered to him for £1000. He declares that the letters are undoubtedly forgeries. Lostwithel is within the division for which he is a candidate, namely Liskeard Domain. The person who called upon him with this offer was an ex-M. P., who wished at the same time to bind him to secrecy as to the source from which the letters came. He was asked also to submit the same offer to Lord Hartington, but he indignantly refused to have anything to do with the transaction. He said a'so N

#### THE PARNELL INQUIRY.

The bill providing for a commission to examine into the Times' charges against Mr. Parnell and others passed its third reading on the 8 h irst., by 180 to 164. Amendments having for object to render it really efficient, and to bring published from the same source. the charges against Mr. Parnell and other members of Parliament to be the real subject of investigation were all voted down, so that the Government will have it that one of the Times' forged letters, to their liking, a roving commission purporting to have been written by him, enquiring into all the acts of the Land Leegue in Great Britain and America.

Mr. Matthews moved to insert the following:—Any person who, having been served with a summons under this Act, served with a summors under this Act, shall fail to appear, the commission shall have power to issue a warrant for the arrest of such person.

The motion was adopted.

Mr. Matthews moved that anybody who is summoned to appear before the commis-sion and refuses or fails to attend shall be liable to punishment for contempt of

Mr. Parnell moved to amend, that any person refusing to make a full disclosure in all matters in respect of which he might be examined shall be liable to pun-isbment by the High Court of Justice. The amendment was received with

Mr. Parnell explained that his object was to compel the Times to produce the person who supplied the letters that had been ascribed to him. Mr. Parnell's amendment was re-

Mr. Clancy (Nationalist) introduced an amendment empowering the commission to report from time to time, which was accepted by the Government and adopted.

A long discussion ensued on a pro-posal by Mr. W. A. Hunter, to compel the Times to formulate its charges before the opening of the enquiry by the com

The proposal was rejected-184 to

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that the same ex M. P. made a similar offer to a friend of his, a very prominent gentleman, who also refused to have anything to do with the affair, as he also considered the whole matter to be a contemptible fraud, Mr. Brett is convinced that the Tsmes procured the letters it

Concerning these same letters, Mr. Patrick Egan has sent a cable despatch to Dublin calling attention to the fact is dated from 99 Avenue de Villiers, Paris, Feb. 24th, 1881, whereas he was not living in Paris until December of that year. A Parisian correspondent of the Freeman confirms Mr. Egan's state ment that he was not in Paris at the date mentioned, and gives the further information that the house 99 Avenue de Villiers was at that time in the hands of the building contractor. It is sufficiently evident to all, even to the govern ment and the proprietors of the Times that the whole sffair is a clumsy forgery, and it is for this reason the Government, having the power in their hands to do as they will, wish to raise issues without limit for the enquiry of the Commission, hoping they will escape the consequence of their infamous proceedings by surrounding the whole enquiry with a dark cloud which will prevent the public from seeing the truth amidst the complication of falsehoods which will be mixed with it.

#### EDITORIAL NOTES.

THE Pope intends to send a present to every Cathedral in the world from the gifts received by him at his jublee.

LONDON Truth gives credence to the statement that the Duke of Newcastle will soon become a Catholic, if he has not already taken this step.

THE Holy Father has granted an indulgence of three hundred days to all the faithful who recite devoutly and with contrite heart the "Ave Maris Stella."

THE progress of religion in California may be judged by the fact that nine churches are now being erected in the State, and nine new parochial schools or academies, including a magnificent Colege at Oakland.

HERR WINDTHORST, leader of the Catholic party in the German Parliament, is reported to be very ill. He persists in laboring, however, lest his retirement should have any unfortunate effect up on the organization of the party.

THE Catholics of London are preparing to present to His Eminence Cardinal Manning £12,000 on the occasion of his sacerdotal jubilee, His Eminence intends to devote the sum to paying off the debt of the pro-cathedral at Kensington.

THE Holy Father has declared that there is no foundation for the report that he intends to leave Rome. The interpretation that some have placed upon his last note making it appear that he entertained this purpose, is a misconception of its meaning.

one Patriarchal See, nineteen Archbishop. rics, fifty seven Bishoprics, one Apostolic Delegation, thirty-four Vicariates, and eleven Apostolic Prefectures, a total of 123 hierarchical titles, being more than the total number of bishops (so-called) in attendance at the Pan-Anglican Council,

MR. JAS. G. BLAINE arrived at New York on the 10th inst. per steamer City of New York, and was given a grand reception. An address of welcome was read, in reply to which he defended the policy of the Republican platform as defined by the National Convention of the party. He expresses confidence that Messrs. Harrison and Morton will be elected, and promises to assist in the coming campaign.

THE fanatics who in Faneuil Hall, Boston, declared it to be their intention to ostracise the Catholics in regard to schools, hissed the name of General Sheridan when it was mentioned. But the President and Senate of the United States held him in different estimation when they conferred on him on his death. bed the highest honor which the nation can confer upon its heroes.

THE Boston Pilot states that in the parish of our Lady of the Rosary in that city there are but four non-Catholic families. This is certainly a remarkable change in the special land of the Pilgrim Fathers, and it betokens small success to the plans of the fanaties who only a few days ego declared that Catholics and sympathizers with Catholics must not be allowed either on the school boards, or on the list of Public School Teachers.

It is reported that negotiations are

Emperor. It is still very doubtful whether the projected visit of the Emperor to Rome will take place at all, as the Emperor does not wish to seem to take part with King Humbert at the risk of ignoring the Pope's claim to Temporal Sovereignity. Should it take place, however, the first visit of the Emperor will be to the Pope.

In the debate on the fisheries treaty on the 7th inst., Senator Sherman opposed its rat fication on the ground that would lead to new irritations and controversies. He believes that within ten years Canada will be represented either

THE Cardinal Archbishop of Algiers, Dr. Lavigerie, made the almost incredi ble statement at the Church of St. Sulpice in Paris, that 400,000 slaves are brought annually to the African coast by slave dealers, and that 2,000,000 lives are annually sacrificed in this infamous traffic. There can be no doubt that Mgr. Lavigerie knows his statement to be correct, and it is certainly time that Christian nations should unite in putting an end to the business.

SIGNOR CRISPI virtually acknowledges that he relies solely on the Italian cities to sustain the Government of King Humbert against the just claims of the Pope, and that the rural population is in favor of the Pope. He said in his speech to the deputies on 10th of July: "When the Vatican issues blessings instead of maledictions upon Italy, when from the Vatican is heard a calm, just, and friendly voice, we may try the experiment of mayors elected by the people in small municipalities and villages." The reason he gives for this is, "it is necessary to take timely measures to guard against the influences exerted on the country by the pre tender" who "dwells in Italy, keeping her in a constant state of war."

On Wednesday of last week a party of young Orangemen passing the St. Nichoas Home, Toronto, wrecked the building. They were accompanied by a band, as they had been having a demonstration. A number of windows were broken and considerable damage was done. The ladies at this establishment are Sisters of St. Joseph, engaged in the charitable work of keeping a home for newsboys and other lads earning their living by hard work. No provocation whatever was given at any time to the Orar gemen either by the Sisters or the boys in their care. The society which was engaged in demonstrating are proclaiming their inne. cerce in the matter, and laying the blame on the band only-the Derry band,

THIRTY years ago when priests were allowed to return to Nagasaki, Japan, they discovered many persons who had retained some memories of the Catholic religion, which was suppressed by persecution in that country in 1597, when a large POPE LEO XIII. has instituted, since still retained a memory of the faith were descendants of those Catholics of the sixteenth century, but their knowledge of religion was very imperfect, though they were Christians at heart. They had lost slmost all knowledge of Christian dogmas, but remembered that they should baptized their children. When priests arrived among them they were joyfully welcomed, and now there are 35,000 Catholic natives in the country.

### ENCYCLICAL LETTER

OF OUR HOLY FATHER BY DIVINE PROVIDENCE POPE LEO XIII.

### HUMAN LIBERTY.

TO OUR VENERABLE BRETHREN THE PATRI-ARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS OF THE CATHOLIC WORLD, IN FAVOR AND COMMUNION WITH THE APOSTOLIC SEE,

POPE LEO XIII.

Venerable Brethren, Health and Apostolic

Liberty, the highest gift of nature, which belongs only to intellectual or rational beings, confers on man this dig nity, that he is "in the hand of his coun sel" and has power over his actions But the manner in which this dignity is borne is of the greatest moment, inasmuch as on the use that is made of liberty the highest good and the greatest evil alike depend. Man indeed is free to obey his reason, to seek moral good, and to strive after his last end. Yet he is free also to turn aside to all other things, to follow after false dreams of happiness, to disturb established order, and to fall headlong into the destruction which he has voluntarily chosen. The Redeemer of mankind, Jesus Christ, havsame offer to Lord Hartington, but he indignantly refused to have anything to do with the transaction. He said a'so

It is reported that negotiations are going on between the Court of Berlin and the Vatican for the re-establishment of a Nunciature to Berlin. Most friendly re-

Jations exist between the Pope and the bliss, He raised it to a nobler state. In like manner this great gift of nature has ever been, and slways will be, constantly cherished by the Cathelic Courch; for to her alone has been committed the charge of handing down to all ages the benefits purchased for us by Jesus Christ. Yet there are many who imagine that the Church is hostile to human liberty. Having a false and absurd notion as to what liberty is, either they pervert the very idea of liberty, or they extun it at their pleasure to many things in which man cannot rightly be regarded as free.

We have on other occasions, and evec tally in Our encyclical letter Immortale Dei, in treating of the so called modern blantes.

in treating of the so called modern labories distinguished between their good and evil elements; and We have shown that whatelements; and We have shown that what lig what is to be done, and what is to soever is good therein is as ancient as truth in the Imperial Parliament or in the itself, and that the Church has always animals in any true sense, since they act United States Congress, most likely in the Congress. He denied Mr. Chamber. but whatsoever has been added is of a vitiated kind, the fruit of the disorders of the Congress. He denied Mr. Chamoer-lain's assertion that the leading men of the United States are opposed to Home Rule for Ireland. There is a general sympathy with the Irish people in their struggle for Home Rule. greatest glory of our sage, and the very basis of civil life, without which no per feet government could be conceived. We therefore feel it now Our duty, for the separately of this subject.

separately of this subject.

It is with moral liberty, whether in individuals or in communities, that We proceed to deal. But, first of all, it will be well to speak briefly of natural liberty; for though the two kinds are distinct and separate, the natural is the fountain head liberty of whatsoever kind. The

unanimous consent and judgment of men, which is certainly the voice of nature, recognizes this natural liberty in those only who are endowed with intelligence or reason; and it is by this that man is rightly regarded as responsible for his actions. For, while other animate creatures follow their senses, seeking good and avoiding evil only by instinct, men has reason to guide him in all the good and avoiding evil only by instinct, men has resson to guide him in all the acts of his life. Reason sees the contin-gency of all the good things which are upon earth, and thus, seeing that none of them are of necessity for us, it leaves the will free to choose what it pleases. But man can judge of this contingency, only because he has a soul that is simple, spiritual and intellectual: a soul, there fore, which is not produced by matter, and does not depend on matter for its existence; which is created immediately by God, and, far surpassing the condition of material things, has a life and action of its own-so that, knowing the unchange able and necessary reasons of what is true and good, it can judge of the contingency of anything in particular. When there-fore it is established that man's soul is immortal and rational, the foundation of

As the Catholic Church declares in the strongest terms the simplicity, spirituality and immortality of the soul, so with un equalled constancy she asserts also its freedom. These truths she has always taught, and has sustained them as a dogma of faith; and whenever heretics or innovators have attacked the liberty of man, the Church has defended it and protected it from assault. History bears witness to the energy with which she met the fury of the Manicheaus and the like; and the earriestness with which in later years she liber defended human liberty in the Council of less in no place, has she made truce with Liberty, then, as We have said, belongs

or intelligence. Considered as to its nature, it is the faculty of choosing means fitted for the end proposed; for he only is master of his actions who can choose one thing out of many. Now, since everything chosen as a means is viewed as good or useful, and since good as such, is the proper object of Our desire, it follows that freedom f choice is a property of the will, or rather number of Catholics were put to death by crucifixion and otherwise. Those who still retained a memory of the faith were sessed by the intellect. In other words the good wished by the will is necessarily good in so far as it is known by the intel lect; and the more so, because in all vol-untary acts choice is subsequent to a judg ment upon the truth of the goo sented, declaring to which preference should be given. No sensible man can sented. reverence and obey the Pope, and that the Mother of God is to be venerated, and they not of the will. The end, or object, both of the rational will and of its liberty, is the good which is in conformity with rea-Since, however, both these faculties are imperfect, it is possible, as is often seen, that the reason should propose to the will a good that is not true, but apparent and that the will should choose accord Just as the possibility of error, and actual error, are defects of the mind and attest its imperfection, so the pursuit of an apparent good, though a proof of our freedom, just as a disease is a proof of our vitality, implies defect in human liberty. The will, also simply because of its depend ence on the reason, no sooner desires any thing contrary thereto, than it abuses it freedom of choice and corrupts its very essence. Thus it is that the infinitely per fect God, although, because of the supremacy of His intellect and of His essential good, He is essential good, He is supremely free, nevertheless cannot choose evil; neither can the Angels and Saints, who enjoy the Beatific Vision. St. Augustin and others urged most admirably against the Pelagians, that, if the possibility of deflection from good belonged to the essence or perfection of liberty, then God, our Lord Jesus Christ, and the Angels and Saints, who have not this power, would have no liberty at all, or would have less liberty then man has in his state of pilgrimage and imperfection. This subject is often discussed by the Angelic Ductor, in his demonstration that the possibility of sinning is not freedom, but slavery. It will suffice to quote his subtle commentary on the words of Our Lord: 'Whoseever committeth sin is the siave. of sin" (St. John, viii., 3) "Everything," he says, "is that which belongs to it naturally. When therefore it acts

as a slave. But man is by nature rational. When therefore he acts accord

ing to reason, he acts of himself and

according to his free will; and this is lib-erty. Whereas, when he sins, he acts in

opposition to reason, and is moved by simply end in turmoil and confusion and another, and so is bound by another's chain. Therefore: 'Whomever commit teth sin is the slave of sin.'" Even the heathen philosophers clearly recognized this truth, especially those who held that the wise man alone is free; and by the term "wise man" they meant, as is well known, the man trained to live in accordance with his nature, that is, in justice and Such then being the condition of human

liberty, it necessarily stands in need of light and strength to direct its actions to ood and to restrain them from evil Without this, the freedom of Our will would be our rulu. First of all there must be law that is, a fixed rule of teach of necessity, following their natural instinct, and cannot of themselves act in any other way. On the other hand, as any other way. On the other hand, as was said above, he who is free can either act or not act, can do this or do that, as he pleases, because his judgment precedes his choics. And his judgment not only decides on good or evil in the abstract, feel it now Our duly, for the so that he may attain his last end to the common good, to treat which all his actions must be directed as means This ordination of reason is called law. In man's free will, moreover, or in the moral necessity of our voluntary acts being in accordance with reason lies the very root of the necessity of law. Nothing more foolish can be uttered or conceived than the notion that, because man is free by nature, he is therefore exempt from law. Were this the case, it would follow that, to become free, we must become irrational. Whereas the truth is, that we must submit to law precisely because we are naturally free. Law is the guide of man's actions; it turns him towards good by its reward, and deters him from evil by its punishments. Foremost in this office comes the natural law, which is written and engraved in the mind of every man; and this is nothing but our reason, commanding us to do good and forbidding evil.

Nevertheless, these prescriptions of human reason have the force of law, only because they are the voice and the inter preters of some higher power on which preters of some higher power on which our reason and liberty necessarily depend. For, since the force of law consists in the imposing of obligations and the granting of rights, authority is its one and only foundation; the power, that is of impos-ing the former and protecting the latter, and of assigning to both the necessary sanctions of reward and chastlsement. But all of this, clearly, cannot be found in man, if, as his own supreme legislator, he is to determine his own actions. It follows therefore that the law of nature is identical with the eternal law, implanted in rational creatures, and inclining them to their right action and end; and it is identical also with the eternal reason of od, the Creator, and Ruler of the world To this rule of action and restraint of evil, God has vouchsafed to give special aids for strengthening and ordering the human or strengthening and most excellent of these is His Divine grace, whereby the mind is enlightened and the will whole somely invigorated and set in constant pursuit of moral good, so that the use of therty becomes at once less difficult and less dangerous. Not that the Divine Trent, and against the followers of Jan-senius, is a well known fact. Never, and of our will; for grace is intrinsic in man and in harmony with his natural inclinations, since it flows from the very Creator of his mind and will, by Whom all things only to those who have the gift of reason are ordered in conformity with their nature As the Angelic Doctor points out, it is because Divine grace comes from the Author of nature, that it is so admirably adapted to be the safeguard of every nature, and to maintain the charac-

ter, efficiency, and operations of each.
What has been said of the liberty of individuals, is no less applicable to them when considered as constituting civil society. For what reason and the natural law do for individuals, that human law, promulgated for their good, does for society. Of the laws enacted by men, some are concerned with what is good or bad by its very nature; and the one they command men to follow but the other to avoid, adding at the same time a suitable sanction. But such laws by no means derive their origin from civil society because, just as civil society did not creat human nature, so neither can it be said to be the author of the good which be fits human nature, or of the evil which is contrary to it; rather they come before all human society, and are the outcome of the natural, and consequently of the eternal

The precepts, therefore, of the natural law, incorporated in the laws of men, have not merely the force of human law, but they possess that higher and more a gust sanction which belongs to the law of nature and the eternal law. And within the sphere of this kind of laws, the duty of the civil legislator is mainly this: to make the community obedient, by the adoption of a common discipline, and by putting restraint upon the refractory and viciously inclined, so that, deterred from evil, they may turn to what is good, or at any rate may avoid causing trouble and

disturbance to the State. But there are other enactments of the civil authority, which follow indirectly from the natural law, and decide cases of which the law of nature treats only in general way. For instance, though nature commands all to contribute to the public peace and prosperity, the and circumstances, and conditions under which such service is to be rendered are determined by the wisdom of men. It is in the constitution of these particular rules of life, suggested by prudence, and put forth by competent authority, that human law properly so called consists, binding all citizens to work together for the attainment of the common end proposed to the munity, and forbidding them to depart from it; and, in so far as it is in formity with the dictates of nature, leading to what is good, and deterring from evil. From this it appears that the it naturally. When therefore it acts through a power outside itself, it does not act of itself, but through another, that is, eternal law of God is alone the standard and rule of human liberty, and that, not only of individuals, but ale of the community and civil society which they con stitute.

Therefore the true liberty of human society does not consist in every man doing what he pleases, for this would

the overthrow of the State; but rather in this, that through the directions of the civil law he may more easily conform to the prescriptions of the eter-nal law. Likewise the liberty of those who are in authority does not consist in the power to lay unreasonable and capricious commands upon their subjects, which would moreover be criminal and would lead to the rula of the com-monwealth; but the binding force of monwealth; but the bindin human laws is in this, that the regarded as applications of the eternal law, and incapable of sanctioning anything which is not contained in that law, as in the principle of all law. Thus, St. Augustine most wisely says: "I think that you can see at the same time that there is nothing just and lawful in that temporal law, unless what men have gathered from this eternal law." If, then, by any power, there be sanctioned principles of right reason, which is consequently hursful to the commonwealth, such an enactment can have no authority, as not being even a law of justice, but likely to lead men away from that good

which is the only end of civil society. Therefore, the nature of human lib-erty, however it be considered, whether in individuals, or in society, whether in those who command or in those who obey, supposes the necessity of obedioney, supposes the necessity of open-ercs to some supreme and eternal law, which is no other than the authority of God, commanding good and forbiding evil. And, so far from this most equitable authority of God over men diminishing or destroying their liberty, it pro-tects it and perfects it; for the prosecution and attainment of their respective ends are the real perfection of ail creatures, and the supreme end to which human liberty can aspire is God.

These precepts of the truest and highest teaching known to us by the very light of reason, the Church, instructed by the example and doctrine of her Divine Author, has ever propegated and asserted; for she has ever made them the measure of her office and of her teaching to the Christian nations. As to morals, the laws of the Gospel not only far surpass the tion and an introduction to a state of holfness unknown to the ancients; and, bringing man nearer to God, they make him at once the possessor of a more per-fect liberty. Thus the powerful influence of the Church has ever been manifested in the custody and protection of the civil and political liberty of the people. The and political fiberty of the people. The enumeration of its merits in this respect does not belong to our purpose. It is sufficient to recall the fact that slavery, that old reproach of the heathen nations, was mainly abolished by the benefictal efforts of the Church. The impartiality of law and the true protherhood of ity of law and the true brotherhood of ty of law and the true brotherhood of man were first asserted by Jesus Christ; and His Apostles re-echoed His voice, when they declared that there was neither Jew, nor Gentile, nor barbarian, nor Scythian, but all were brothers in Christ. So powerful, so conspleuous in this respect, is the influence of the Chrysh that evaluate the Church, that experience abundantly testifies that savage customs are no longer possible in any land where she has once set her foot, but that gentleness speedily takes the place of cruelty, and the light of truth quickly dispols the darkness of barbarism. Nor has the Church been less lavish in the benefits she has conferred on civilized nations in every age, either by resisting the tyranny of the wicked, or by protectthe tyranny of the wicked, or by protect-ing the innocent and helpless from injury; or finally by using her influence in the support of any form of government which commended itself to the citizens at home, because of its justice, or was feared by enemies without because of its power.

Moreover, the highest duty is to respect authority, and obediently to submit to just law; and by this the members of a ommunity are effectually protected from the wrong doing of evil men. Lawful power is from God, "and whosoever re-sisteth authority resisteth the ordinance of wherefore, obedience is greatly ennobled, when subjected to an auti-which is most just and supreme. where the power to command is wanting or where a law is enacted contrary to reason, or to the eternal law or the ordinance of God, obedience is unlawful, lest, while beying man, we fall in obedience to God. Thus, Inus, by an effectual barrier being poposed to tyranny, the authority in the State will not have all its own way; but the interests and rights of all will be safe-guarded—the rights of individuals, of domestic society, and of all the members of the commonwealth; so that all may be free to live according to law and right reason, in which, as we have shown, true berty really consists.

If when men discuss the question of liberty, they only grasped its true mean-ing, such as We have now drawn it out, they would never venture to affix such a calumny on the Church as to assert that she is the foe to individual and she is the foe to individual and public liberty. But there are many who follow in the footsteps of Luclfer, and adopt as their own his rebellions cry, "I will not serve;" and consequently substitute for true liberty what is sheer license. for instan ice, are the men belonging to that widely-spread and powerful organization, who, usurping the name of liberty, style themselves liberals.

TO BE CONTINUED. CATHOLIC PRESS.

Catholic Columbian. There is a reprehensible misrepresentation, and an unnecessary fear among most Protestants, regarding the Jesuits. Does anything go wrong with Protestant schemes or views? The Jesuits are pronounced to be at the bottom of it, Already, in Massachusetts, where a lying text book was expelled from the public schools of Boston, a Reverend professor, in Framingham, charges the act upon the Jesuits, although no Jesuit had any-thing whatever to do in the matter. Many people will remember that, in the Know Nothing times of 1854-5, not only were all priests voted to be Jesuits ; but were an priests vices almost girl, and most catholic men in the employ of Protestants were declared to be Jesuits "in disguise." The capability of some people to be gulled is really amusing! And to be gulled is really amusing! And these gulled people claim to be highly intelligent, forsooth!

A meeting announced by a special placard from the secretary of the Wexford National League to be held at Larkinstown, on Sunday, July 15th, to durther the cause of the evicted tenantry of the Twybill estate, was proclaimed suddenly, on Saturday evening, by Mr. F. W. Miller, "R. M." A force of 300 police were drafted into the town to enforce the proclamation, some of whom took up their station outside the office of the Wexford People. N. twithstanding the proclamation several meetings were of the Wesford People. N. twithstanding the proclamation several meetings were held, one of them on the mountain of Forth, adjacent to Larkinstown. A very successful meeting was held on the strand, at Rosslare, and was addressed by Mr. Walsh, Wesford People, and others. On Monday morning July 16th, bailiff Carty and ten policemen proceeded to the estate of Sir Edward Grogan, at The Raven, Curracole, to evict James Mc Keon. Proceedings were taken against the tenant last year, when he was

Keon. Proceedings were taken against the tenant last year, when he was evicted, and allowed to retake possession as a caretaker. He owed two and a half year's rent. Arriving at the house, Carty immediately got possession of the pre mises. No resistance was offered, and hardly any one in the locality knew until the evening that McKeon had been swieted.

Kilkenny.

On July 17th, Justice Johnson, in opening the Kilkenny City Assizes, in formed the grand jury that there were only three cases to go before them—one a charge against a woman of attempted suicide, and the other two charges of burglary. He was glad to be able to say that he found the city in a very quiet condition, as he did for the last four years.

Cork.

On July 20th, Justice Harrison opened

On July 20th, Justice Harrison opened the Commission of Assizes for the city of Cork. There were only two cases, both of robbery, presented from the city Justice Andrews opened the Cork County Assizes, on the calendar of which there were about eighteen cases.

At Macroom, on July 17th, during the execution of a distress warrant by a man named Cronin, assisted by four Riordans—father, two sons, and a daughter—sgainst John O'Connell, of Macroom, the latter got stabbed with a pike. O Connell's wife, who was unwell, received such a shock as to require the attendance of a dector and a clergyman. A sum of ten pounds and two passage tickets for America were missed after the seizure. Two of the Riordans were arrested. Riordan's daughter acts as rent receiver for Cronin, and very recently served a notice to quit.

The Cork Grand Jury, on July 16th, awarded the hierast blacks.

The Cork Grand Jury, on July 16th, awarded the biggest blackguard in Condons and Clorgibbons a sum of £24 to pay for bruises he received whild drunk and disorderly on the streets of Matchels town. As usual, the Grand Jury displayed utter ignorance of the law they were administering. The law allows them to award compensation to two classes of persons (1) to magistrates and peace officers who are maimed, or to their representatives if murdered in conse quence of discharging their duties in bringing criminals to justice; (2) to any person or his representatives who is maimed or murdered because of giving evidence against offenders, or because of his intention to do so On the particular day on which Jim Neill got his head bruised he swaggered about the streets. and ordered all peaceable citiz ns to leave under pain of six month imprison ment under the Chercion Act. Peaceable citizens confronted and insulted by rufflans of this type are after all only human, and Jim on this occasion got a drubbing. For this drubbing he gets £24-he applied for £240-on the ground tast he was besten because he was a bailiff As a matter of fact he was beaten on account of his blackguardism But even supposing the Grand Jury to be right—granting that he was beaten compensation to him was perfectly illegal.

Kerry

On July 20th, Mr. Patrick Ferriter, of Dingle, was released from Tralee Jail after spending a term of three months; imprisonment for the offence of having sold United Ireland, containing a report of a meeting of the suppressed National League, held at Doonbeg, county Clare. Mr. Ferriter has been altogether impri soned four times under the Coercion Act Limerick.

On July 17th, Mr. Gardiner and Culone Persse, "R M.'s" held an adjo Coercion Act court, at Murroe. "R M.'s" held an adjourned agricultural laborers, named Michael Laffan and John Mayrick were charged with assaulting Robert Wheeler, land agent. The latter stated the prisoners met him on the road and as a leed him. The reason was be cause he had assisted in the eviction of cause he had assisted in the eviction of Laffan's father in August last. In cross examination, Witness swore he never suffered any inconveniencee through Laffan, and that the latter merely shook a whip in his face more for the purpose of a challenge than with any intention of in juring him. There was a further charge egainst the prisoners of assaulting and intimidating a railway porter named Daniel Mulcahy. Laffan was sentenced to three months' imprisonment and Mey rick to three weeks.

Tipperary:

The farmers who had assisted a number of others to plough up the land of Mr. Cormack, at Moleshill, were sentenced to two months' hard labor under the Coer cin Act at Mullinahone, on July 14th.
Mr. Cormack's tenants had adopted the Pan of Campa'gn, and baving obtained ejectment decrees against them his lands were ploughed by a great number of peo ple, including the accused.

Antrim

On July 18 h, the Commission of Assizes for the county of Antrim was opened in Belfast, by Justice Murphy in the county court house. The grand jury having been re sworn, he said he was glad to be able to say that their labor in

county of the town of Carriekfergus. Addressing the grand jury, he said he was happy to say that there was no business to do. He was then presented by the High Sheriff with a pair of white gloves, the High Sheriff remarking that this was the third time in succession that there was a virgin calendar. The grand jury were then discharged, and the business of the assizes concluded.

Armagh. His Grace, the Most Rav. Dr. Logue for the first time since his elevation to the Primatial See, visited Carrickmore, on Wednesday evening, July 11th. The on Wednesday evening, July 11th. The people of this extensive parish, accompanied by the Ardrummond brass band, met his Grace at the station to welcome him, and show the respect in which they held him as a Bishop and a patriot. At the Parochial House his grace imparted his blessing to the vast multitude, kindly thanking them, and stating that pleasing as the music was, it was still more pleasing to learn that the members of the band were tectotalers. He made some kind references to his host, the Very Rev. Bernard Murphy, P. P. The much-respected parish priest having said a few words, the assembly gave three hearty cheers for his Grace and atterwards separated. A number of the clergy were entertained at the Parochial House. His Grace afterwards made a visitation of the parish.

House. His Grace afterwards made a visitation of the parish.

It is passing strange that no penny of compensation was ever offered to District Inspector Stritch, whose head was caved in by a paving stone from one of the Orange rioters in Belfast, or the widow of the police sergeant who was abot dead in the street.

Donegal.

Bonegal.

Father Stephens arrived at Dunfanaghy, on July 19 h, accompanied by an escort of twenty vehicles, 100 horsemen, and over 3,000 people on foot, with six bands and banners. A great meeting of people was held in the market.

Meaers. Hamilton and Smith, R. M., opened a Coercion Court, at Dungloe, on Wednesday, July 18 Fourteen prisoners acquitted on a charge of riot in June last, was arrained on a different count for disturbance during the removal of the first coercion prisoners from Dungloe to jail. Mr. Redmond, M. P., for the prisoners, objected to their teing tried again for an offence of which they had been acquitted: The Court overruled the objection. Thirteen of the defendants were sentenced to three months' imprisonment each. Mr. Redmond gave notice of appeal in each case.

Galway.

Galway.

The cry of distress is heard with painful monotony in Connemara Help is continually being sent there; but the relief is only temporary. What is needed is to get at the basis of the evil and remove it. It is work that is needed, not make the three move it. It is work that is needed, not merely alms. The parish priest of Carna, Rev. T. Flannery, lately gave a touching description of his parishioners' misery to a Manchester assembly which had met at the Town Hall to take measures for establishing a limited liability company establishing a limited liability company to foster Connemara industry. The dis-trict, he declared, is practically bog and granite; the only possible crop is potaties, and the hardest toil caunot Harte, who had earned the gratitude of every Irishman for her unexampled efforts in the cause of the Donegal peas ants, described her methods of procedure in Donegal in the way of estatishing cottage manufactures. It was decided, on the suggestion of Mc Southern, who had visited the districts to im tat. Mc Harte, and secure through ner n.eans, projer teaching for the people in incustrial arts. He considered the fishing as I kely to be productive of rich returns if only properly managed, and fishing should be taught the people, as they had no skill in addition to having no boats. A committee was formed to carry the project into execution The capital required to float the company they estimate at £1000 When formed the company win povide implements for the people and secure for them the sale of their products.

At a Coercion Act Court at Gort, on July 21st, Mc John Keehan, shopkeeper, was sent to jail for three weeks for threatening a man named Broderick for eing in the company of a man named

Mayo.

After over twenty eight years sojourn in Australia, Mr. David Thomas has been paying a visit to his aged mother, his respected brother, Canon Edmond Thomas, P. P. of Athenry, and to his many Mayo triends. He has been staying with his brother-in law, Mr Robert Kukelly. Mr. Thomas has been wel-comed by all parties in Castlebar who had the pleasure of his acquaintance. After spending some time among his friends in Mayo, he proposes returning to the Colonies, where he has a comfort

On July 17th, four members of the Gurteen Branch of the National League Gurteen Branch of the National League, named James Callaly, Bartly McHugh, John A. Wilson, and Dr. Claude H. McSweeney, were conveyed to Sligo under a strong police escort, charged on an information made by District Inspector Wall with entering into a conspiracy to impede the administration of the law by returning to be agong and dispersions. impede the administration of the law by refusing to be sworn and give evidence respecting a certain case which was at hearing in a court held at Mullaghroe, on the 21st June, under the Coercion Act. The accused were brought before Mr. G. A. Moloney, R. M., and remanded on bail. Mr. Balfour should put the fuishing touch to his policy of "Thorough" by imprisoning the whole population of the country for the crime of patriotism. It is the only move now open to him, open to him.

100,000 People Perish!

More than 100,000 persons annually die in this country from Consumption, which ls but the child of Catarrh. \$500 reward a offered by the proprietors of Dr Sage's Catarrh Remedy for a case of Catarrh which they cannot cure This remedy is sold by druggists; 50 cents.

the investigation of bills would be extremely light, as the calendar only contained a few cases.

On the same day, Justice Holmes opened the Commission of Assize for the Uil, and is troubled no longer.

DUBLIN CASTLE.

"To describe the Castle," says Mr. George Moore in his book entitled Parnell and his Is'and, "it is only necessary to compare it to an immense police barrick. It is devoid of all architecture, and the brick walls are as bare and as bald as an official document." The appearance of the castle is, indeed, as bald as an official document." The appearance of the castle is, indeed, as gloomy as the recollections it awakens in the minds of the inbabitants. There is an air of sullen mystery over the place. The pacing sentries at the various entries in the heart of Dublin City tell of the want of confidence between the citizens and the officials in the castle. Everything within its walls points to secresy. Yet therein is the centre of the Executive Government in Ireland, Therein daily meet the Cnief Secretary and his subordinates to transact the business of a nation as estranged from them as if they were consulting about the internal management of Upper Burmah.

Dublin Castle is a singular example of an institution clinging to tradition amidst universal change. Every Government in Europe is in touch to some extent with the democracy. They have seen its power gradually growing to its present dimension; they may try to guide its course, to influence its power, to utilise it, but they have not dared, at least successfully, to oppose it. The Catholic Cauch, guided by one of the

to utilise it, but they have not dared, at least successfully, to oppose it. The Catholic Caurch, guided by one of the wisest of Pontiffs, recognises that the democratic is its strongest element, and devotes much attention to social questions. To outsiders at least the Church at the present day seems fully aware of the social levelling that is taking place all the world over, and the rights of the masses have full weight in her councils. But the officials of Dublin Castle despise history and experience and cling as history and experience and cling as tenaciously to the old traditions of the place as the Stewart kings to the "light

During the regime in Ireland of Mr Morley and Sir Robert Hamilton, Liberal Morley and Sir Robert Hamilton, Liberalism for a short time lit up the dark places in the gloomy building But among the officials no change was visible, except a change from confidence to something like despair. They felt for a short time that the old days of absolute monarchy for them were passing away, and could see no hope in any Government that fully recognized the rights of the masses of the people, and inculcated the doctrine that all were equal in the eyes of the law. This state of things did not last long, and soon with the return of a Conservative Government came back old last long, and soon with the return of a Conservative Government came back old ways and old joys. One should have mixed with them in Ireland previous to the defeat of Mr. Gladstone's Home Rule Bill to know anything of the consternation that spread through their ranks at the time. Some idea may be obtained of it from the fact that the Inspector General of the Royal Irish Constabulary, during his periodical inspections of dering his periodical inspections of country districts, found it necessary to assure the officers and men of that force that the Lord-Lieutenant had impowered him to tell them they had nought to fear from the action of the Legislature, Whence sprang this alarm which he found it necessary to allay unless it was created by the consciences of those concerned? Ded they fear the transfer of power over them into the hands of the people? The Irish race are not naturally cruel. Con-servatives of the present day are fond of paradiag, as it were, in ridicule, the idea of the police being ruled by the people. The argument has a double meaning. Even assuming that the rule would be merciless, would it not show that there were some deeds that call for revenge and that a day of reckoning for some-thing was at hand? We wonder whether the people would treat the police with

have been treated by that force.

The intercourse between the Roman Catholic hierarchy and clergy and Castel is as remarkable as it is limited. Rarely if ever in that Catholic country is a bishop or a priest seen within its pre-cincts, so that personal intercourse be-tween clergymen and officials in Dublin Castle is unheard of. Should it be necessary for a bishop to enter into correspondence with them, either to bring respondence with them, either to bring under their notice the action of their subordinates or the misery of their subjects, it is always apparent that he is unwillingly forced to appear to them. He feels he is not dealing with sympathetic agents; he is forced to address them boldly. His sacred and exalted position, if it do not prejudice his cause in no way advances it. Singular to relate, in the most Catholic Singular to relate, in the most Catholic country in Europe very few persons professing that creed are engaged in the supreme management of its affairs. In the Privy Council may be found a few whose political opinions furnish an argument against any suspicions arising from their religion. Here and there in the dark corners of Dublin Castle an cdd Roman Catholic may be found a covered. Roman Catholic may be found stowed away in ineignificance, and only paraded as an instance of religious toleration. In the Royal Irish Constabulary the officers who profess the Roman Catholic faith do not number a third, though that s the faith of the great majority of the rank and file of the force. We do not profess to believe that Protestants are ecessarily bigoted and intolerent neither do we grudge them a share in the good things in the nands of the Governgood things in the nands of the Govern-ment, but we cannot help thinking that the policy which filled up nearly all the good places by members of that favored creed in a country like Ireland, where religious and party spirit runs so high, was not a wise one. The majority felt that their religion as well as every-thing else about them, was despised, and for this reason appropriate. and for this reason amongst others they

The present rule of Dublin Castle has not changed its character in the eyes of the people. If the sterling Liberalism of Mr. Morley, and the Home Rule tendencies of S.r R Hamilton could scarcely whitewash that institution in the eyes of the Irish people, what aspect must it bear when it is the stronghold of a Coercion Government? The Conservatives have thrown over its officials the shield of their protection, and under it they revel in the suppression of free speech, the dispersing of public and lawful assemblies, and the imprisonment of those nothin hateful Nationalist. The visitor from Salve

the country as he gases on the dark pile of buildings passing by, feels his help-lessness. But one thing it has never done to him, it has never deceived him. At no time during his life did he turn his thoughts for succourto it.

O'BRIEN'S TRIBUTE.

At the funeral of Mr. John Mande-ville, when the grave had been filled and the last prayers said, the people still stayed on, and Mr. O'Brien was asked to the last prayers said, the people still stayed on, and Mr. O'Brien was asked to say a few words to them. Amidat the most profound silence, he said: "I have been asked; to say a few words in memory of my dead comrade. I do not feel called upon to say very much, because I am afraid I may break down, and my heart is very heavy to-day. Besides this is a sacred place, and I confess to a feeling that the only voice that should be heard around the grave is the voice of the priest, the voice of that power that tells me that my dead friend who lies below me now is not dead really, but is only gone to a better and brighter land to receive, as I hope he will, the reward of his brave and faithful life here below. I do not like to harrow up your feelings, or perhaps add to the anguisn of his devoted wife, by uttering some of the thoughts that spring to my lips when I think of the comrade we have lost, the strong man who was deliberately broken down and killed in the strength and flower of his life. was deliberately broken down and killed in the strength and flower of his life, A'll I can say is, may God be merciful to poor John Mandeville. (Several voices—amen.) And He will le more merciful than his earthly judges were. He was a brave man, he was a stout hearted friend, he was a fond husband, he was as noble an Irishman as ever lived, he was as could as a child and so I shook hands with him and parted in Tullamore Jail that it was his giant frame that would have been first laid low, and that it was I would survive to say these words over his grave. I little anticipated that this duty would fall upon me here to-day. I will not speak, I am afraid to trust myself to speak, of the men who deliberately broke down and shattered John Mandeville's frame by the treatment that he was subjected to when in prison. They will have to be spoken of elsewhere. They will have to be arraigned elsewhere. In justice to the dead, in justice to the living, the story of John Mandeville's treatment will have to be told and will have to come out. We shook bands with him and parted in be told and will have to come out. We will make England ring with that terrible story, and I can tell you there are millions of Englishmen who are as much shocked at the fate of John Mandeville as we are, at the fate of John Mandeville as we are, and who are as resolved as we are that the story of his murder shall be told to the civilized world. I will say no more in this solemn presence. I know you will all pray to God to have mercy on John Maudeville's soul (amen) We have one memory that, thank God, he has left men behind nim to carry on the work that he left unfinished. There is nothing that would gladden his brave spirit more than the feeling that he has left behind him the feeling that he has left behind him men worthy of his sacrifice and worth dying for. His fond wife has the conso-lation of knowing that for many years to come his name will be whispered in ten der remembrance at many a fireside along the Galtee slopes. I believe that his suffering and his death will be the means of rousing Englishmen to the name, and will be a means under heaven of raising this land of Ireland, which John

A Wenderful Cure.

Mandeville loved so well, and whose peo-ple he met his death by serving.

Mrs. George Chognette, of Holyoke, Ma-s, who has been blind for five years, returned there on the 20th inst, from Quebec, completely cured by using waters of St. Anne de Besupre. S she was stricken with blindness she had made every endeavor to be cured, and her husband, who is foreman in a paper mill of Holyoke, has spent thousands of

Her husband tells the following story of the miraculous cure:—"Two months ago," said he, "I resolved to send my wife to Montreal, where she consulted the famous specialist, Dr. Desjardine. He did no better than our local physi cian, and I sent her to another specialist, who was also unsuccessful. At this time her eyes were so bad that there was only a blur before them. She could not dis tinguish any object The sprine of St. Anne de Beaupre is located a few miles below Quebec and is noted throughout Canada, if not the world. Reaching Quebec on the 9th of the present month sane went immediately to the shrine, reaching there on July 10. We arrived in the morning and attended Low Mass and received communion Low Mass and received communion.
Then we secured the holy water from the well of St Anne de Beaupre, knowing that if there was to be any cure it must come through thus. That night we went to Montreal. The next morning my wife bathed her eyes in the holy water and almost immodiately she gave a cry of iov.

and almost immodiately she gave a cry of joy.

""Mon Dieu!" she exclaimed, "I can see! I can see!" And, sure enough, she could not only discern objects and per sons near to her, but those at some distance as well. Then we both gave thanks to God for His great kindness. It was a happy day I c.n tell you. We reached Holyoke yesterday, and my wife saw her loved children for the first time in a number of years."

number of years." Later in the day a New York Merald correspondent called upon the Holyoke and Springfield physicians who had attended Mrs. Chognette, Taey are of the opinion that the woman's sight was badly impaired, but not lost. Had she continued longer with them they might have helped or cured her. They do not attempt to account for the miracle.

A Paintal & ubject.

"I was suffering for three months with a pain in my back, and was advised to use B B. B. I had not used two bottles before I became as well as ever. I advise all who suffer from pain in the back to use B. B. B." Mrs. Paul Brondear, Lennoxville, P.

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Mrs. Sarah Burroughs, of 248 Eighth street, South Boston, writes: "My husband has taken Ayer's Sarsaparilla, for Dyspepsia and torpid liver, and has been greatly benefited."

A Confirmed Dyspeptic.

C. Canterbury, of 141 Franklin st., Boston, Mass., writes, that, suffering for years from Indigestion, he was at last induced to try Ayer's Sarsaparilla and, by its use, was entirely cured.

Mrs. Joseph Aubin, of High street Holyoke, Mass., suffered for over a year from Dyspepsia, so that she could not eat substantial food, became very weak, and was unable to care for her family. Neither the medicines prescribed by physicians, nor any of the remedies advertised for the cure of Dyspepsia, helped her, until she commenced use of Ayer's Sarsaparilla. "Three bottles of this medicine," she writes, cured me.'

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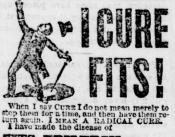


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The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

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SHORT INSTRUCTIONS

AUGUST 18, 1888

PENANCE.

[Delivered by the Rev. J hoe, rector of the church of Aquinas, Brooklyn, N. Y.] XXXI.

DEAR PEOPLE: We are go to you on another essential ance, contrition. The Catec contrition to be a true grief

contrition to be a true grief for having offended God, purpose of sinning no more, two kinds of contrition, perfiperfect. The former fills us and batred for sin because God, Who is infinitely good and worthy of all love. The hatred of what offends God, offending Him we lose the deserve hell, or because ain in itself. Every person whe for confession should endea an act of perfect contrition, fect contrition, commonly of the work of the structure an act of perfect contrition, fect contrition, commonly citon, will suffice. Every contever, must have four qualitie be interior, supernatural, so universal. It must be interior it must come from the hesmerely from the lips. Whexhorts His people to pedemands conversion of the converted to Me with thy wiffend your heart and not ments." An act of contrititer how perfectly recited, no it may be accompanied by ex it may be accompanied by ex of sorrow, is simply worthless seat be in the heart. Cont be supernatural, that is, r from God, and the motives w it must spring from faith. Sorrow for sin is a gift of Go going to confession always a this sorrow, which is so neces of Penance. Sorrow for ha mitted sin because disgrace of has been the result is worthles obtaining forgiveness is Pharoah was sorry for his sir found that they were the cau public calamities. "I have just God! I and my people ar-But his heart was not moved sorrow. His sins were not because his sorrow was pure. When Antiochus felt the ha upon him he was sorry for He burst into tears. Raising heaven, he promised God to e and sacrifice victims in His ho proclaim the glory of His nam out the world. Yet he did pardon. Why? Because his not supernatural. He was because his crimes had offe but because they had brought

Sorrow must be universal a person were guilty of a thouse sins, and repented of them one, his sorrow would be of no maintain an affection for one r and repent of the others, wo wish to be a friend and an ener Sorrow must be sovereign; should grieve more for having God, than for any other evil the fall us.
One day a prophet in a lovel

One day a prophet in a lovel saw a woman weeping sadly, the cause of thy sorrow?" I "Alas," she said, "I have lost boy." "What!" exclaimed th "the city of God is in ruins, tis destroyed, His worship sacrifices are no longer off people are in chains. Foolis all those evils cannot claim of lears, and yet you ween incess. tears, and yet you weep inces loss of one who would scon ha away in a natural way." If committed a mortal sin, the God is destroyed in your soul; is bound by the chains of Sat weep over passing evils, but ha tear to shed on account of the your soul? You who still r justly acquired property, you cherish hatred in your heart, you have not a sovereign sorrow for The absolution of the priest w you a sentence of death. You have not sovereign sorrow if yo shun the proximate occasions o is easy to deceive yourself, it is deceive the priest. False co are quite common. If your sovereign you must be prep resolved rather to die than to

into the sins you confess. Is any "Flower Born to Bl

The old wives tell us "that bl virtue's livery." But, alas! to maiden, whose soul is purity been denied the gracious privilegeing the delicate crimson; and at her skin is covered with blotches, allow "divergences," and other jellow "liver spots," and other tions. Who can tell how such loathes the very eight of herself shall intrude upon her as she westesrs over her uncomely app Thrice unhappy she, if by the use metics, she shall seek to hide her complexion. But if she will Pierce's Golden Medical Disco regulate the liver and purify the all poisonous humors, she will her "flesh shall come again like flesh of a little child." It cures tetter, salt-rheum, pimples, blotch tions and all skin disease. Drug-

Mrs. A Nelson, Brantford, wi was a sufferer from Chronic Dysp was a sufferer from Chronic Dyspeleven years. Always after each intense burning sensation in the at times very distressing, caused and and languid feeling, which we for several hours after eating, recommended by Mr. Popplewell, of our city, to try Northrop & Vegetable Discovery and Dyspep and I am thankful to say that I been better for years; that burnin tion and languid feeling has all good does not lie heavy on my others of my family have used it. Others of my family have used it v

Nothing but the Truth. Sirs,—I have found Dr. Fcwler's Sins,—I have found Dr. Fowler's Wild Strawberry to be the best rever used for dysentery and all complaints among children, and I is recommended none too highly. Reagh, Victoria Vale, Annapolis C N. Y. Freeman's Journal.

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donoboe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.] XXXI. PENANCE.

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minion.

DEAR PEOPLE: We are going to speak to you on abother essential part of Penance, contrition. The Catechism defines contrition to be a true grief of the soul for having offended God, with a firm purpose of sinning no more. There are two kinds of contrition, perfect and imperfect. The former fills us with sorrow and batred for sin because it offends God, Who is infinitely good in Himself and worthy of all love. The latter is a hatred of what offends God, because by offending Him we lose heaven and deserve hell, or because sin is so hateful in itself. Every person when preparing deserve hell, or because sin is so hateful in itself. Every person when preparing for confersion should endeavor to elicit an act of perfect contrition, but imperfect contrition, commonly called attrition, will suffice. Every contrition, how ever, must have four qualities. It must be interior, supernatural, sovereign and universal. It must be interior, that is, it must come from the heart and not merely from the lips. Whenever God exhorts His people to penance, He demands conversion of the heart. "Be converted to Me with thy whole heart." "Rend your heart and not your garments." An act of contrition, no matter how perfectly recited, no matter how ter how perfectly recited, no matter how ter how periectly recited, no matter now it may be accompanied by exterior signs of sorrow, is simply worthless, except its seat be in the heart. Contrition must be supernatural, that is, must come from God, and the motives which excite from God, and the motives which excite it must spring from faith. We cannot have contrition unless God gives it. Sorrow for sin is a gift of God. Before going to confession always ask Him for this sorrow, which is so necessary a part of Penance. Sorrow for having committed sin because disgrace of misfortune has been the result is worthless, so far as obtaining foreiveness is concerned. obtaining forgiveness is concerned. Pharoah was sorry for his sins when he found that they were the cause of great public calamities. "I have sinned, O just God! I and my people are impious." But his heart was not moved with true sorrow. His sins were not pardoned because his sorrow was purely natural. When Antiochus felt the hand of God When Antiochus felt the hand of God upon him he was sorry for his crimes. He burst into tears. Raising his eyes to heaven, he promised God to erect altars and sacrifice victims in His honor, and to proclaim the glory of His name throughout the world. Yet he did not obtain pardon. Why? Because his sorrow was not supernatural. He was sorry, not because his crimes had offended God, but because they had brought him misfortune.

Sorrow must be universal; that is, it should extend to all our mortal sins. If a person were guilty of a thousand mortal sins, and repented of them all except one, his sorrow would be of no avail. To maintain an affection for one mortal sin, through kind and sympathetic relations.

maintain an affection for one mortal sin, and repent of the others, would be to wish to be a friend and an enemy of God.

Sorrow must be sovereign; that is, we should grieve more for having offended

Gcd, than for any other evil that can be-fall us.

One day a prophet in a lovely solitude saw a woman weeping sadly. "What is the cause of thy sorrow?" he asked. "Alse," she said, "I have lost my only boy." "What!" exclaimed the prophet, "the city of God is in ruirs, the temple is destroyed. His worship abolished, sacrifices are no longer offered, the speople are in chains. Foolish woman, all those evils cannot claim one of your tears, and yet you weep incessantly the loss of one who would scon have to pass away in a natural way." If you have committed a mortal sin, the temple of God is destroyed in your soul; your soul is bound by the chains of Satan. You weep over passing evils, but have you no tear to shed on account of the death of your soul? You who still retain unjustly acquired property, you who still retain unjustly acquired property you weep in the wi One day a prophet in a lovely solitude justly acquired property, you who still cherish hatred in your heart, you certainly have not a sovereign sorrow for your sins.
The absolution of the priest will be for
you a sentence of death. You certainly
have not sovereign sorrow if you do not
shun the proximate occasions of sin. It is easy to deceive yourself, it is easy to deceive the priest. False consciences are quite common. If your sorrow is sovereign you must be prepared and resolved rather to die than to fall again into the sins you confess.

tions. Who can ten now such a link who shall intrude upon her as she weeps bitter tears over her uncomely appearance? Thrice unhappy she, if by the use of cosmetics, she shall seek to hide her wretched complexion. But if she will use Dr. Pierce's Golden Medical Discovery, to all poisonous humors, she will find that her "flesh shall come again like unto the flesh of a little child." It cures ecofula, tetter, salt-rheum, pimples, blotches, eruptions and all skin disease. Druggists.

Mrs. A Nelson, Brantford, writes: "I was a sufferer from Chronic Dyspepsia for was a sufferer from Chronic Dyspepsia for the world. It is far superior to plain Cod Liver Oil and Stanton, Bury Bucks, London, England, says: "I have prescribed Scott's Emulsion, and taken it myself. It is palatable, efficient, and can be tolerated by almost anyone, especially where cod diver oil itself anyone, especially where cod diver oil itself

tions and all skin disease. Druggists.

Mrs. A Nelson, Brantford, writes: "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an intense burning sensation in the stomach, at times very distressing, caused a drooping and languid feeling, which would last for several hours after eating. I was recommended by Mr. Popplewell, Chemist, of our city, to try Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and I am thankful to say that I have not been better for years; that burning sensation and languid feeling has all gone, and food does not lie Feavy on my stomach. Others of my family have used it with best results.

Nothing but the Truth.

Sins,—I have found Dr. Fowler's Extract is generally so because of confirmed dyspep-

Nothing but the Truit.

Sins,—I have found Dr. Fcwler's Extract Wild Strawberry to be the best remedy I ever used for dysentery and all summer complaints among children, and I think it is recommended none too highly. Abie A. Reagh, Victoria Vale, Annapolis Co., N.S.

A JESUIT PRIEST ON CANADIAN INDIAN ..

From Harrer's Megazine for August.

"Was it not very difficult to give them Christian principles? How did you begin?"
"It was all very simple," said the priest, "it had to be simple, for an Indian of eighteen is not above a white child of six years. It was hard work for them to learn to read their own tongue; but a of eighteen is not above a white child of six years. It was hard work for them to learn to read their own tongue; but a few learned to read and sing from manuscript books written in the characters of our printed alphabet. As they are exceedingly fond of music, and liked our melodies far better than their own duil chants, they at once took to copying these hymns. Music led them on, till, finally, nearly all have learned to read their hymns and catechism now printed for them. They write a good many letters for me to carry from post to post. And in the woods they frequently give news and make appointments in the hunting grounds by writing on birch bark, which they put into a split stick erected on some frequented route. This primitive postal service is quite reliable, and brings me news often from even the most remote families; and you would be surprised at the delicacy and strength of sentiment in some of those letters. Their earliest literature, so to speak, is geography, very accurate msps of their country drawn on birch bark to guide the first traders and missionaries; some of them are still preserved by the Hudson Bay Company, at Montreal. But to return to their conversion, their progress was comparatively easy after they became interested in the hymns."

"What do you try to teach them?"

"Simply to read the hymns and cate."

was comparatively easy after they became interested in the hymns."

"What do you try to teach them?"

"Simply to read the hymns and catechism. Then our preaching is upon the most elemental duties and morality of Christians. They need nothing beyond this in their simple existence; in fact, they are with us so little and have such low minds that it would be impracticable to do more. They cannot count even beyond ten, excepting by additions to ten, as ten one, ten two, etc.

"Do you find any difficulty in governing them?"

"None whatever, if they keep away from the whites. They are very obedient, and they worship the missionary as veritably the representative of God. And we have to be doctor and magistrate, as well as teacher and preacher to

trate, as well as teacher and preacher to them. They take very easily the leading ideas of Christianity and follow them pretty well; and they are very regular in their religious duties, even in the woods."

tion, and then let him continue his natural life in the woods. They must be kept firmly under control, but only through kind and sympathetic relations, and through the influence of religious duties. I think that your Indians and every wild race could be governed. every wild race could be governed peaceably by such means; instead of by armies and industrial civilization that they will not accept."

The winter life of these Montagnais is

The Tables Turned.

The infidels of to day, Ingersoll included, have little respect for reason. When you have proved to them that they must either admit the existence of a God or deny the existence of their is easy to deceive yourself, it is easy to deceive the priest. False consciences are quite common. If your sorrow is sovereign you must be prepared and resolved rather to die than to fall again into the sins you confess.

Is any "Flower Born to Blush Unschen Born pagans of the first, second and third centuries of the Christian era believed in logic; the Pagans of to day will have none of it, and to the most casual observer, owing to the fact that once you admit logic, you have to admit God.

A Street Incident.

A New York reporter called to a little boot black near the City Hall the other day to give him a shine. The little fellow approached rather slowly, and planted his box under the reporter's foot. Before he could get his brushes out, another large boy ran up, and calmly pushing the little one saide, said:

"Here you go sit down, Jimmy,"

The reporter at once became indignant at what he took to be a piece of outrageous bullying, and sharply told the newcomer to clear off.

"Oh! dat's all right, boss," was the reply; "I'm only goin' to do it fur him. You see, he's been sick in the hospital for mor'n a month, and can't do much work yet, so us boys all turn in and give him a lift when we can—savy?"

"Is that so, Jimmy?" asked the reporter. turning to the smaller boy.

"Yes sir," wearily replied the boy; and as he looked up, the pallid, pinched face could be discerned even through the grime that covered it. "He does it fur me, if you'll let him."

"Certainly, go shead." And as the boy plied the brush, the reporter plied him with questions.

"You say all the boys help him in this way?"

"Yes, sir. When they ain't got no job

"You say an the way?"

"Yes, sir. When they ain't got no job themselves, and Jimmy gets one, they turns in and helps him, 'cause he ain't very strong yet, ye see."

"What percentage do you charge him on a job?"

"Hey?" queried the youngster. "I don't know what you mean." "I mean what part of the money do

you give Jimmy, and how much do you

you give Jimmy, and how much do you keep out of it?"
"You bet yer life I don't keep none. I ain't no such sneak as that."
"So you give it all to him, do you?"
"Yes, I do. All the boys give up what they gets on his job. I'd like to catch aily feller sneaking it on a sick boy, I would."
The shipe being completed.

The shine being completed, the reporter handed the urchin a quarter say.

"I guess you're a pretty good fellow, so you keep ten cents, and give the rest to Jimmy there."

"Can't do it, sir; it is his customer.
Here, Jim!"

Here, Jim!"

He threw him the coin, and was off like a shot after a customer himself. In this big city there are many such lads, with warm and generous hearts under their ragged coats—veritable rough diamonds.—N. Y. Commercial Advertiser.

The Boy Who Rises Above Human Respect.

Some years ago a pupil of the school of art, found a chaplet of beads in one of the halls. Indignant at the thought that in the illustrious school one should recite that humble prayer, he assembled his friends together, informed them of his discovery, and all swore to express their entire disapprobation of such "superstition." The watchword was given. After the exercise they went in to the court-yard; the beads were hung up in the branches of a tree, and the pupil who found it cried out with the accent of the most bitter irony: "Let him among our dear school fellows who has lost 'his chaplet' come forward to take it down;" and the tone of his voice recite that humble prayer, he assembled

the young soldier of Jesus Christ, and said to him with deep emotion: "Bravo! my friend; when one knows how to defend his convictions and faith in so worthy a manner, he will likewise know how to stand by his country, and will know how to die for his fatherland!"

"In that case," said the Princess, "give

"In that case," said the Princess, "give it only as a pledge, and I will always redeem it for you."

"I fear, Madame," the holy Bishop replied, "it will have to be redeemed so often that it would appear an abuse of your benevolence."

Not leve of the Christian with the safety of th

Not long after, Christina met his Lord-ship at Turin and observed that he did not wear the diamond. Easily divining what had become of it, she sent him another, of still greater value, with a message not to do with this as he had done with the

"I cannot even promise that, your High-ness," replied St. Francis. "It seems that the possession of costly articles does not become me."

Consumption Surely Cured.

Consumption Surely Cured.

To the Editor:—

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

Respectfully,

Dr. T. A. SLOCUM, 37 Yonge St., Toronto, Ont.

There is nothing equal to Mother Grayas'

There is nothing equal to Mother Graves' Worm Exterminator for destroying worms, No article of its kind has given such satis-

LOYALIY.

A heathen king once commanded a good Bishop to be brought before him in order that he should deny the Christian faith, and offer sacrifice to the heathen gods. But the Bishop only answered firmly, "My lord, the king, that is something I can never do." thing I can never do "
Fuled with astonishment and indigna-

tion, the king exclaimed: 'Are you ignorant of the fact that your life is wholly in my power? that a wink from me would be your death warrant?' "I am perfectly aware of that," replied the Righty What warrant to leave the Righty warrant to leave the result of the resul

"I am perfectly aware of that," replied the Bishop, "but permit me to lay a simple case before you, and ask your judgment concerning it, before my sentence is passed: Suppose one of your truest and most loyal servants should fall into the power of your enemies, who should endeavor to compel him to become untrue to you, thus proving himself a traitor, and failing in their efforts, the servant remaining firm and true in the allegiance, suppose they should strip him of his clothing, and drive him away in shame and ignominy—tell me, my king, would you not on his coming thus to you, clothe him in the fairest robe, and give him honor for the shame he had borne?"

"Certainly I would," answered the

"Certainly I would," answered the king; "but what has that got to do with you and me?"
"Only this," replied the good Bishop calmly, that while you indeed have power to strip me of this poor robe of mortality and send me from the castle us shame and disgrace, I have yet a King greater far, who will clothe me anew in greater far, who will clothe me anew in immortal raiment. Shall I, then, for the sake of this poor garb, desert and deny Him?" deny Him ?"

The heathen king replied in few woods: "Go," said ne "your life is

Jew on Catholic.

The new Catholic University at Wash-The new Catholic University at Washington has already \$700,000 in funds, with \$100,000 more subscribed, 656 acres of property paid for, the Divinity building (\$175,000) ready to be paid for as the contracts call for payment, chapel and library provided for by a donor, and eight Divinity chairs endowed in perpetuity. Our Catholic brethron have had a bril liant beginning, and they are to be congatulated. They set an example of educational and religious zeal which some plausible people criticise as behind the

educational and religious zeal which some plausible people criticise as behind the age in free and enlightened America; but as the dynamite, not the Messianic, era is apparently dawning on free and enlightened America, a well-equipped university and a creed that uphoids personal morality are influence assets. sonal morality are influences surely not to be despised — Jewish Messenger.

A Beautiful Reply.

A bishop once went to a convent where the children had just come out of retreat. They were all gathered round him, chattering in great glee, when suddenly he exclaimed: "What have you done with the silence of your retreat?"

The chatter boxes were not ready with an answer, and looked at one another in perplexity; the bishop repeated his question, and then the youngest piped out: "We have left it with Jesus in the tabernacle."

On, how delighted the bishop was with

On, how delighted the bishop was with that answer. He told the story again and again with pleasure that lost noth-

Nature Makes no Mistakes,

Nature's own remedy for bowel complaints, cholera morbus, colic, cramps, vomiting, sea sickness, cholera infantum, diarrhœa, dysentery, and all diseases of a like nature belonging to the summer season, is Dr. Fowler's Extract of Wild Strawberry, which can be obtained from all dealers in medicine. Price 35 cents. MILBURN'S AROMATIC QUININE WINE is

distinctly superior to any other as an appetising tonic and fortifier.

REGULATE THE LIVER and Bowels by the judicious use of National Pills, they are purely vegetable. purely vegetable.

worthy a manner, he will likewise know how to stand by his country, and will know how to die for his fatherland!"

A Saint's Detatchment from Earthly Goods.

Princess Christina of Piedmont having appointed St. Francis de Sales her almoner, presented him with a handsome diamond signet-ring, requesting him to keep it for her sake.

"Madame, I will retain it with pleasure," he answered, "until the poor need it."

"In thet case," and the D. i.

CARPET AND HOUSE FURNISHINGS.—R S. CARPET AND HOUSE FURNISHIN

Hay fever sufferers ought to know of its efficacy. Ely Cream Balm was recommended to me as a preventive to Hay Fever, Have been using it since the 9th of August and have found it a specific for that much dreaded disease. For ten years I have been a great sufferer from August 9th till frost, and have tried many alleged remedies, but Ely's Cream Balm is 'he only preventive I have ever found.—F. B. Ainsworth, Publisher, Indianapolis, Ind.

For the best photos made in the city go to EDY BROS., 289 Dundas street. Call and ex-amine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

the city. Children's pictures a specialty.

CATARRAH, CATARRHAL DEAFNESS. AND HAY FEVER-NEW TREATMENT.—Sofferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasities in the lining membrane of the nose and enstachian tubes. Microscopic ressarch, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cared in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. were cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 303 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

FITS: All Fits stopped free by Dr. Kline's Great Nerve Bestover. No Fits after first day's use. Marvel-onsacres. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline, 381 arch 8t. Filia, Pa.

Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

MEN Pope Leo XIII. A wonderful Book. Endorsed by the Archbishop and leading clergy of the Caurch. Big money to energetic cauvassers. — PEOPLE'S PUBLISHING CO., TORONDO, Ont.

What a Time

People formerly had, trying to swallow the old-fashioned pill with its film of magnes'a vainly disguising its bitterness; and what a contrast to Ayer's Pills, that have been well called "medicated s. gar-plums"—the only fear being that patients may be tempted into taking too many at a dose. But the directions are plain and should be strictly followed.

J. T. Teller, M. D., of Chittenango, N. Y., expresses exactly what hundreds have written at greater length. He says: "Ayer's Cathartic Pills are highly appreciated. They are perfect in form and coating, and their effects are all that the most careful physician could desire. They have supplanted all the Pills formerly popular here, and I think it must be long before any other can be made that will at all compare with them. Those who buy your pills get full value for their money

"Safe, pleasant, and certain in their action," is the concise testimony of Dr. George E. Walker, of Martinsville, Virginia.

"Ayer's Pills outsell all similar preparations. The public having once used them, will have no others." - Berry, Venable & Collier, Atlanta, Ga.

Ayer's Pills, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Dealers in Medicine.

CATARRH ELY'S

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CATACURES COLD
ROSS COLOT
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Meetings.

CATHOLIC MUTUAL BENEFIT ASSO-CIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Albion Block. Richmond St. Members are requested to attend punctually. MARTIN O'MKARA, Pres., WM. CORCORAN, Sec.

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O. M. B. A.

C. M. B. A. Excursion.

A large gathering of the members of the C.M. B. A. and their friends took place at Strawberry Island on Wednesday, the 19th of July, being their first annual excursion. The members of Branch 51, Barrie, left Barrie per steamer Euterprise at 9 30 a.m. and arrived at the Island at 11 45, a m., being met at the wharf by the members of Branch 57, Odlilis, and the Odlizses' band. There was an efficient string band stationed in the paviliton for the benefit of those lovers of the terp. chorean art, while the citizens' band, under the direction of their able leader, Mr. Mt shell, was stationed at a central point outside. Several priests from various parts of the diocese were present. Their presence on the occasion was a guarantee of the good order and conduct of the large assemblage. Over one thousand persons were present, which speaks well for the high esteem in which our good association is held by the community at large, and all hoped before pasting to meet again on the Island with a still larger contingent of friends next year. A most enjoyable day was spent; various sports and games were run off the programme in regular order, and many prizes won by the athletes from Barrie and Orillia. Too much cannot be said for the bospitable manner in which the people were treated by Capt. McInuis, the owner of the Island, who remained on the Island all day and watched very carefully over the interests of his guests. The time baving arrived for the departure, our esteemed pastor, the Very Rev. Dean O'Connor, gave the sig nal, and the Ordila brethren, headed by the band, eccorted our Branch and friends to the boat, and as the moorings were let go, three cheers rent the air for the Barrie friends, while cheering and waving of bandkerchiefs from the burricane-deck was given in response, until the boat disappeared from view. Thus was spent a day of pleasure and profitable intercours long to be remembered by the C. M B. A. and their friends who accompanied Yours fraternally,
ALF W. BEARDSLEY.
Secy. Branch 51, C. M. B. A.

A New Branch.

St. James Branch. No. 83 was organized last evening in St. James' parish by Mr. T. J. Finn, first vice-president of the Grand Council of Canada, assisted by Bros. Nitholson, Foy, Lawler, Ford and Mullarky. All the preliminaties being completed, the organizer administered the obligation, after which each one came for ward and signed the roll book, and then Branch No. 83 was declared instituted. Branch No. 83 was declared instituted.
The nomination and election of officers
was then proceeded with, with the following result:—President, Mr. J. A. M.
Baudry; first vice president, Mr. Recorder Baudry; first vice president, Mr. Recorder De Montigny; second vice president, Mr. S. Lehane; recording secretary, Mr. J. S. Kelly; assistant recording secretary, Mr. N. E. Beaudry; finencial secretary, Mr. L. J. A. Surveyer; treasurer, Mr. Nar. Beaudry; marshal, Mr. Jos. Duclos; guard, Mr. A. Millette; trustees, Messra. J. J. A. Surveyer. Nar. Beaudry, Arthur Varin and Earnest Decrosier; delegate to Grand Council, Mr. Jos. Duclos; medical examiner, Dr. L. A. Larmee.

### OBITUARY.

Mr. Peter McHugh.

Thursday morning, Aug 2, at 7 45 o'clock, Mr. Peter McHugh, one of the o'clock, Mr. Peter McHugh, one of the coldest and most repected residents of Esex. Co, in obedience to the will of Divine Providence, pessed away from this life. He was born in Cavan Co., Ireland, 1815, and come to this country, in company with his wife, Etlen McHugh, in the providence of the control of t memorable year 1846 They settled in Maidstone township, Essex Co, in the fall of 1846, and remained there ever since. They were the happy parents of ten chil dren, five boys and five girls, and through their industry and hard labor they manhome for themselves and a means where by to bring up their family in a very creditable manner. Besides making a each of the latter a liberal education and a good start in life as they gradually grew tld enough to do for themselves. The deceased came to his death by an

attack of pleurisy, coupled with an in flammation of the luogs. It came on about 2 o'clock on the morning of the Saturday previous to his demise. It was so severe that he immediately asked that the priest be sent for, and Rev. Father Hodgkin-son of Woodslee, was quickly summoned, as was also Doctor Dewar, of Esex Centre. At the time of their arrival he was suffer-ing very much. Both doctor and priest ere of the opinion he had not long to live. Medicines were given to ally his suffering, but to no avail. The only oplate that at all gave him any case was the reading of the rosary, the recital of the litanies, or some other pious prayer, which was kept up mostly all the time by members of the family. When prayers were read aloud he would seem to forget all pain, and strive to answer to them. The words Jesus, Mary and Joseph were always on his lips, and at his last moment, when life was about to go out and his poor heart weakening before the terrible sickness, he turned up his eyes towards heaven and cried out "Mary help me." Inexpressibly great was the comfort that this brought to bis corrowing family, who saw him in the throse of death, and it is our earnest prayer nought but an empty gaze was in his sunken eyes, will receive from her Divine Son an equital of all his sins and gain for him a crown of eternal glory in the heavenly Jerusalem.

The funeral took place at 8 o'clook

on Saturday morning. The procession was fully a mile and a quarter long. The services were held in Woodslee church, where solemp requiem high mass was sung by Rev. F. Hodgkinson, after which remains were laid away forever in

The funeral of General Sheridan took place on August 11th, in Washington, and was one of the most impressive and imposing demonstrations which ever took place in the country. His Eminence Cardinal Gibbons preached the following sermon after the celebration of the

sermon after the celebration of the solemn requiem mass.

"And Jonathan and Simon took Judas their brother and buried him in the sepulchre of their fathers, in the City of Modin. And all the people of Israel bewailed him with great lamentation, and they mourned for him many days and said: How is the mighty fallen that saved the people of Israel—I Mach. IX 19 21.

Well might the children of Israel bewail Well might the children of Israel bewail their great captain who led them so often to battle and to victory. And well may this nation grieve for the loss of the mighty chieftain whose mortal remains now lie before us. In every city and town and village of the country, from the Atlantic to the Pacific, his name is uttered with sorrow and his great deeds recorded with admiration.

There is one consoling feature that distinguishes the obsequies of our illustrious hero from those of the great Hebrew leader. He was buried in the midst of war, amid the clashing of arms and sur-

war, amid the clashing of arms and sur-rounded by the arm d hosts of the enemy; our captain, thank G d, is buried amid

our captain, thank G.d, is buried amid profound peace, while we are erjoying the blessings of domestic tranquility and are in friendship with all the world.

The death of Gen. Sheridan will be lamented not only by the North, but also by the South. I know the Southern people. I know their chivalry. I know their magnanimity, their warm and affectionate nature, and I am sure the sons of the South, and especially those who fought in the late war, will join in the lanentation and will lay a garland of mourning on the bier of the great General. They recogniz: the fact that the nation's General is dead and that his death is the nation's loss.

And this universal sympathy comin And this universal sympathy coming from all section: of the country, irrespective of party lines, is easily accounted for when we consider that under an overruling Providence the war in which Gen. Sheridan took such a conspicuous part has resulted in increased blessings to every State in our common country.

"There's divinity that shapes our ends, Rough-new them how we will."

And this is true of nations as well as of individuals. What constitutes the great and our recent war? The war of the olden time was followed by subjugation and bondage. In the train of our great struggle came reconciliation and freedom. Alexander the Great waded through the blood of his fellow man. By the sword he conquered and by the sword he kept the vanquished in bondage. Scarcely was he cold in death when his vassals shook off the yoke and his Empire was dismem-

off the yoke and his Empire was dismembered into hagments.

The effect of the late war has been to wield together the nation still more closely late one cohesive body; it has removed once more all slavery, the great apple of discord; it has broken down the wall of separation which divides section from section and exhibits us more striking, as one family, with the same aim, nation, one family, with the same aims and the same aspirations. The humanity exhibited in our late struggle contrasted with the cruelties exercised toward the vanquished of former times is an eloquent tribute to the blessings of Christian civil-

In surveying the life of Gan Sheridan i seems to me that these were his prominent features and the sallent points in his character—undaunted heroism combined with gentleness of disposition; strong as a llon in war, gentle as a child in peace bold, daring, fearless, undaunted, unhest tating, his courage rising with the danger, ever fertile in resources, ever prompt in execution, his rapid movements never impelled by a bind impulse, but ever prompted by a calculating mind. I have neither the time nor the ability

time he left West Point till the close of

the war.
Let me select one incident which reveals Let me select one incident which reveals to us his quickness of conception and readiness of execution. I refer to his famous ride in the Valley of Virginia. As he is advancing along the road he sees his routed army rushing pell mell towards him. Quick as thought, by the glance of his eye, by the power of his word, by the strength of his will, he hurls back that living stream on the enemy and enactions.

living stream on the enemy and snatches victory from the jaws of defeat.

How bold in war, how gentle in peace!
On some few occasions in Washington I had the pleasure of meeting Gen. Sheridan socially in private circles. I was forcibly struck by his gentle disposition, his ami-able manner, his unassuming deportment; his eye beaming with good nature and his voice scarcely raised above a whisper. I said to myself: Is this bashful man and retiring citizen the great General of the American Army? Is this the hero of

so many battles? It is true Gen. Sheridan has been charged with being some times unnecessarily severe towards the enemy. My me with the groundlessness of a charge which could in no wise be reconciled with the abhorrence which he expressed for the atrocities of war, with his natural aversion to bloodshed with the hope he uttered that he would never again be obliged to draw his sword against an enemy. I am persuaded that the sentiments of human ity ever found a congenial home, a sure lodgement, in the breast of Gan. Sheridan. Those who are best acquainted with his

But we must not forget that if the departed hero was a soldier, he was, too, a citizen, and if we wish to know how a man stands as a citizen, we must ask our selves how he stands as a son, a husband and father. The parent is the source of the family, the family is the source of the nation. Social life is the reflex of the the remains were laid away forever in Woodslee cemetery.

R. I. P.

Timothy Sullivan died recently in Chicago. He was the eighth victim of the Haymarket bomb-throwing perpetrated by the Anarchists His death is the result of blood poisoning caused by the wounds then received. He was with a squad of police and was wounded in six places.

Citizen, and if we wish to know how a man stands as a citizen, we must ask our selves how he stands as a citizen, we must ask our able to know how a man stands as a citizen, we must ask our able to know how a slishop in His Hoty Church.

A little more than a year ago your located to love you. As you they had a bishop in His Hoty Church.

A little more than a year ago your located to love you. As you they had a bishop in His Hoty Church.

A little more than a year ago your point at the shadows that fall on our work, how often they fall from ourselves!

The men who have risen in modern the hearts of your people went out to you in love and in sympatty.

We desire to express our gratitude to home need not be told that it was a bishop in His Hoty Church.

A little more than a year ago your located to love you. As you they had a bishop in His Hoty Church.

A little more than a year ago your located to love you. As you they learned to love you. As you they had a beautiful custom and spoke a more eloquent lesson than he knew. For the stands at the source of the family, the family, it he family, it he family, it he shadows that fall on our work, how often they fall from ourselves!

We deare to love you. As you they learned to love you and immediately the shadows that fall on our work, how often they fall from ourselves!

We deare to love you. As you the well of the shadows that fall on our work, how often they fall from ourselves!

We deare to love you. As you the shadows that fall on our work, how often they fall from ourselves!

We deare to love you. As you had he knew. For the shadows that fall on our work, how often they fall from ourselves!

We deare to love you and immediately the s

FUNERAL OF GENERAL SHERIDAN.

CARDINAL GIBBONS TRIBUTE TO THE DEAD

HERO

The funeral of General Sheridan took
place on August 11th, in Washington, and state that the General's sickness was accel-erated, if not aggravated, by a fatiguing journey, which he used in order to be nome in time to assist at a domestic cele-bration in which one of his children was

Above all, Gen. Sheridan was a Caristian. He died fortified by the consolations of religion, having his trust in the saving mercies of Our Redeemer and a

What is life without hope of Immortality?
What is life without hope of Immortality?
What is life that is bounded by the horizon of the tomb? Surely it is not worth living. What is the life even of the antelluvian patriarche but like the mist which is dispelled by the morning sun? What would it profit this illustrious hero to go down to his honored grave covered with earthly glory if he had no hope in the eternal glory to come? It is the hope of eternal life that constitutes at once our dignity and our moral respon-

God has planted in the human breast an God has planted in the human breast an irresistible desire for immortality. It is born with us and lives and moves with us. It inspires our best and holiest actions. Now, God would not have given us this desire if He did not intend that it should be fully satisfied. He would not have given us this thirst for infinite happiness if He had not intended to assuage it. He never created anything in valu. Thanks to God, this universal yearning of the human heart is sanctioned and vindicated by the voice of revelation.

by the voice of revelation.

The inspired Word of God not only proclaims the immortality of the soul, but also the future resurrection of the body;

"I know," says the prophet Job, "that my Redeemer liveth and that on the last day aball, the out of the earth and in my Redeemer liveth and that on the last day I shall rise out of the earth and in my fisch I shall see my God." "Wonder not at this," says our Saviour, "for the hour cometh when all that are in their graves shall hear the voice of the Son of Man and they who have done well shall come forth to the resurrection of life and they who have done ill to the resurrection of judgment." And the apostle writes these comforting words to the Thessalonians: "I would not have you ignorant, brethren, concerning those that are asleep, that ye be not sorrowful like those who have no hope; for if we believe that Jesus died and rose again, even so those who have died in Jesus, God even so those who have died in Jesus, God will raise unto Himself. Therefore com-

fort yourselves with these words."
These are the words of comfort I would address to you, madam, fatthful consort of the illustrious dead. This is the olive branch of peace and hope I would bring you to day. This is the silver lining of the cloud which hangs over you. We followed you in spirit and with sympathiz high hearts as you keek in presert the ing hearts as you knelt in prayer at the bed of your dying husband. May the God of all consolation comfort you in this hour of sorrow. May the soul of your husband be this day in peace and his ac. de in Zion; may his memory he ever enshrined in the hearts of his countrymer, and may our beloved country, which he has loved and served so well, ever be among the foremost nations of the earth the favored land of constitutional freedom, strong in the loyalty of its patriotic citizens and in the gentus and valor of its soldiers, till

time shall be no more.
Comrades and companions of the illustrious dead, take bence your great leader, bear him to his last resting place, carry him gently, lovingly and though you may not strive at least to emulate him by the integrity of your private life, by your devo-tion to your country and by upholdig the honor of your military profession.

Special to the CATHOLIC RECORD. FROM PETERBOROUGH.

The diocesan retreat, conducted by Rev Father Connolly, S. J, of Montreal, closed on Saturday morning, 11th inst. All the secular priests of the diocese were in attendance, except the Rev. Fathers Joseph and Eugene Bloem, of North Bay, and Rev. Father Rudkins, of the cathedral, The exercises were conducted in the cathedral, which was reserved all week for the exclusive use of the clergy. Father Connolly celebrated Mass every morning except Saturday morning, when His Lordship was pleased to officiate, assisted by Vicar Generals Laurent and Browne. All the clergy received Holy Communion from the hands of the Bishop, who afterwards recited the prayers of thanksgiving, the pries's joining in the responses. His Lordship then announced that he was authorized by extraodicars responees. His Lordship then announced that he was authorized by extraordinary faculties from the Holy See to grant to all the clergy who had assisted at the exercises of the week a plenary indulgence, on the usual conditions of praying for the propagation of the faith and the intention of the Sovereign Pentiff. The litany of the Blessed Virgin was then recited, and the retreat was declared over. Before separating, however, the clergy deemed it proper to pay their repects to their beproper to pay their repects to their be-loved bishop, and, accordingly, on return-ing to the parochial house, the following address was read in their name by Vicar General Laurent.

To His Lordship, the Most Rev. T. J. Dow-ling, D. D., Bishop of Peterborough:

MAY IT PLEASE YOUR LORDSHIP-This indeed a very happy day for the priests of the diocese of Peterborough. We have concluded the exercises of our pastoral retreat and received from the hands of our own lovel Bishop the Bread that comes down from Heaven. Before leav-ing for our respective missions we would fain congratulate Your Lordship on the Those who are best acquainted with his military career unite in saying that he never needlessly sacrified human life, and that he loved and cared for his coldiers as a father loves and cares for his coldiers as a father loves and cares for his later. Our Father in Heaven was pre-

forded us of making our retreat under the direction of so learned, holy and elo-quent a priest as the Reverend Fatter Connolly of the Society of Jesus.

May we carefully garner the precious fruit to be expected from his meditations, instructions and exhortations. We desire likewise to place on record our high appreciation of the kin lines and hospitatity with which we are always received and entertained in the Episcopal city. In and entertained in the Episcopal city. In your relations with your priests you are always kind, thoughtful and considerate. In your Lordship we are happy to recognize the dignified prelate, the holy bishop, the profound scholar, the eloquent preacher, the strict disciplinarian, the able administrator. But before and beyond all else we love and revere you as the kindest of fathers.

We have been not a little americal and some content of the content of t

We have been not a little surprised at We have been not a little surprised at the glant march of progress in this your Episcopal city. The cathedral and its glorious surroundings, the truly polatial residence of your Loid-hip and the adjoining presbytery, so handsome and capacious, with their rich lawns, rare shrubbery and grand old trees, speak with no uncertain sound of your arduous labors. But better than all cless while amblishing to be the content and all cless while amblishing to be the content and the second state of the sound of your arduous labors. But better than all else, while embeliabing your exthedral and providing suitable residences for yourself and the clergy, you have never for a moment lost sight of the interests of that most cherished portion of Christ's flock, namely, the poor and the afflicted. We have had the pleasure of visiting St. Leonard's the volle property Christ's nock, namely, the pool and stilleted. We have had the pleasure of visiting St. Leonard's, the noble property so lately purchased by your Lordship as a home for the aged and infirm, where also we understand you intend shortly to lay broad and deep the foundation of an

In this hospital we know it is the inten-In this hospital we know it is the inten-tion of Your Lordship that the sick and the disabled shall be received in the true spirit of Christian charity, which recog nizes no distinction of persons. We were simply delighted with St. Leonard's, the beauty of the grounds and its adaptability for an hospital and house of providence.

Rest assured, My Lord, that when called upon to help in this noble work of charity in the Diocese of Peterboro, your clergy shall consider it a pleasure and a duty to put forth every effort in their power.

We know that on the occasion of a retreat an address to the bishop is unusual. But, considering all the circum stances, we trust that Your Lordship will not be displeased with this spontaneous outburst on the same of all the continues of the same outburst on the part of all your priests, of love, respect and admiration for your

May you be always as happy in the exercise of the duties of your exalted station as we, your devoted priests are, in humbly carrying out the behests of so worthy a bishop.

We have the honor to be, My Lord, Your Lordship's obedient servants, P. D. Laurent, V. G.; Jos. Brown, V. G.; John Quirk, Daniel O'Connell, P. Con-way, E. H. Murray, Wm. Kielty, D. J. Casey, M. Connelly, M. Larkin, J. Sweeney, F. P. McEvay, Wm. McCloskey, T. O'Connell, C. Bretherton, P. McGuire, M. O'Brien, C. Duba.

T. O'Connell, C Bretherton, P. McGuire, M. O Brien, C. Dube.
His Lordship in reply said that this address was indeed a surprise, as it was equally surprising to him how the secret of the anniversary of his ordination had got abroad. On a certain occasion our Divine Lord, knowing that the multitude would proclaim thus the secret of the s would proclaim Him king, retired into the mountain Himself alone. And so the Bishop, knowing their desire to celebrate his anniversaries, had not only retired himself but brought them into retirement himself but brought them into retirement with him, that they might spend some days alone in communion with their loving Lord. The address contained prayers, praises and words of sympathy and approbation of works done for the honor and glory of God. He accepted the first, for he needed prayers, and the last, for he appreciated sympathy, but the praises kindly and laviship bestowed he utterly disclaimed. He simply endeavored to do his duty, and in the discharge of that duty he thanked Almighty God for his blessings and his faithful priests for their generous co-operation. In comfor their generous co-operation. In con-clusion he cordially invited his clergy to come often to visit him, and to feel that in doing so they would be in their fathers house, and in fact in their own house, inasmuch as it was mainly owing to their personal generous subscriptions and those of their flocks that he was enabled to

make the purchase.
Immediately after breakfast some of the clergy residing far off took the early train for their respective homes. The others remained until the afternoon. In the meantime Father McEvsy had provided carriages for their accompanies. meantime Father McEvay had provided carriages for their accomposition and, accompanied by His Lordship, eight of the Fathers drove over to Ashburnham to inspect the St. Leonard estate, lately purchasel, and afterwards enjoyed a drive of chasel, and afterwards enjoyed a drive of the state of even or eight miles on either sides of the backs of the Ottonabee River.

Some time ago a list of parochial sub-scriptions in payment of the debt con-tracted for the Bishop's residence ap-

tracted for the Bishop's residence appeared in the RECORD.

In justice to the reverend clergy we now think it well to publish the list of their personal offerings for that purpose as read yesterday at the close of the retreat, and for which His Lordship tendered his heartful thanks.

his heartfelt thanks.

The following is a list of the names of the priests who subscribed for the Bishop's

reeddence:
Very Rev. P. D. Laurent, V. G., \$200;
Very Rev. Jos. Browne. V. G., \$200; Revs.
Father D. O Connell, \$500; Father Quirk,
\$500; Father Murray, 330; Father Kielty,
\$300; Father Casey, \$200; Father Conno.ly, \$100; Father Larkin, \$100; Father
McEvay, \$100; Father McCoskey, \$50;
Father O'Brien, \$50; Father McGuire,
\$50; Father T. O'Connell, \$50; Father
Brenherton, \$50; Father Rudkins, \$50.
Total, \$2,830 Total, \$2.830

It is narrated of the great sculptor Michael Angelo that when at work he wore over his forehead, fastened on his cap, a lighted candle, in order that no shadow of himself might fall on his work!

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ticulars apply to LADY SUPERIOR, Convent Sacred Heart, Dundas Street.

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TEACHER WANTED.

BY THE SEPARATE SCHOOL BOARD Of Trustees, Ottawa, a female teacher holding a recond-class Professional Certificate; one who can speak both Franch and English preferred. Daties to commence on 27 in August next. Applications stating experience and salary in quired wil bo received by the undersigned until 17th August WM. FINLEY, Secretary.

TEACHER WANTED.

A SSISTANT TEACHER WANTED FOR last half of this year for S. A. No 4. Biddulch. Good references State salary equired. Address, P. J. DEWAN, Granton.

HOUSEKEEPER WANTED. BY A PRIEST IN A TOWN APPLI-references. A PRIEST IN A TOWN APPLI-ferences.

TEACHER WANTED. M ALE TEACHER, FOR BRANTFORD Separate School, by Aug. 27-b. State terms and qualifications—John Ryan, Sec., Box 587, Brantford. 512 lw

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POPE LEO

HUMAN LIBI TO OUR VENERABLE BRETHI ARCHS, PRIMATES, ARCHE BISHOPS OF THE CATHO

IN FAVOR AND COM POPE LEO X Venerable Brethren, Health

What Rationalists alm at What Rationalists alm at that the supporters of attempting in the domain o politics. The chief doctrin is the supremacy of the limits the supremacy of the limits the supremacy of the limits, considerable and could be supremediately and which that even his own law; whence aris system which they stymorality, and which, under liberty, exonerates man from ence to the commands of Gorean supremediately. ence to the commands of Gotutes a boundless license.
this it is not difficult to once granted that man is fir of his own supremacy, it fo efficient cause of the unity terior or superior to man, the free will of individuals; of the State is from the per that, just as every man's incis his only rule of life, so reason of the community supreme guile in the mans public affairs. Hence the d supremacy of the majority, majority is the source of authority. But, from wha it is clear that all this is in to reason. To dissolve the between man and civil socie hand, and God the Create quently the Supreme Leg other, is plainly repugnant not only of man, but of all for, of necessity, all effects way be connected with the it belongs to the perfect nature to contain itself with which the rational order he it; namely, that the infer autject and obedient to the

code of morality which can no power to restrain the unsities of man, a way is the universal corruption. To the affairs: authority is severed and natural principle whe all its efficacy for the commutate law determining right at the mercy of a mrj.rity—vandownward path to tyran pire of God over man an once repudiated, it follows as a public institution, cease with it everything that below Likewise, with ambitious Likewise, with ambitious sovereignty, tumult and sed common among the neon common among the peop duty and conscience cease them, there will be nothing back but force, which is restraint upon their cov his we have almost daily e conflict with Socialists and societies, whose one object It is for those, then, who forming a just estimate decide whether such doct that true liberty which alon man, or rather pervert and There are, indeed, some liberalism who do not subs

besides this, a doctrine of is most hurtful both to indi

the State. For once ascr reason the only authority to is true and what is good, distinction between good destroyed; honor and disho

matter of private opinion; measure of what is lawful; code of morality which can

opinions, which we have fearful in their enormity, as produce the most terrible many, compelled by the for not hesitate to admit that a vicious and simple license, temperate in its claims, to t truth and justice; and t would have liberty ruled as light reason and consequent

would have liberty ruled as right reason, and consequent to the natural law and to the natural law and to teernal law. And here the may stop, and hold that no by any law of God, expect a known by natural reason. In this they are plainly for if, as they must admit, rightly deny, the will of the lator is to be obeyed, because under the power of G towards Him as his end, it no one can assign limits to authority without failing in which is due. Indeed, mind be so presumptous as aind be so presumptous as are God's rights and its ow rather than real, and its o will prevail over the author vidence of God.

Man must therefore take life from the eternal law; ar one of those laws which Go finite wisdom and power pleased to enact, and to me us in a manner so sure as room for doubt. And the mo laws of this kind have the and author as the eternal absolutely in accordance with and perfect the natural la constitute the government