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Catholic Record

London, Sat., Sept. 14th, 1889. EDITORIAL NOTES.

THE report of the conversion of the Empress Augusta of Germany to the Catholic faith has been confirmed, it being authoritatively announced in the

THE spiritual retreat for ladies at the Sacred Heart Convent, last week, brought together a large number of Catholic ladies from all parts of the diocese, all being anxious to profit by the opportunity for spiritual advancement thereby afforded. The retreat was conducted by Rev. Father Doonan, S J., President of St. Francis Xavier College, New York, one of the most eloquent preachers on the continent.

THE Protestant A'liance has resolved to oppose strenuously the proposal of the British Government to establish a Catholic University in Ireland. Of course this is what was to be expected from these friends of "civil and religious liberty." They are just like the Cavens, Carmans and MacVicars of Canada, with love for all on their lips, but hate for Catholics in

A RECENT census of the attend. ance at the Established and other fruit in after years as they make their Churches of Wales shows that there | way through the world -rendering them were 86 438 persons attending the Estab. | an honor to their country and the pride lished Church, and 317,078 at the other of the Caurch of Christ. Most heartly churches of the Principality. It is no do we commend to Catholic parents this wonder that the people of Wales object admirable educational institution. We to the payment of tithes towards the also draw attention to the article consupport of a religion in which the wast cerning it reproduced in another column majority of the people do not believe. In from the St. John's Colonist. the Church of England Sunday schools there are 25,038 children, and in the THE GREAT BROWNSON'S OPIN other churches, 135 552.

THE daily press gives us the intelligence that a very striking miracle is reported to have taken place at Ste. Anne de Beaupre a few days ago. It took place in the presence of a large pilgrimage, the bene fictary being a woman who had been bedridden for years and who had to be carried into the church on a stretcher. Suddenly, towards the close of the service, she arose to her feet without assistance, exclaiming that she was cured, and walked out of the church with a strong, firm step. Hundreds were eye-witnesses of the startling incident.

quarters at Portland, Oregon, with this purpose in view, and G. B. Reynolds, Printers to the Holy Apostolic See,

MANUFACTURERS AND IMPORTERS OF
VESTMENTS AND CHURCH ORNAMENTS,

imprisoned for blosphemy in New Jersey, appeals in a Freethought journal for contributions to assist the Union in its endeavor. The Union is to hold a convenfoundland (under the patronage of the tion at Portland, Oregon, on the 12th Octo-

WE beg to extend to the Right Rev. Dr. McDonald, Bishop of Harbor Grace, our most sincere and heartfelt sympathy in the terrible misfortune that has befallen his diocese, in the destruction by fire of his magnificent cathedral, To ground a poble structure, the building of which took many years of apxious and faithful people. We trust an appeal will be made to the people of the Domin. ion at large to help the restoration of the building. We feel assured a liberal and hearty response would be made.

THE French Government has issued a circular to Procurators General ordering them to co operate with the prefects in prosecuting with the utmost rigor all persons who participate in seditious manifestations, and especially supporters of General Boulanger. This high handed measure, which imposes upon judges the duty of interfering as partizans, adopted at such a time, is, of course, intended to influence the elections, but, as it so directly interferes with the liberty of the people, it is very likely to rouse public indignation to such a degree as to have a contrary effect to that intended, and to result in a triumph for the General, whose star seemed already to be on the wane. The General himself has demanded a trial by court-martial, and he promises that if this be granted he will present himself at the trial. Otherwise he will test the will of the people by a contest at the polls in every electoral

THE notorious Justin D. Fulton has been lecturing in Brighton, England,

ture, but when the profanity was brought to the attention of the Bishop of Chichester, the latter in a very temperate letter firmly called upon Ray. Mr. Gregory to disavow any agreement with Fulton's sentiments, which he will undoubtedly be compelled to do under pain of ecclesi astical censure. Fulton will labor under difficulties in giving utterance to his obscenities in England. He will have to come to Boston or Toronto to find sympathetic audiences for his blackguardism. In the Ontario capital he can find plenty admirers in such men as Jas. L. Hughes and his Orange brethren.

The announcement in our advertising columns that the Irish Christian Brothers have opened a college in St. John's. New foundland, will be received with very great pleasure by the Catholic people, more especially of the Maritime Provinces. The Brothers not only impart a complete and thorough elementary, commercial and classical education, but, what is infinitely more important, they implant in the young hearts of their pupils the seeds of true Caristian conduct, which will bear

To the Editor of the Catholic Record :

REV. AND DEAR SIR-The other day, going to my library for a book to read to pass the time, I inadventently placed my hand on Brownson's Review for April 1860-took it and read it from cover to number I make the following extract, cellent journal, would, I think, help to remove the clouds of ignorance in regard to the Jesuit Order from the minds of some, at least, of the class to which I myself belong: Sept. 2ad, 1889

"Among all the religious orders the Jesuits seem to us the freest and best adapted by their Liettute to the service THE Athelets are making a strenuous of religion in all times and places, and under all circumstances. Of course no-body dreams of substituting them for the washington. A joint State 'Liberal Clergy, who are provided for in the original constitution of the Church. The Union" is being organized, with head- regular clergy have, under the Church, in some sense, the mission of the prophets under the old dispensation. They do not supersede the secular priest, but they become his powerful auxiliary, and do what he sometimes neglects, fears, or is really unable to do. But, regarded in the light of auxiliaries, the Jesuits are able services. Their lastitute binds them to no one line of duty; it gives them for their mission the special missions of all the other orders, and permits them to be contemplative and mortified with the Trapplats erudite with the Benedicting than logians and preachers with the Dominicans and Franciscans, educators for all classes, and missionaries to the heathen or the lukewarm Christians who have hardly a name to live. There is no Christian work—no work either for God or human the Catholic heart it is truly a most pain-ful spectacle to see thus rased to the to which they are not free to turn their hand. All who study their Institute of which took many years of anxious and its fi-xibility, and hardly, any more than unceasing labor and self-sacrifice on the the constitution of the Caurch horself, part of the distinguished Bishop and his can it need attention or amendment with the lapse of time and the mutulations of can ever grow old or be out of date nothing in its Institute hinders it from preserving the freshness and bloom of perpetual vonth.

will not say that every member of this illustrious society has been a saint; we will not say that none of its members have ever suffered their zeal for the salvation of souls to lead them to tolerate practices which cannot lawfully be toler ated, as in the case of the Chinese and Malabor rites; we will not say that in-dividuals have not pushed too far and abused the principle on which St. Paul says he acted, of becoming all things to all men that he might gain some; but this much we can and will say, that the errors, if any are to be charged to them, have leaned to virtue's side. The principle on which they, as a society, have always acted, is a sound one. They have never been innovators in theology, dogmatic or moral, but they have always, within the limit of orthodoxy, taken the side of human liberty, and maintained for man all the freedom the law leaves him. If they have erred, they have erred on the eide of laxity, not on the side of rigorism, which is the safer error of the two. They have never sought to make the law broader than the Lawgiver Himself has made it. They have never intentionally sacrificed any Catholic doctrine or principle to the exigencies of time and place; but they have studied to leave to each age toms, habits, manners and usages not incompatible with Catholic faith and morale and have labored to change no more in

frain. He said, in the course of his lecture, "the Virgin Mary was not much of a Virgin," and a great deal more equally shocking to Christian ears. The incumbent of Emmanuel Church at Brighton, Rev. J. G. Gregory, presided at the lecture of Emmanuel Church at Brighton, and the second of the singing; also Miss Annie Stuart, of spirit of conformity, or of accommodation, which prevents them from coming more than is necessary for salvation into collision, with one's own second control.

In the sanctuary were Very Ray.

OBITUARY. collision with one's own age or country, and which a very considerable class of our own Catholic population, if they could avoid abusing it, would do well to culti-vate, has availed them much reproach, and given in the English language a bad sense to the word Jesuitical, a sense which is wholly undeserved But, on the other hand, the non-Catholic world pays to them the high compliment of calling every Catholic who takes a deep interest in re ligion, is zealous for its rights, and devoted to the independence and prosperity of the Church, a Jesuit Nothing could better prove the fidelity of the Jesuits to their Master, or better testify to the wiedem of their course and the utility of their ser

DEATH OF FATHER LENNON.

Galt Reformer.

The Rev. J. F. Lennon, pastor of St. Patrick's Church in this town, passed away on Monday morning last at 20 clock, after a brief but severe illness. Tea deceased priest bad been in failing health for some time He was afflicted with lung trouble, his last illness being a complication of pneumonia and Bright's disease. Both lungs became affected, and although his medical attendants left nothing undone to conquer the disease, from the first but very slight hope was entertained of his recovery.

Father Lennon was a native of County

Armagh, Ireland, and came to Canada in 1874 He took a classical course at in 1874 He took a classical course at St. Michael's College, Toronto, after which he entered the Seminary at Mon-treal, where he completed his theologi-cal studies. He was ordained to the priesthood in 1878 at Dundas, being subsequently appointed to missions at Cayuga, Arthur, Brantford and Hamil-ton. His first pastorate was Elors, from as successor to Father (now Dean) O'Connell, some two years ago. Father being one of the deepest theologisms in the diocese. He was much beloved by his flock and respected by those of other denominations who had the pleasure of his acquaintance. The deceased priest had no relatives in Canada, but a brother cover. From the second article in that | had no relatives in Canada, but a brother and sister are living in Minnesota and another sister is a Sister of Mercy in Boston. Father Lennon was a much younger man than he looked, being only thirty five years of age, and had he lived he would no doubt have occupied a prominent position in his Church.

On Tuesday morning a solemn Requiem Mass was beld in St. Patrick's Courch, where the body lay in state until 4:30 in Hamilton. The Celebrant was Rev. Father Kelly, of Hamilton; Deacon, Rev. P. Lennon, Brantford; Sub-Deacon, Rev. Father Plante, Guelph; Rev. Dean O'Connell, Walkerton, a former pastor of St. Patrick's Caurch; R.v. Father Cor-Coran, Tesswater; Rev. Father Burke, Paris, were also present. Rev. P. Lennon, who was associated with the deceased priest in Brantford for some time, and who was one of his most intimate friends, paid a feeling tribute to his

The body was taken to Hamilton by being in attendance. A number of very haudsome floral offerings were contributed by members of the deceased's con gregation, amongst others a wreath from the C M B A .: very bandsome cross from Miss Vardon; cross from Mrs. Kel-

Father Lennon is the second priest of Gut parish who has died in harness, Father McGuire having passed away some five years ago. The congregation feel their present loss very deeply, having been greatly attached to their late

Obsequies of the Late Father Lennon, of Galt.

Hamilton Spectator, Sept. 5th St. Mary's Cathedral was entirely filled yesterday morning with members of the congregations of all the Catholic churches to pay the last tribute of respect to a beloved priest who formerly ninistered to their spiritual wants. Father James F. Lennon, the deceased elergy man, over whose remains a solemn Requiem Mass was sung, was a general avorite during his pastorate in this city, and in consequence of his connection with both St. Mary's Cathedral and St. Patrick's Church, came to be intimately

known to the entire Catholic population.
The service was solemn and impressive to a degree. The altar, sanctuary and pulpit were draped with black, and the celebrant of the Mass and deacons wore vestments of black with yellow bars. As by the deep, reverberating dispason of the organ, alternately swelled into a volume of sound that filled every foot of thoughts connected with death and im- equally affecting. mortality.

The celebrant of the Mass was Father Keough, of Paris; Father P. Lennon was deacon and Father F. O'Reilly sub dea-

F. L. Cherrier led the choir, which

In the sanctuary were Very Rav. Vicars General Laurent, Lindsay, Vin. cent (Superior Basilican order), Toronto, and Heenan, Dundas; Chancellor Tier-nan, London; Fathers Brady, Wood-stock Molphy, Ingersoll; Burke, Paris, Crinion, Dunnville; Carre, Caledonia; O'Connell, Walkerton; Cashen, Mount

ton clergymen and others.

The remains reposed within the sanc-tuary rail, the bandsome resewood casket being covered with black drapery with a large white cross in the center. The large white cross in the center. The body was escorted from the 6:30 train to the cathedral Tuesday evening by a deputation from Branch 37 of the Catholic Mutual Beneficial Association, of which the late Father Lennon was first President.

At the conclusion of the Requiem Mass Father P. Lennon, of Brantford, stepped forward to the altar rail and delivered a brief eulogy on his departed friend and co laborer in the Church. He said he did not propose to preach a funeral sermon in the ordinary sense of to recall to the memory of those present to recall to the memory of those present the virtues of the deceased. A priest family ties in dedicating himself severs family ties in dedicating himself to the service of God, and as he pro gresses through life forms no new ties, so that as a rule he has fewer friends than any other men ; therefore he has greater need to be remembered in the prayers ment a priest desires is the prayers of the faithful. He was glad that his lord ship the bishop was enabled to be present at the obsequies. Upon receiving the telegram his lordship took the mid night train in order to arrive in time which place he was transferred to Galt Charity is said to cover a multitude of as successor to Father (now Dean) sins; and the deceased practised that virtue largely, as all who knew him can Lennon, whilst of a very retiring and testify. He worked faithfully and zeal-unassuming nature, was a man of fine outly for the spiritual welfare of those abilities, and enjoyed the reputation of given in his charge, and we all trust that

Without the assistance of his priests a bishop can do nothing Thank God, I have experienced such assistance in the fullest degree. A priest has great re sponsibilities resting upon him. When a layman dies, if he leaves a family, he has to account for the manner in which he has looked after the eternal welfare of that family. A priest has to account for the way in which he looks after the salvation of his fl ck. I have the satis faction of knowing that Father Lennon was faithful to his duties in every re afternoon, when it was taken to was faithful to his duties in every re nilton. The Celebrant was Rev. spect. B fore death he received the consolation of the sacraments, and we have consequently a reasonable nope of his favorable judgment at the bar of the Almighty. Nevertheless, we are en-joined to pray even for the just who pass away, and I trust the late Father Lennon will not be forgotten in your prayers.

The Libera was sung by the choir, and

the benediction pronounced by his lord-ship, after which the remains were borne down the centre sisle, a processional cross being carried in advance, and the priests in attendance followed in rear of the coffin. The funeral procession was arranged as follows: After the carriages contain ing the priests who were to officiate at the grave came Branches 37 and 56 of tion, with mourning badges; the hearse and six pall-bearers from the Galt branch of the C. M. B. A., as follows: Oliver Cooper, Edward Barrett, Bernard Mauer, Patrick Radigan, Timothy Spilian Patrick Radigan ; five carriages contain ing the clergymen. The remainder of the cortege was composed of members of the Catholic congregation and friends of the deceased of other denomination

A FRIENDLY FAREWELL. Cornwall, Sept. 3 - Rev. Father Mur

ray, who recently severed his connection with the parish of Cornwall, in which he had officiated as parish priest for the past twenty years, to-night bade a formal farewell to his late congregation. The rev. gentleman was held in high esteem, not only by his own people but by the citizens generally, irrespective of creed and St. Columban's Church was crowded to the doors to night, many Protestants being present to join their Catholic fellow-citizens in doing honor to a pastor who has laboured so long and zealously for the advancement of his own people and religion without offering the lerat his, Beautifully illuminated addresses were presented by the members of the congregation, the young men of the congregation, the congregation of the French Caurch of the Nativity of Cornwall; the Catholic Mutual Benevolent So-ciety; ex-pupils of the girls' department of the separate school, pupils of the separate school, and a largely signed address from the Protestant re sidents of Cornwall. The presents companying the addresses were elegant volume of sound that filled every foot of space within the cathedral walls or sank into a whispered penetrating sweetness, visibly affected by the warm sentiments into a whispered penetrating sweetness, visibly affected by the warm sentiments the effect upon the most indifferent of love and esteem contained in each of the addresses, and his replies were

At the conclusion of the presentation the large congregation crowded about the Rev. Father to bid him farewell. The scene was one that will not soon be forgotten by those who witnessed it. R., D.D., with his usual blasphemous abscenity, the private, domestic or public life of President. from which, it appears, he cannot re- a people than is absolutely required exceptions. The solo parts were sung doubt whatever of the sincerity of the Regret was plainly stamped on every

Anabella O'Hara, Trafalgar.

Died in Trafalgar on August 18th, after short but distressing illness borne with great patience and Christian fortitude, Miss Anabella O'Hara, youngest daughter of the late Chas, O'Hara. She was held Forest; Cosgrove, Elora; Plant, S. J., Guelph; McCabe, London; Gebl, St. Clements; Doherty, Arthur; Weiler, Berlin; O'Leary, Freelton; Gibbons, Toronto; Slaven, Oakville; the Hamiling peace. in peace.

Michael Ward, San Francisco.

Another sad illustration of the fact that death loves a shining mark has just been exemplified in the sudden and untimely decease of Mr. Michael Ward, of San Francisco, on the 29th ultimo, at the age of forty five years. Mr. Ward was a truly patriotic Irishman of scholarly attainments, ever ready to take an active part in any movement having for object the redress of his country's grievances by constitutional that death loves a shining mark bas just his country's grievances by constitutional means. The independent competency of his ancestry permitted them to effec-tually resist the hardships resulting from evil legislation. But, by continuous pressure from the existence of cruel laws, they were at length financially reduced; and at the age of eighteen Mr. Ward, like many another of his oppressed countrymen, was forced to look for more genial treatment on the hospitable shores of free and happily-governed America. To day his dust governed America. To day his dust must mingle with the clay of California, instead of reposing with the ashes of his forefathers, who, to the eightn genera tion, peacefully sleep in the quiet churchyard of Oranmore, County Gal-way.

way.
On arriving in this country Mr. Ward remained three years with his uncle R. Carrick, of Montreal, previous to his departure for San Francisco. His ex-treme kind heartedness and endearing sociability made for him everywhere many warmly attached friends. It may be truly said of him he was generous to a fault, for generosity was the soul of his nature. He has held the presidency of one of the most prominent Irish societies in the city of his adoption.

Mr. Ward was most happy in the

choice of a wife, from a most respectable Irish family that has given bright members to ornament the Church of Corist. This good lady and four amandal live to mourn his loss. The eldest son, This good lady and four amiable children though quite young, is a graduate of a leading college. Many a mark of condolence will this respected family receive in this the hour of their deep affliction from hosts of sympathizing friends and no one who ever knew the devoted husband and affectionate father will fail to say: Lord have mercy on the soul of Michael Ward.

PAGAN LONDON

We live in a city; I will still call it such, but it is rather a great wilderness of men and a great whiripool of sin. It is a city of some four or five millions. There may be another million but they are in the suburbs of London and I will not count them for the present There are four millions of living and dving and dead souls. And if every church or chapel or place of worship of every sort and kind were filled three times to the full on every Lord's day, they would not contain more than about one million five therefore, two millions and a half who never can physically set their teet in any place of Divine worship or any place where the name and the existence of God are recognized. What can be condition of such a population? to be found in Christendom? Is there soything like it in Central Asia? No; for the old Theism is coming down like a flood in the heart of Central Asia. Perhaps there is such a condition in heart of Central Africa, on the Dark Continent. What can be the moval the intellectual and spiritual condition of these two millions of souls? Have they ever been baptized? If they have never known God how can they know His law and if they do not know the law of Cod, do they know the law of nature? I am afraid not, except where the instincts and, I will say, the intuition, of the sou survive. And how can 'ney survive in a stifling atmosphere, dark with sin-laden with every kind of sin Further. in what homes do they live-I hardly dare to use the word home, for home it is not. They live in dwellings which are not fit for human habitation I know not how many hundreds of thousands are living herded together, crowded and overcrowded in a way that, so far as I know, can be found in no other land. The necessities of life, the urgency of ndustry, the demands of capital-all that makes up the world—renders it necessary that these unhappy souls should crowd and overcrowd each other. I leave to you to conjecture what must be the moral condition of such a population.-Cardinal Manning.

SALE OF TRAMPS.

Four tramps arrested at Moberly, Mo. for variency were put up at public auc 1 in on August 26 h from the court nouse steps. The sale had been duly advertised accord ing to law and there was a large crowd present. The bldding was not very spirit ed. Two of the tramps went to farmers for \$2 a head and another was bid to for seventy five cents. The foorth tamp could find no purchaser and he was re-turned to jail. The three who were so must serve their purchasers for four

The Dance of the Daisies.

Eo, my pretty flower folk, you Are in a mighty flutter; All your nurse, the wind, can do, Is to scold and mutter.

"We intend to have a ball (That's why we are fretting), And our neighbor flowers have all Fallen to regretting.

"Many a butterfly we send
Farjacross the clover.
(There'll be wings enough to mend
When the trouble's over).

"Many a butterfly comes home
Torn with thorns and blighted.
Just to say they cannot come—
They whom we've invited.

"Yes, the roses and the rest Of the high-born beauties Are "engaged," of course, and pressed with their stately duties.

"They're at garden parties seen; They're at court presented; They look pretiter than the Queen! (Strange that's not resented).

"'Peasant flowers' they call us—we
Whose high lineage you know—
We, the ox eyed children (see!)
Of Olympia Juno."

(Here the daisles all made eyes.

"In our saintly island (hush!) Never crawls a viper, Ho, there, Brown coat! that's the thrush, He will be the piper.

"In the Iris island, oh, We will stand tegether. Let the loyal roses go— We don't care a feather.

"Strike up, thrush, and play as though All the stars were dancing. So they are: And—here we go— Isn't this entrancing?"

Swaying, m'st-white, to and fro, Airliy they chatter, For the dalsy dance, you know,

For the datsy dance, you Is a pleasant matter.

— Sarah M. B. Piatt, in St. Nicholas

CARROLL O'DONOGHUE.

CHAPTER XLIX.

PEACE TO A STORM TOSSED SOUL.

Father O'Cornor, after his hurried visit for Traise, arrived at home, much to the satisfaction of his old housekeeper, and to the extravegant delight of stuttering Jerry. There was also another in the little household to welcome him—a beautiful boy of noid to welcome him—a beautiful boy of some twelve summers; but his beauty bore the traces of recent illuess, and his dark eyes had the brilliancy which gives evidence of early decay. He had been eftting on the lowest step of the little porch, so that he might be ready to spring forward at the first ellipses of the view. forward at the first glimpse of the return ing clergyman, and with many an anxious to both the old housekeeper and question to both the old housekeeper and Jerry he had long maintained his watch. He had been rewarded at last; the tall, Me had been rewarded at last, the the derical form appeared, torting into the boren, and the auxious boy, forgetting that his limes were still enfeeled by recent tilmes, bounded forwarded, his cheeks flashed, his eyes starkling, and every feature of his exquisitely beautiful face expressing gratitude and affection.

"Bartley, my boy, how are you?" asked the priest, grasping with the tendeness of a fatter the lat's outstretched

think I'll be strong enough for my jour-Bey to morrow."
Father O'Connor shook his head. "No

Bartley; you must not think of that yet—these cheeks must grow more plump,"—and he playfully patted the boy's face.
"I'm pining for Cathleen!" The flush suddenly faded from the fair countenance, and the dark eyes glistened with tears.
"Here Cethleen hows why you remain

"But Cathleen knows why you remain from her," answered the priest; "have I not twice written to her about you—how you were hurt in Tralee by the overturning of a vehicle, how strangers kindly cared for you, and how you persevered in journeying to me only to become ill as nearon found me? She knows these particulars, and she knows, also, that I will send you back to her as soon as you have

byy's two hands closed with an effectionate pressure upon the priest's hand, and his
oyes met those of the clergyman with an
eloquent expression of gratitude, while
he continued: "I place you in my heart
he cont

however, was his discipline of himself that, though tortured by distressing thoughts of the doomed Carroll and the unhappy Nora and Clare, each the fond playmate of his youth, no trace of his inward sgitation was suffered to appear—his exterior had all that calmness which is ever the sign of

a truly mortified will.

The next day was the vigil of the Assumption d in the afternoon many waited in the little chapel to be a limited to shrift. Hour after hour the poor, patient priest sat, hearing the doleful story of sin and voluntary imperfection, and reproving, admonishing, exhorting, and counsel ing. He never seemed to weary ; even when the tale was but the outpouring of a mor-bid self-love, craving for the sympathy which should minister to its vanity.

The last penitent had disappeared within the confessional, and the whispered sound of voices from the curtained recess could be heard throughout the little chapel, when an ill dressed man with shamb ling gait entered, and knelt for an in-stant near the door. Then rising, he looked about him with a wild stare. There was no one within sight, and, guided by that sound of whispering volces, he walked alowly to the confessional. Kneeling almost in front of the sacred tribunal, he bowed his head and beat his breast, while barning tears gushed from his eyes. The pentient came forth, and Father O'Connor, observing the kneeling form, waited. It if deterred by some sudden fear, paused, and knelt sgain to bow its head and beat

s breast. Still the priest waited.

At length, with a motion so sudden and its breast. hurried that he seemed to be impelled by an unseen power, Rick of the Hills arose and darted within the penitent's side of

What was there in the tale he so gaspingly told to make the priest start and tremble—to make him lift the curtain which screened him from view, and lean forward as if he was stiffing for air?

"You do not speak, father," gasped the pentient, when the last of that thrilling crufession was told—"is there no pardon for me?

The priest turned to him, his breath scarcely more regular than the quick and fewered breathings of the wretched man beside him: "Are you willing to make all the atonement that is in your power—will you reveal those secrets to the world, so that justice may be done?"

"I will, father: I will make a public confession of all; I ask for no eartily mercy for myself—I seek nothing but the pardon of my offended God." His sobs burst forth. The priest turned to him, his breath

"Then make your act of contrition; speak the words from your heart, and God, whom you have so outraged, will Himself give the absolution my unworthy lips shai

He raised his hand and pronounced the words by which the fetters of that miser-able soul were unlossed, and Rick rose up a freer and happier man than he had been a freer and neppter mass. A strange peace had descended into his soul, and he tot-tered to the alter, there to make, by his happy tears and broken contrite prayers, such a thank-giving as would have made Nors, could she have witnessed it, feel

Nors, could she have witnessed it, feel amply paid for all her self-immolation. The priest also left the confessional. His face was deathly pale, and his inward agit tion was somewhat visible in the un steadiness of his step. He too sought the altar, first pausing to whisper to Rick: "Come into the house when you have finished—I have something to say to you." The kneeling man needed an assent

The kneeling man nodded an assent, and the dergyman passed on to the sanctuary. He heard Rick leave the chapel, and then he prostrated himself before the elter. "My God! my God!" he mur-mured, "why hast Thou reserved this revelation until now? but Thy will be

revelation until now? but Thy will be done, and pardon those who have been the cause of much suffering."

Long he knelt there, praying, and struggling with the horde of unhappy feelings called up by that mysterious confession. But at length he regained his wonted calm, and with a steadler gait than that with which he had walked to the altar, he left the chappel to return to the house.

left the chapel to return to the house.

Rick was waiting in the little parlor; if he had feared to meet the priest because of his recent wretched tale, the first glance of the clergyman's soft, pitying eyes, the first touch of the friendly hand so cordially extended to him, at once restored his con-

"Father," he said, looking steadily into the face of the priest, though his voice trembled, "will you take the responsibility of the matter which I have confided to ou? will you let me tell you everything fully, here, and will you give it forth to the world? it will come with better favor from you than from me."

Father O'Conner did not reply for a

moment; his eyes sought the floor, and moment; mis eyes sought the floor, and his lips moved as if in prayer; at last he looked up. "Yes, Rick, since you desire; and now tell the story as clearly as you can." He tighly closed the little parlor door

took from the pocket of his soutane a small tablet and pencil, and as Rick pro-ceeded with his tale, marked down soffici ent to enable him to repeat the account. On its conclusion Rick sat with flushed

face and folded arms.

The priest arose: "Rick," he said, and his voice had a startling clearness, "thank God from your heart for this night's work! He has already pardoned you, and He would even now give you ar earthly reward for your act of justice, late though you have performed that act. Cathleen—your Cathleen—is within your

reach !" "Great God! what do you mean?" The poor startled cresture was up from his seat, his wild eyes turned appealingly on the clergy man's face, and he was gasp-

ing for breath.

The priest said softly: "You shall know in a moment;" and then he left send you back to her as soon as you have colliciontly recovered—are you tired of the room, returning shortly, and leading by the hand the beautiful boy whom he so soon?"

"Tired of you, your reverence!" the "Tired of you, your reverence!" the wondering lad, "all that you know the wondering lad, "all that you know the wondering lad," all that you know the soon is the wondering lad, "all that you know the soon is the wondering lad," all that you know the soon is the wondering lad, "all that you know the soon is the wondering lad," all that you know the soon is the wondering lad, "all that you know the soon is the wondering lad," all that you know the soon is the wondering lad, "all that you know the soon is the wondering lad," all that you know the soon is the wondering lad, "all that you know the soon is the wondering lad," all that you know the soon is the wondering lad, "all that you know the soon is the wondering lad," all that you know the wondering lad, "all that you know the wondering lad," all that you know the wondering lad, "all that you know the wondering lad," all that you know the wondering lad, "all that you know the wondering lad," all that you know the wondering lad, "all that you know the wondering lad," all that you know the wondering lad, "all that you know the wondering lad," all that you know the wondering lad, "all that you know the wondering lad," all that you know the wondering lad, "all that you know the wondering lad," all that you know the wondering lad, "all that you know the wondering lad," all that you know the wondering lad, "all that you know the wondering lad," all that you know the wondering lad, "all that you know the wondering lad," all that you know the wondering lad, "all that you know the wondering lad," all that you know the wondering lad, "all that you know the wondering lad," all that you know the wondering lad, "all that you know the wondering lad," all that you know the wondering lad, "all that you know the wondering lad," all that you know the wondering lad, "all that thinks he too knows her, and he would

with Cathleen."

No more was sa'd, and the boy walked confidingly by the side of his benefactor to the little dwelling, where the self sacrificing priest found that, comparatively short as had been his absence, there had been numerous calls for him. So perfect, all was told with a cander and earnestness when much his discipline of himself that. which must have carried conviction to the most unbelleving mind. Rick could not restrain his emotion; he held his clasped hands before his face, but the tears hands before his

names before his lace, but the tests trickled through his fingers.

"Perhaps, after all," he said brokenly, "It is not she—not my Cathleen."

"It is, Rick,"—the priest's hand was upon Rick's shoulder—"I have other reasons than Bartley's story for knowing that the Cathleen he speaks of is your Cathleen; and you shall be speedily convinced, for in company with this lad you shall go to her—now that he will have some one with him, I think perhaps he

will be strong enough to make the journey." "I will, father; indeed I will!" said

the boy joyfully. "But even though I should recognize her," resumed Rick, mourafully, "she will not know me, and she may refuse to

acknowledge me."
"I think not," answered the priest; Providence, who has dealt so mercifully with you, will not now imbitter your cup Besides, you will carry to her a letter from me, and you can get the record of her bap ism."

Wild hope once more flooded the heart of the excited man; in his joy he dropped on his knees at the feet of Father O'Con-

nor. "Father, have you forgiven me?"

For an instant the pricet's eyes were turned upward; then they fell with their withed upward; then they fell with their wonted kindly look on the kneeling suppliant, as he answered: "When God forgives, of what have I, the creature, to complain?"

Rick bent over the hand he grasped and bedewed it with his tears. "Nora," he said, when his emotion calmed suffi cleatly to let him speak, "how shall I quiet her anxiety?"

"I shall attend to that," answered Father O'Connor; "give yourself no concern, Rick, save to thank God for His woude fal goodness to you. To morrow

For the first time in twenty seven years, Rick kneit that night before he went to sleep, and the next morning, for the first time in twenty-seven, years, he attended the holy sacrifice of the Miss. Three hours after, having been provided with a bountiful breakfast, and comfortably equipped by the thoughtful kindness of Father O'Connor, he, accompanied by the delighted Bartley, began his journey to Cathleen. ney to Cathleen.

CHAPTER L

A HAPPY MEETING. Unhappy Nora! it required all her peroism to endure without repining the heroism to should supposed upon herself.

Never to see Carroll again—to have him die without hearing from him one last word, without catching one farewell look! her heart swelled, and its icy weight grew heavier. She sought to busy herself with her own light labor, in the hope of winning at least temporary forgetfulness of her sorrows; but the needle fell unheeded from her hand, and she dropped unconsciously into the most melancholy reveries. Sympathetic Mrs. Murphy endeavored in her kindly way to cheer the unbappy young creature, whose mysterious grief—for she knew nothing of Nora's antecedents -won her deepest pity; but she soon learned to feel that the greatest kindmess she could show the young lady would be to leave her to her own reflec-tions. So Nora divided the day between visits to a neighboring chapel, fruitless attempts to work, and in the evenings, she would be less remarked, a stealthy walk to the jail. One one of these occasions she was seen by Tighe a Vohr, who had spared neither time nor labor in the search he had been requested to make thus far he had been unsuccessful, owing to his efforts having been made in places not so respectable as Mrs. Murphy's abode. His first impulse, when he was sure of the identity of the veiled gir', was to rush to her and give vent to his delight by an extravagant greeting; but something prompted him to restrain himself, and he caught Shaun, lest the dog, having no reason for restraint in his case, might be less discreet. At a safe distance, and with a command which kept Snaun quietly by his side, he followed Nora; he noted the house which she entered, and then he bastened

had been quietly making for the discovery of the missing girl.

Nora, unsuspecting, and absorbed in her unbappy thoughts, little dreamed of the surprise which was on the next day to greet her. She had just returned from her stealthy walk to the jail, and was vaicly endeavoring to busy herself with her work, when the knocker affixed to Mrs. Murphy's hall door loudly sounded. It put the good lady herself in somewhat of a flatter, but it did not affect Nora—she was so sure that it bore no reference to her. There was the no reference to her. There was the bustle of more than one person entering, the sound of more than one pair of feet upon the stair, and before ahe could even rise from her seat, Clare O'Donoghue, conducted by delighted Mrs. Murphy, who recognized her visitors as those who had twice before called to learn of Nors's representations of the country had rushed sayers the reals. whereabouts, had rushed across the room, and was wildly embracing her.
"Nora, darling, at last! how could you

to the "Blennerhasset Arms" to report

himself a series of communications existed regarding the efforts which both

be so cruel I but we have found you now, and we shall never, never let you go

Her happy tears would let her say no more; and even Father Mesgher, who had followed Clare, and was now standing with outstretched hands waiting his turn to welcome and be welcomed, showed traces of emotion. Mrs. Murphy

to all its refreshing tenderness, and she sobbed in Clare's arms.

Mutual explanations at length fol-owed, and while the visitors discovered the depth of that sacrifice which would have completed itself at the risk of an utterly broken heart, Nora had to learn that her discovery was due to the faithful Tighe a Vchr, and not, as she had supposed, to Father O'Connor. She had also to learn of Captain Dennier's noble kindness, and more than all, to hear that she was to accompany the party that evening to see Carroll. That information was sufficient to send the blood in a mad glow to her face, and to cause her to tremble so that Clare, beside whom she sat, felt the tremor; she threw her arms more warmly about Nors, and whispered:

"You are Carroll's effianced, remember nothing can undo that bond—nothing! The words with which Nora would have repeated her resolution not to disturb Carroll's last days died upon her lips ; she had not the strength to complete her celt-imposed secrifice now, and she silently yielded. But it was in vain that they attempted to control her resolution of re-maining with Mes. Murphy to await Rick's return—in vain they used every entresty to persuade her to return to Dhrom-macohol at least for the time of his absence: her determination was firm with regard to the place of her present abode; and then Clare, with equal firmness, declared her intention of remaining with Nora, appealing to Mrs. Murphy for accommodation; and the latter lady gave delighted assurance of her willingness and

ability to grant the request.

Mr. Devnier's influence, vigorously ex eried as it was, was powerless to win all he craved for his friends. The governor of the prison was under too strict a charge to be able to throw open Carroll's cell a often as the young ex officer hoped—and this visit, and perhaps one more before the final parting, was all that could be anticipated. Thus it was with the saddest emotions that the little party of three left Mrs.

Murphy's for the jail.

It needed no words from the unhappy prisoner to convince Nora of the unchange-ableness of his affection; the fond, de-voted, yet agonizing look that he turned voted, yet agon ming look that he turned upon her, the thrilling touch of his wasted hand, spoke more eloquently than a thousand utterances, and she nestled by his side, happy and rested for the moment in being so near him, and yet broken hearted at the thought of that fate which was so

I think you and Bartley can begin the journey."

For the first time in twenty seven dreadful shadow of that approaching years, Rick kneit that night before he for a time even the words that Father Meagher would speak; but at last the in-tercharge of finel thoughts and sentiments began, and Carroll, anticipating the clergy-man, himself reverted to the traitor, Morty

"I attempted to tell you of his perfidy,'

"I attempted to fell you of his pernay," said the priest, "that you might be on your guard; but you would not listen!" "I remember," said Carroll, putting his hand wildly to his forehead; "I remember," he repeated, his voice showing how much that painful memory cost him, "and be I understand to all!" oh. I understand it all!

on, I understand it all!"
"Tell me, my boy,"—the priest stood
up, putting his hand affectionately on
Carrell's shoulder,—"what are your feelings for this poor wretch—can you forgive
him?"

him?"
The prisoner's hand sought the crucifix within his bosom. "With this, father, before my eyes"—holding up the image which he drew forth—"and remembering that a greater than I was betrayed before me, I have learned to forgive him."
"Thank God!" the kind old clergyman's eyes were most with the agreement.

eyes were moist with the earnestness of his thanksgiving, and Nora too looked up with humid, grateful glance.

The time allotted for the visit was short, and hardly had the full tide of loving confidence begun when the turnkey was at the door signaling for the visitors to come forth. They tore themselves from the prisoner, turning sgain and again from the threshold to look fond, mournful adieus; but the door of the cell at last shut them out, and the poor captive well left to resume that intercourse with

bis fate, and strong to suffer. TO BE CONTINUED.

THEY WILL MISREPRESENT-THAT'S THE WAY THEY'RE BUILT.

Heaven which alone made him resigned to

To the Editor of the Belleville Intelligencer: DEAR SIR-The future student of Canadian history will point with surprise to the year 1889 as productive of one of the most incane anti Catholic cruesdes recorded in the history of this young and prosperous country—a crusade baving its paternity in the self glorifying city of Toronto, begotten of the genteel rescal and the political hypocrite under the thin disguise of elevating the standard of polit-

ical morality.

For several months past, a section of the press of Ontario thundered away at the Central Government on the Jesuit Estates question. That was a good suiject to vary the monotony and the drowsiness of the average pulpit orator, as it smacked so favorably of the no Popery cry. The bellowing was taken up by the Evan-gelical Alliance, the Ministerial Association, and that other funny named Associa-tion, as Hon. Mr. Flint puts it, until it became a standing text by order of the Methodist Conference held lately in this city, that at least one ser mon should be presched on it during the year from overy Methodist pulpit, forgetting that the Catholica were their friends in their early olics were their friends in their early struggles for the freedom of their religion in this country; but as the old saying has it, "eaten bread is soon forgotten," and the persecuted of those days become the persecutors of these days. It was next persecutors of these days. It was next taken up by the "devil's dozen" and carried to the platform, as Sir John very justly puts it, where they are still pound-ing away at the vile thing, and, like the bleating of a dying calf vanishing in thin sir, its growns will soon be heard no more, the Governor-General having just given the decayed carcase the last kick. During all this time the reader will ob-

serve that the most untruthful and abusive turn to welcome and be welcomed, showed traces of emotion. Mrs. Murphy was weeding copious tears of sympathy.

For Nora,—her tired, sick heart could no longer resist an affection which was so delightful; she yielded herself at last to all its refreshing tenderness, and she to all its refreshing tenderness.

be a virtue. The staid qualities of Belleville threwa mistaken in your life, to explain which would require more press matter halo of protection around it, until in-vaded by the demon of discord, imported by a few genteel looking men attired in sheeps clothing, well fitted for inoculating their unsuspecting victims with the virus of hatred against their fellow-citizens, who do not agree with them upon the best and aurest road to heaven, and amongst many other questions—whether it is acceptable to God to ask the prayers of the saints and angels in heaven as we do the prayer of mortal man now in his corrupt nature

here on earth. This brings me to another consideration.

The Jesuit Order has no fear from the acts of honest and truthful men, neither has the Church, unless from the tongues of slander and misrepresentation. Neither time nor space would permit a recapituletton of the many foolish things said dur ing the present persecution, out of which I may be pardoned if I select a few uttered

by some of the most prominent saltators. In the Toronto Globe of June 13, 1889,

Rev. Dr. Hunter is reported to have said :

'Just think of it! Jesuitism the foe of liberty. That was what they had voted to support in the recent debate. I had rather see the Province of Quebec set rather see the Province of Quebec set apart four handred thousand dollars for the propagation of smallpox." Are these the words of a true disciple of the Saviour? We pause for a reply. Rev. Dr. Wild is credited with making some very wild statements, one of which is that: "If you shoot a Jesuit British is will not mustbe ron." What then the will not punish you." What think the hoodlums, who abound in the slums of Coronto, had a Jesuit existed in the city ? Another rev. gentleman is reported to have said, "I would drive all the traitors (meaning Papists) out of Ontarto. If they do not leave this country, so help me heaven, we'll make them go." Eno answers, he is undertaking a heavy contract. In the Globe of July 13, 1889, Rev. Wm. Galbraith is reported to have said:
"The infallibility of the Pope was dictated, to the Church by the Jesuits. The Jesuits had contended for the worship of the

er puts it, in "his powerful sermon on

Romanism and our threatened danger."

After stating that no Church gives more incere honor to Christ, the Head of the Sincere honor to Ohrist, the Head of the Ohurch, in the very next sentence he contradicts himself by stating that "she ascribes to the Pope the power of Christ," and that "she has a goddess in heaven, the immaculate Virgin," and to impress his audience still more profoundly of the eumity he nurtured towards the Catholic Church he said. "As well incorporate Church, he said : "As well incorporate dynamiters as incorporate this order" (Jesuit). Of course it never occurred to (Jesuit). Of course it never occurred to that unfartunate congregation that the Rev. Doctor was barking up the wrong

Now the doctrines set forth in the foregoing quotations are not the doctrines of the Catholic Church at all, consequently the Catholic Church at all, consequently those rev. gentlemen are unpurdonably fguorant, or cool and deliberate falsifiers—which is it? Not the former surely, as their facilities for knowing better are easy of access. Then it must be the lutter, and if so, and remains unrepented, those gentlemen must have a confidence in the mercy of a just God unknown in the Catholic Church.

mercy of s just God unknown in the Cath
olic Church.
All that I have above stated applies
with equal force to that old pen-and ink
veteran, Hon. Billa Flint, on whose ac
count, and for whose especial benefit I
pen this lotter. From the flippant and
jauntly manner in which he handles the
scriptures, one would be led to believe
that he was a perfect master of the whole
Bible. Perhams he is, in the light of the Bible. Perhaps he is, in the light of the old farmer, who supposed he was a pro-found mathematician, having read four books of Euclid one morning before breakfast.

The doctrine of the Catholic Church, and to please Mr. Flint we will add the word Roman, have been explained times without number, by the most eminent writers within her fold, b., like the dog returning to his vomit, it does not save her from further attacks equally as base

and foundationless
In my last letter I explained the doctrine of salvation of Protestants as taught by the Catholic Church, and I fistter myself that it has done the hon, gentleman, and perhaps others, some good. In this I shall briefly show what the Church teaches on the veneration of saints and

The Catechism of the Council of Trent says: "God and the saints are not to b prayed to in the same manner, for we pray to God that He Himself would give us good things, and deliver us from evil things; but we beg of the saints because they are pleasing to God, that they would be our cause she was his daughter, but because he advocates and obtain from God what we are had cultivated her natural love for him, in need of.'

In the writings of that eminent Catho. lie divine, Gather, the following formula is to be found: "Cursed is he who be lieves the saints in Heaven to be his redeemers, that prays to them as such, or other people's children; we may reprithat gives God's honor to them or to any
czeature whatsoever. Amen! Cursed is
us, we may talk to them of our own goodevery goddess worshipper that believes the Blessed Virgin Mary to be any more than a creature, that worships her or puts his trust in her more than in God, that believes her equal to or above her Son, or that she can in any way com-mand Him." The Cath De Caurch bas decided that the saints are to be honored and respected, that it is good and profit able to ask their prayers, but there it ends. What thinks the reader now of Rev. Hugh Johnston's Cetholic goddess in hea-ven, or Rev. Galbraith's virgin worship? Gentlemen, when next you attack the Catholic Church, let it be on her doctrines, as announced by herself, not by her ene mies. Don't lie about her; don't slander her. Her administration may not always be perfect, but that is no excuse for the sin of slander, and if there are no penalties attached to those crimes, then an unnecessary appendage to the works

of creation.

Now a few words in private with the on the other. It so, you never were more toan Mr. Editor would care to admit; besides the present generation has enough on hand without resurrecting the evil deeds of past generations, of which we should only speak with regret, and not to gratity the morbid desires of evil minded men. My advice to you is to read less of such works as "Fox's Book of Martyrs," or as Wm. Cobbett, an English Protestant historian, puts it, Fox's lying Book of Martyrs," and read a few good Catholic authors and Church bistory, a sore remedy for chronic anti-Papis' complaints, such as you appear to be troubled with. JAMES MEAGHER, Belleville, Aug. 22, 1889.

A WORD TO FATHERS.

BY MAURICE FRANCIS EGAN. There exists a wretched and utterly vile

tradition—more common, perhaps, among people of Irish birth and descent than long others-that children should be brought up principally by their mothers; that, as in the animal kingdom, the dam that, as in the animal kingdom, the dam should have the whole responsibility of looking after the young. This works very well among animals, but not among men. The human child is such a delicate, such a complex, such a wonderful thing, that it can not be sucked like a mere animal, occasionally licked-in

senses, -and left to grow up almost of it-It takes two to cultivate a child properly. It takes—although many people seem to doubt this—as much care to make a child healthy, physically and spiritually, as to keep a field of potatoes in good con-dition. The farmers' journals tell us that the field and the orchard must be watched day by day. Beetles and bugs attack every green plant; the apple falls because a worm gnaws its stem, and it is only fit for the hogs; the rose itself, born so pure and sweet, has its insidious enemies, and

had contended for the worship of the Virgin and had gained another victory."
Can ignorance or cool and deliberate nibbing be carried further? Yes, it can. It remains for the Roy. Hugh Johnston, as tree or the Globe of February 18, 1889, to cap the climax in Queen Street Methodist Church, Toronto, as the majoritation of the widow and orphans Graves Worm Extirminator. The greatest worm destroyer of the age.

But who can supply for the bereaved children the tender and true, the peculiarly manly direction which children can get only from their father? A mother may only from their lather? A mother may do her best—and she can do a great deal —for the education of her children, but her power is limited unless the father co-operates with her.

It is often remarked, as one of the anomalies of life, that the children-more particularly the boys—of good fathers and mothers sometimes "go to the bad." And this reflection often induces a gloomy view of life, and a tendency to let things go as they will. "What is the use of doing one's best for one's children?" asks the gloomy baerver; "they'll be failures, anyhow, Look at the So and So's, -every thing that wealth could buy, father and mother ex-cellent, but such boys!"

But riches cannot buy education, though they may buy instruction. One can pay a great astronomer to teach a child all about the great crack in that dead world, the moon; and yet no money can buy the triulog which will make a boy frank, ffectionate, respectful from the heart to all sectionate, respectful from the neart to his parents, scrupulously honorable, and ready to sacrifice his life rather than to offend God mortally. Schools may be almost perfect—and, thank God! Cathoics have some that are thoroughly admirable—but they can not give an almost perfect education unless the parent—both parents-lay the foundation, and really build the structure by precept and example.

The neglect of children by parents is an evil preguant with woe for religion and society. Riches are piled up by fathers who have no time except for the further piling up of riches. By s are sent off to school to be out of the way, and to be made, if possible, pilers up of more riches.

made, if possible, pilers up of more riches.
Girls, subject to fewer dargers, and more capable of cultivation at the hands of mothers, are instructed too, but not educated—as girls should be. For is a father to be nothing in a daughter's life but the bestower of an occasional kies or bombonniers, the signer of cheques, the giver of luxuries; or the man who says a kind word to her when he has time, pays her expenses until she is able to pay her own; but whose work by day and whose newspaper by night seem more real to him than her existence?

What is more sweet, more consoling, than the love of father and daughter? But it wil not have all its sweetness and consolation for both, if it be not cultivated. Why did Margeret Roper love the Blessed Thomas More so well? Not simply be-cause she was his daughter, but because he and trained her every day of his life as we train clematis or boneysuckle.

You and I may be good. We may work hard, that our children may go to good schools and wear clothes as fine as ness when the newspapers are dull and time is heavy on our hands; you may even leave them much money when you die-more than they know what to do with -and, according to our American ethics, a father can not do more than this for his children; and, baving had all these things done for them, they may be so ungrateful as to be unworthy members of society. And then our friends will talk of their parents' "goodness,"

God never intended parents to be good In that way. He intended that the chief duty of fathers and mothers should be, not the providing of comforts or luxuries, but the careful tending of the precious souls sent to their guardianship.—Ave Muia.

THE BLESSED VIRGIN.

The Blessed Virgin is the Queen of Saints and Angels, and, as the Mother of God, is exalted above every other creature, and is only below the Ineffable Trinity. Whom, then, should God more delight to honor, or more delight to have honored by us? She is the Spouze of the Holy Ghost—She is His Mother; and nothing seems more in accordance with His love and goodness, and the very de sign, the very idea, if we may use the term, of His mediatorial kingdom, as revealed in the Gospel, than that He should do her the honor of making her His chief egent in His work of love and mercy—the medium through which He dispenses His layers to mortals.

There is joy in heaven among the angels of God, we are told, over one sinner that repenteth. The saints and angels, filled with the spirit of God, and in perfect concord with the divine pur-pose in creation, and with the Word in becoming incarnate, are full of love to all the creatures of God; and join with Him into whose glory they have entered, in seeking the blessedness of those He had redeemed by His own Precious Bicod. They take an interest in the salvation of souls and the repentance of sinners, and the growth and perfection of sinners, and the growth and perice and of the regenerated; and consequently love their mission, and perform their task with their own good will, and with juy and alacrity. This love, this interest, this good-will, must be greater in their Queen, the ever Blessed Virgin. As she is exalted above every other creature, only God Himself can surpass her for His creatures.

We understand, then, why Mary holds so distinguished a place in Capitian wor-ship and performs so important a mission in furtherance of the mediatorial work of her Divine Son. Her love is greaterfor she is full of grace-than that creature. She is more intimately con-nected with the Most Holy Trinity, and holds a relation to God which is held and can be held by no other creature. In some sense, as the Mother of the Incarnate Word, she is the medium through which is effected the deification of manthe end of the supernatural order. She cannot be separated from that end. We can easily anderstand, then, why God should assign her a part assigned to no other creature. Her love is only less than His, and her heart is always in perfect valson with the Sacred Heart of her Son, and Mother and Son are strictly

ALEXANDER CAMERON, ALEXANDER PAT-ERSON, ÆNEAS CHISHOLM AND THEIR TIME. BY THE REV. MNEAS M'DONELL DAWSON

LLD, F. R S.

Written for CATHOLIC RECORD CATHOLICS OF SCOTLAND.

An execution was about to take place Mr. Scott attended the condemned man and prepared him to meet his fate. When the day of execution was near at hand it occurred to a Presbyterian minister and to the magistrates that it would be contrary to use and wont, as well as to propriety, if a Catholic priest were seen publicly on the scsffold. The priest was nowise disposed to leave the soul of his parishioner to "heretical care" in his last moments, and objected to the services of the minister on the occasion, firmly declaring that "he would never consent to any such iniquity." A megistrate was then, after serious consultation, deputed to after serious consultation, deputed to remonstrate with the refractory priest. The Ballie's (alderman's) odd reasoning was in the following terms: "Mr. Scott," he said, "I have never in all my life, known of a Catholic priest being on the scaffold at an execution." "For this reason," replied the undaunted Mr. Scott, that you never had a Catholic to have "that you never had a Catholic to hang yet." "But, if you persist in this deter mination, it will cause much talk, give great offence, and not one shilling more will be subscribed by any Protestant to your new chapel." "Nae mater; I canna help that, nor the like o' that; I mann dae duty; and you'll alloo me to tell ye my duty; and you'll alloo me to tell ye that I sail dae it tao na, na, nae threats 'll frichten me, Bailie." The good priest kept his word; and it may be stated, as showing what narrowness still prevailed at Glasgow, no Protestant ever after contributed a cixpence.

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It happened that some members of th congregation had their shops open or di some work about them on a "acraments Saturday." On this account they wen Saturday." On this account they were summoned to the police clies. Mr. Scoundertook their defence, and disposed of the case in a manner that was at one summary and satisfactory. When it appeared at the bar of the police court is reminded the magistrate that the "same manual fast" was to posed by nothing mental fast" was imposed by nothin more than ecclesissical law, and that an violations of it could be punished only t Ecclesiastical pains and penalties. H therefore, called on him to it flict on such punishment. To this kind of i fliction Catholics could have no objection No notice of the Rev. Andrew Soo would be complete without the following story. It is found in all the memoirs of the illustrious prelate and related on how authority.

own authority: A man named Wit etington, a native of the north Ireland and an Orange Protestar having lost what property he own at home, come over to Scotland, as by ill luck fell into the company thieves and depraved persons, some whom were nominal Catholics. As for hi self, he had never once been in a Catho was chased by devils along the salt mark of Glasgow, and ran for shelter into house where on entering he found a m who he afterwards understood was priest, engaged in saying Mass. Heari the noise of Witherington's sudden enting the priest turned round and be him be comforted, for as soon as he is This he did, both of them walking toget This he did, both of them was all along certain streets of Glasgow towa Witherington's lodgings. He away witherington's lodgings. He aw before reaching them. He thought li of the dream at the time, but, nevert less, related it to his companions. So less, related it to his companions. Soltime after he was persuaded by two three of them to accompany them to Catholic chapel in Glasgow, which was only one at that day, and served by Scott, the only priest. Witherington a his companions seated themselves awing the entrence of the priest, and ing the entrance of the pricet and beginning of the service. When sacriety door opened and Mr. Scott cout, Witherington started, uttered an clamation, and whispered to his compions that he saw the man in the stra dress whom he had seen in his dream, listened attentively to all that was and recited his own prayers with s devotion. He was so far impressed a take a resolution to amend. In a w

> urses. Some time later, he was arre for an aggravated robbery, commit betweed Ayr and Kilmarnock, and conveyed to Edinburgh to be tried. was convicted, and, according to custom of the time, condemned death. It was determined that should remain in the jail of Edinb till the day before the execution, the was to be taken back to Gla and thence, on the fatal morning, to spot where the robbery had been of mitted. His route through Glasgo the jail was the same as he had t when flying from the devils in his dr

take a resolution to amend.

or two, however, his good purpose forgotten and he returned to his

His way from the jail was the same as His way from the 1stl was the same as by which the priest had conducted towards his lodgings. Withering accomplice in the robbert, also usentence, was a Catholic. The Rev. Badenoch, one of the priests of Edinb attended him. Witherington begging

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having lost wint property and the me, etime over to Scotland, and by ill luck fell into the company of thieves and depraved persons, some of whom were nominal Catholics. As for him self, he had never once been in a Catholic Bishop Scott's knowledge was great; his soundness of judgment, if possible, his soundness of judgment, chapel. He dreamt one night that he was chased by devits along the salt markers of Glasgow, and ran for shelter into a house where on entering he found a man, who he afterwards understood was a priest, engaged in saying Mass. Hearing the noise of Witherington's sudden entering the priest turned round and bade him be comforted, for as soon as he had finished he would accompany him home. This he did, both of them walking together. This he did, both of them walking together along extain attracts of Glasgow towards and after mature deliberation gave his derived from the purest sources, is prealong certain streets of Glasgow towards Witherington's ledgings. He awoke Witherington's ledgings. He awoke before reaching them. He thought little of the dream at the time, but, nevertheless, related it to his companions. Sometime after he was persuaded by two or three of them to accompany them to the Catholic chapel in Glasgow, which was the only one at that day, and served by Mr. Scott, the only priest. Witherington and wyance could be need to the wave and this companions seated themselves and the beginning of the service. When the sacriety door opened and Mr. Sout came out, Witherington started, uttered an exclamation, and whispered to his companions that he saw the man in the strange dress when he had seen in his dram. He listened attentively to all that was said, and recited his own prayers with some devotion. He was so far impressed as to take a resolution to amend. In a west for two, however, his good, purpose was forgotten and he returned to his evil courses. Some time later, how are rested for an aggravated robbery, committed for an aggravated robbery, committed for an aggravated robbery, committed to death. It was determined to his evil courses. Some time later, how are rested for an aggravated robbery, committed for the secution of the time, condemned to death. It was determined to his evil to death. It was determined t his companions seated themselves await-

be instructed. As the day of the execu-tion approached it was arranged that Mr. Scott should accompany the convicts out of Glasgow, and that Bishop Paterson, who was then in charge of the Paisley mission, should take his place and attend ALEXANDER CAMERON, ALEXANDER PATERSON, ENEAS CHISHOLM AND THEIR TIME.

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An execution was about to take place. Mr. Scott attended the condemned man and prepared him to meet his fate. When the day of execution was near at hand it occurred to a Presbyterian minister and to the magistrates that it would be contrary to use and wont, as well as to ign Witherington burst into tears. When is face among a thousand. On leaving the arrangements for next morn-case which proved to be his last, was of the Right Reverend John Murdock, whose career, afterwards, as Vieur-Apostolic, was mission, should take his place and attend to the Paisley mission, should take his place and ather in charge of the Paisley mission, should take his place and ather the Paisley mission, should take his place and attend to the Paisley mission, should take his place and ather the Paisley mission, should take his place and ather the Paisley mission, should take his place and ather the Paisley mission, should take his place and ather the Paisley mission, should take his place and ather the Paisley mission, should take his place and ather the Paisley mission. The day before their last the prisoners were removed to Glasgow. Bishop Paterson and Mr. Scott wisited them in the jail. Witherington's some relief he retired to the less labori ous field which the town of Greenock him by neare. When aked if he knew the priest, he replied that, although he had never before spoken to him, he should know his face among a thousand. On leaving the arrangements for next morn-case which proved to be his last, was of to the magistrates that it would be contrary to use and wont, as well as to propriety, if a Catholic priest were seen publicly on the scaffold. The priest was nowise disposed to leave the soul of his parishioner to "heretical care" in his last pentient at intervals on the awful journey, finally inspiring him with the hope to obtain mercy from the Eernal Judge. Whilst Mr. Scott labored with astonish-

Whilst Mr. Scott labored with astorieshing success in promoting the cause of religion, he was, at the same time, its brightest ornament. A same and faithful shepherd, he was always at his post and ever watchful to guard his flock when danger arose and vigorously defend its members when unpergrouply attacked as danger arose and vigorously defend its members when ungenerously attacked, as was often the case in these days of ignerance and narrow mindedness. Such merit as his could not be overlooked. It was resolved, accordingly, that he should be elevated to Episcopal dignity. The advancing years of Bishop Donald Mc Donald rendered it necessary that in his extensive district he should have the aid of a coudintor. His brother hishop of the of a coadjator. His brother bishop of the eastern district joined with him in petieastern district joined with him in peti-tioning to this effect, and the Holv See, acceding to their wishes, in 1827 ap-pointed Mr. Scott Bishop of Eretria and coaquitor, with right of succession, to the Right Rev. Bishop McDonald in the newly constituted western district. The con-secration took place in St. Audrew's Church, Glasgow, Bishop Paterson offici-ating, assisted by Bishops McDonald and

quicing travellers that the Papist Bishop of Glasgow came, every year, and washed his face in it. One day that Dr. Scott was at Rothesay he accompanied some friends to see the interesting ruins. As the clearone talked, he listened patiently, and, giving a hint to his friends, he said to Gillis: "Aye, and dae ye ken the Papist Bishop O'Glasgae?"—Hoot aye, fine that, when he comes, he winns lat me see what he is gaun to dae, but tells me to stan oot by there till he's dune." "Aweel man," quoth the bishop, "yer this day in a mor!; for I'm the Papist Bishop you've see attended in the district devolved on him, in consequence of the death of Bishop McDonald. He was not less mindful of the Highland than of the Lowiand portion of his charge. Churches were needed in many parts of the Highland; and the ever-active bishop lost no time in providing them. This important work cost him many journeys and much labor. But meanwhile North Morar, Giengarcy, Morven, South Ulst and Bonbecula, Badenoch, Fort Augustus, staling at the Highland than of the Carlothese were needed in many parts of the Highland; and the ever-active bishop lost no time in providing them. This important work cost him many journeys and much labor. But meanwhile North Morar, Giengarcy, Morven, South Ulst and Bonbecula, Badenoch, Fort Augustus, Hasily, and last, but not less indentically less than the whole district devolved on him, in consequence in the whole district devolved on him, in consequence district devolved on him, in consequence of the death of Bishop McDonald. He was not less mindful of the Highland than of the Lowiand portion of his charge. Churches were needed in many parts of the Hig

and after mature deliberation gave his decision, which was accepted without a

murmur by both seculars and regulars.

The addition of the Highlands and
Western Isles to his episcopal care greatly increased his apostolic labors; and he never shrank from them, meeting them all with his wonted energy. Neither the most fatiguing journeys by land, where no conveyance could be used, nor the waves and storms of the wild Atlantic, were any

Wilson's prehistoric annals of Scotland) From 1833 Bishop Scott enjyed the aid of a coadjutor, who was no other than the Right Reverend John Murdock, whose decreasing strength, and, finally, broked down his vigorous constitution. The illiness which proved to be his last, was of long duration. It is believed to have originated in the damp vertiles of his church at Glasgow, when, as yet, but newly erected. It could not be otherwise than unwholesome to remain for hours in those vestries, hearing confessions, fire reserve vestries in the public every in those vestries, hearing confessions, after great exertions in the pulpit every Sunday. But the danger of illness could not deter him from giving the comfort and consolation of his ministry to his numerous penitents. Years and labors at length did their fatal work. The good bishop sank gradually to his rest, given no sign of intellectual decay save, occasionally, a slight and momentary wandering of the mind. He was perfectly resigned to the will of God, and made over, without a murmur, the staff of his authority to his successor, begging, at the authority to his successor, begging, at the same time, his forgiveness for leaving him so much to do. This was, indeed, although he thought it not, prenouncing his own culcylum. He died at his resi-dence, Shaw street, Greenock, on the 4th

dence, Shaw street, Greenock, on the 4th December, 1846, aged seventy four years and ten months. His funeral took place at St. Mary's Church, Glasgow, Bishop Gillis preaching on the occasion an appropriate and elequent sermon.

All Bishop Scott's sermons, almonitions warnings and exhortations to his people were delivered in the old Scotch dislect. He must have done so for greater edification, for none could write or speak better English, as is shown by or speak better English, as is shown by some sermons of his composition which are preserved at Greenock.

The first bishop of the Norther Dis-trict, the Right Reverend James Kyle, was born at Edinburgh on the 22nd of Saptember, 1788. He studied at the Seminary of Aquordies from 1799 till 1808, when he was appointed to a profes screhl, in that institution. He was pro-moted to the priesthood on the 21st of March, 1812 During the long period that classed between that time and January 1826, he continued to act as a Professor at Aquorties. He was then stationed at St. Andrew's, Glasgow. He was not long engaged in that laborious mission when being becomes, be winns lat me see what he is gaun to dae, but tells me to stan out by there till he's dune." "Aweel man," quoth the bishop, "ser thisday in a mori; for I'm the Papiet Bishop you've see sitem seen come to wash the face, an tauld the folk shoot; here's a sixpence for yer trouble."

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became daily more hopeless. I was about this time advised to try Pastor Kocaig's Nerve Tonic. I freely state that since using it three years ago, I have had but two very mild attacks, while formerly I had an attack every week. CONRAD SCHWENCK, 1445 Montana St.

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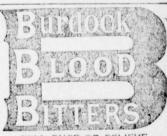
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AN IRISH ALTAR.

In the midst of all the decorative art, just now in course of preparation at St. Pater's Cathedral in our city, it must be a source of much gratification to all sons and grandchildren of the Emerald Isle to notice that Irish genius, no less than Italian and Garman, has been called into prominent requisition. The chaste and magnificent stained glass windows, of which but a few are yet visible, come to us from Inspruck in the Tyrol. Tae Stations of the Cross, which will enliven and decorate the internal walls, the two incomparable oil paintings, 8x14, representing the Holy Family and the Immac ulate Conception, which have been just received, are the work of Italian artists of the highest order. But what must strike every one who enters the cathedral with a desire to examine all the wealth of art it contains is the very modest though chaste and artistic altar of the Blessed Virgin, which is found in a recess at the epistle or right hand side of the main altar. This altar is built of carved Caen stone, and is the work of Irish sculptors. During his last visit to Ireland, His Lordship Bishop Walsh left nothing undone in the way of caterirg for the beauty and grandeur of the crowning work of his episcopate in this diocese, St. Peter's Cathedral. An altar in Caen stone with pillars of Galway marble was ordered from the most eminent house in Dublin; and well have His Lordship's anxieties been requited and his expectations realized. The stained glass windows promise, from the little we have seen of them, to surpass in finish and delicacy anything of the kind we have ever witnessed this side of the Atlantic. But the raised work and statuary in connection with the altar of the Blessed Virgin, for sweetness and truth of expression, to our mind, far surpass everything else in the church. The statue of the Blessed Virgin, arising from the rear portion of the Tabernacle, is a masterpiece of sculpture; every lineament of the innocent face of the Immacalate Virgin looking to Heaven may be traced, while the drapery is perfect in every detail The panels represent the mysteries of the Annuncia. tion of the Blessed Virgin and of her Cor onation in Heaven; while on a lower slab

ship and of Irish genius. Mr. J. Bowles Daly, LL D. of Ire. land, has just published a work entitled "Glimpses of Irish Industry," a few passages of which just now occur to us as we write. Mr. Daly says :

in the centre of the altar is represented

the Nativity, with all its hallowed accom-

this grand, though unpretentious, piece

of statuary without being forcibly struck

with the superiority of Irish workman

"When Ireland lost her liberty, she lost her best prerogatives; from time her influence in Europe ceased; her advanced civilization disappeared stamped out by an atrocious warfare which dyed her soil with blood. During later periods thousands of her bes people were driven from their country, manufactures were sup pressed, and all kinds of culture polished; but the Irish people have not lost their ability for technical art The Irish of the present day cannot do what they did of old, but they are of the same blood as those men who, a thou sand years ago, taught decorative art to all Europe and gave its very life even to the court of Charlemagne. These great qualities do not die in a race."

It would be well and even profitable if every priest and Bishop in Canada and the United States, who has altars to erect or pulpits or Stations of the Cross to put up, would first try what could be done in Ireland's metropolis. Dublin can this day furnish art and artists the equal of anything found

no the continent of Europe.

Bishop Walsh besides yielding to his natural impulse of encouraging art in his native land, has enriched his cathedral with a rare specimen of true genius in artistic work, besides saving the Episcopal exchaquer to the amount of five or six hundred dollars in hard cash. The beautiful altar we now speak of is astonishingly cheap, consider-

stone and Galway marble—to say nothing artist.

FRENCH IN THE SCHOOLS

The Commissioners of the Ontario Government, who were authorized to examine into the state of those schools n the Province where French Canadians are in a majority, have completed their work and have issued their report. By the party press it is regarded in different aspects, according as that press are favorable or opposed to Mr. Mowat's Government. Those who are favorable to the Government see in the report an evidence that all that could be expected to have been done under difficult circumstances has been done for the French schools, while those who oppose the Government regard it as sufficient evidence that the Government have een negligent of their duty.

We regret to see that under any circumstances the educational interests of portion of the population of the province should thus be made a shuttlecock for the purposes of party warfare, and as a Catholic journal our regret is inten sified by the fact that those whose vital interests are thus made of so little concern should be part of the Catholic population. There is not the least doubt that the outery which has been raised against "French in the has been raised simply because the French are Catholics. It is hatred of Catholics, the same spirit which caused so many Ontarionians to stultify themselves by raising the anti-Jesuit agitation, which is at the bottom of the anti French howl now.

If the French had been Mahometans or Jews, or Mormons, there would be no objection to their speaking any language they pleased, and the anti-French agitation would never have been raised. but, even as it is, we are quite of the conviction that we need not fear the result of the present ebullition of bigotry, if themselves.

The agitators constantly deny that they are influenced by hatred of Cathc. licity, but Mr. Craig, who started the movement in the Ontario Legislature by his motion against the French schools of the Province, made known his motives with all the candor of innocence when he attempted to read and heap ridicule upon the French catechism from his place in the House. The Mail, the Anglican clergy of Huron diocese, the bogus Equal Rights' Convention, all made known that their hostility to the French arises from their religion ; but the Cath. olics of Ontario are under every obligation of fraternity and common interest not to allow them to be wronged.

Tae Free Press of this city also adopts the same course with other no Popery journals, and in its issue of the 4th inst, quotes approvingly the Brockville Times, which complains that books authorized in Quebec have been used in French schools in Ontario, and that "religious instruction has been given" in them. The Ottawa journal is likewise quoted terming born-Canadians, and especially the Catholic clergy, "intruders and foreigners" whose "aspiration it is to rule Vatican." The Ottawa journal also says that "the schools are turned into religi. ous establishments where the rising generation is taught the dogmas of a But let us suppose that the no-Popery may be subjugated to Outario, and that creed and fidelity to a ritual as the first duties of citizenship." It further objects that "schools had been turned into Roman Catholic churches, being utilized by the neighborhood for prayer and worship, "and for preparing the children

for communion " It is no uncommon thing that Protest ant trustees permit in the public schools Protestant meetings, even in localities where Catholics are numerous. We have frequently known this to be the case but it is only when trustees are Catholics in almost exclusively Catholic localities. that objection is taken to their use for Catholic worship. Yet we are aware that it occurs very seldom that the public school houses are asked for the purposes of Catholic worship. Once in a while it happens that in certain localities the priest finds it desirable to celebrate Mass for the people, and with consent of the trustees he uses the school house for their accommodation. The trustees have, under the law, full authority to grant it for the purpose, and in doing so they only do what in many places, even Catholic trustees, do for Protestant min isters. But the fanatics cannot endure that any toleration be accorded to Cath olics, hence their indignation. Let them attempt, then, to have a law passed by the Legislature of Ontario prohibiting the use of public school-houses for such Catholic purposes, and they are very likely to find that trustees will by the same law be prohibited from granting the school houses for the use of the Protestant clergy too. Catholics can just as well do without the school-houses as Protestants can, but if a law were passed discriminating against Catholics in the matter, then would arise a case in which we might justly appeal for disallowance

intended only for the suppression of which the generosity of the English-Catholicity, but "what is sauce for the speaking people of Ontario may very goose is sauce for the gander." The strong enough in this Dominion to main erously as the English speaking people but such is the case, notwithstanding their very kind intentions towards us.

The French Schools Commission was certainly not composed of men who were three gentlemen who composed it were Mr. John J. Tilley, Inspector of County Model Schools for Ontario, Rev. D. D. McLeod, of Barrie, and Rev. Alfred H. Reynar, Professor of languages in Victoria University. These gentlemen visited ninety seven schools, and in thirty of these every child whose name was on the school-roll was of French. speaking parent. They tell us that "in all cases where English children attend French schools, inspectors and trustees make special efforts to secure the ser- the power to enforce their preposterous vices of teachers who can speak both pretensions. English and French. In this, however, they are sometimes not very successful, and many English parents complain that their children are imperfectly taught by French teachers whose knowledge of English is too limited to enable them to impart instruction properly in that language."

It is certainly to be regretted that even a small minority of the children should suffer from the fact that the teacher is not always fully competent to teach them in their own language, but when it is considered that it is frequently difficult to procure teachers who know two languages thoroughly, some allowance should be made for the trustees who fail to secure them. This will often be the case, even with the best of will, and that this is the state of the matter is evident from the report of the Commissioners that in all cases such good will has been manifested by the French the Catholics of Ontario are only true to trustees. This is further manifest in the fact that the report tells us also that "French ratepayers also contend that their children sometimes receive but scant justice from teachers who cannot

speak French." The circumstances here disclosed show the greatest liberality on the part of the French people towards their English neighbors; a liberality which is not always, nor even frequently, extended towards French minorities in Ontario school sections, nor even, as we are in formed, in Quebec. We know what the fanatics will say to

this fact. The Mail and its "Equal Rights" contributors have told us so requently that we cannot forget their contention. It is substantially : "The French are a conquered race here. Eng lish laws and the English language are the laws and language of the Dominion by right of conquest. French is only tolerated; therefore we English. man have no reason to thank French Canadians for their liberality towards us; but we must suppress them."

Such is the programme of the bogus

Equal Rights" Party. There is, how.

ever, an obstacle to the carrying of it to a successful issue, and this obstacle they the country but as an appanage of the themselves acknowledge to be a serious one. We believe it to be an efficacious one-it is the Catholic vote, which is 42 per cent, of the entire vote of the Dominion. party were able to carry out their views, the Catholic Church be suppressed Would it be generous for them to do so throughout the Dominion. It tells Mr. in the face of the liberality which the Laurier that "he cannot win except by Catholics generally, not excluding the much abused French Catholics, exhibit towards Protestants? While the anti-Jesuit agitation was at its height in Ontario, one of the journals which were most strongly urging on the people of Ontario to raise the no Popery clamor, appealed to Mr. Mercier on the score of generosity, to show some consideration for the Protestant sentiment which was being aroused, by repealing the Jesuit Estates Act, even though it were to be passed again with the preamble having reference to the Pope eft out. It was not a matter which called for the exercise of generosity. Such a course, if followed by Mr. Mercier, would only have given addi tional impetus to the bigotry on which the whole agitation was based, and would have kept the Provinces of the Dominion embroiled for some years lorger. The Catholic people of Quebec have already manifested on many occasions their willingness even to yield their strict rights through respect to Protestant prejudices. It was the case when they withdrew the Bill whereby crucifixes were to be placed in the courts of Quebec, before which oaths were to taken. It was also the case when the proposal to erect a statue of the Blessed Virgin in Montreal was given up ; but it was too much to expect that the Province of Quebec should repeal its legislation, which was passed by unaniious vote, merely because a fraction of the population in an adjoining Province thought proper to lash themselves into a fury on account of it.

But the position of the French lan-

fairly be appealed to. If they are at all bogus Equal Rights' men may be sur- generous they will be ready to treat the prised to learn that Catholics are just French people of Ontario at least as gentain equal rights, and that they will not of Quebec are treated by the Frenchtolerate measures of un equal repression, speaking majority there, and as they are treated also in the French speaking school sections of this Province. If they are serious in their professions of being an "Equal Rights" party, they will not hesitate in showing this generosity.

But it is an error to say that by the conquest of Canada the English poppulation have been placed in a position of dominancy. Whether Canadians be of English or French origin, they are guaranteed equality in citizenship, and it was on these terms that the cession of Canada took place. The fanatics, therefore, have no right whatever to claim the right of ascendancy; but, since they do claim it, we have no hesitation in saying that we believe they have not

JIM CROW.

If perseverance in self-contradiction deserves success the Mail merits a prosperous career as an auctioneer. That journal has been persistently assuring us that the Catholic vote of the Domin ion has been sold to Sir John Macdonald and the Conservative party, and in its issue of the 5th inst. it repeats the assertion in these terms; "In Dominion politics the clerical vote, for which these sacrifices have been made, is now more than ever the property of Sir John Macdonald:" yet in the same article we are told that Mr. Mericer's "alliance with the Ultramontanes assures to Mr. Laurier the support of that faction."

Certain people should have good memories, but the Mail does not appear to possesst his commodity. How the clerical (Catholic) vote can be the pro perty of the Dominion Premier, and at the same time a sure thing for the leader of the Opposition is unexplained: but there is one thing clear, that the leading article in which the two state. ments occur is an effort to auction off the Mail to either the Conservative or the Reform party, which ever may make the highest bid. The object of the article is avowedly to induce Mr. Laurier to adopt the bogus Equal Rights' platform; and to force this course upon the bon. gentleman, it threatens him that on the occasion of his visit to Toronto at an early date he will meet with a very cool reception from "the rank and file of the Liberal party." Thus the Mail puts the case :

'Mr. Laurier had better get back to men's sense of justice. Equal rights for shackles on trade, manhood suffrage, etc. etc. (but next comes the crucial plank, the plank of the bogus Equal Rights Party); above all the amendment of the British North America Act, so

that the gradual evolution of a free and united people may be rendered pos sible." This is to mean that the Confederation Act must be so changed that Quebec Liberal votes, and thousands of Liberal votes will not be cast for him at the next election unless he and the other leaders of the party return without delay

to the principles and traditions of Liberalism." The Mail has a more than faint suspicion, however, that its programme will not be accepted, for it says: "The machine press, whose function is to praise and magnify, will doubtless tell Mr. Laurier, when he comes, that he is on the road to victory. We venture to

warn him that is not a true account of the situation." However strongly this seems to be bid for appointment to the position of organ of the Liberal party, the con sciousness that Mr. Laurier will not accept the programme and its conditions makes the Mail insinuate that it is also ready to do the work of the Conservatives, so we find in the above extract the threat that should Mr. Laurier not accept the terms offered, he will get but an indifferent reception from the Toronto Liberals on the 30th of September. We venture to say that in spite of the advice already tendered by the Mail and exbishop Carman to the electorate to "sweep the board" of all who supported the Jesuit Estates' Act in Parliament, there is little or no doubt that Mr. Laurier's party will give him an enthusi astic reception, thus indicating the infinitesimal influence exercised by the fanatics, even in Toronto. There is every indication that the next election will be fought out on the old party lines, notwithstanding that the Mail endeavors to have us believe that these parties are on the very platform of the bogus Equal guage in the schools of Ontario is a mat- dead, and that the people are anxious to log the richness of the material-Caen Rights' Convention. That platform was ter of different kind. It is a matter in place themselves under the generalship

of Bullet Dalton McCarthy, or Mr. Charlton, with his Yankee affection for the

Another evidence that the Mail has some remote hope that the Conservative party may possibly pay the price neces. sary to purchase its organship, is its effort to get Mr. Laurier to quarrel with Mr. Mercier, and thus ensue the disintegration and defeat of the party, at least in Quebec. It tells Mr. Laurier. oracularly: "A mock repudiation of Mr. Mercier will not suffice, Mr. Laurier must begin at the beginning and terminate his own liaison with the Church."

But alas! sad as is the thought, there s every reason to believe that the Mail's tortuous antics will meet with no success with either one party or the other.

THE EX-BISHOP AGAIN.

Dr. or Ex Bishop Carman has another rambling letter in the Mall which is emply a rehash of his former vituperation sgainst Jesuits. The only witty thing in it is his comparison of Oracgeism with Sampson, shorn of its locks, through the caresees of Ultremontanism, and thus bereft of strength also. For the rest, it is a compound of virulence and froth very appropriate to the dog days. The following precious extracts from Mr. Carmen's lugubrious lucabration will give an idea of the rubbish which the Mail allows this raving ranter to set before the public :

"And 900,000 people, voters of the Dominion, he (the Governor-General) argues, declare for the Jesuita, approve their history, endorse their doctrine and their character, sanction their encroach ments upon our civil and ecclesiastical liberty, confirm their incorporation and endowment, and excues, if they do not applause the known impossibility of their supreme loyalty and civil obedience to the British throne."

And again : "What can the people do? They can stand aghast at the course and action of the leaders of the political parties under the Jesuit whip, and at their endorsement by the Government who vouches they are right whose voice he is. While so standing they may see the wisdom of Mrs. Muldoon's practical philosophy : "The only way to prevent what's past is to put a stop to it before it happens,"

We presume the Mail knows the tastes of its readers, and that it would not set before them such senseless twaddle pnless it were pleasing to them. In fact the Ex-Bishop has borrowed much of his stage thunder from the Mail.

EXPIRING WRIGGLES.

The Ottawa Orangemen intend to hold an anti Jesuit pow wow in that city on Guy Fawkes' day, 5th November. It is expected that the adjacent countles will take part. As the Jesuit Estates Act is French howl which has been raised now law, and is not at all likely to be repealed, of course the whole affair will end in mere talk : but there will be the usual amount of bluster and abuse of Catholics. The publication of the opinion given by the British law officers of the Crown which has appeared in the Canada Gazette will act as wetter blankets to them even than those furnished for their comfort by His Excellency Lord Stanley. The following appears in the G zatte of

Department of the Secretary of State of

The Secretary of State of Canada has been instructed by His Excellency the Governor General to cause to be published reports made by the Attorney General and Solistor-General of England on the Act passed by the Lagislature of the Province of Quebec, intituled an Act respecting the settlement of the Jesuit

Law Officers to Colonial Office. B.val Courts of Justice, July 9th, 1889
We have taken the matter into our consideration, and in obedience to your Lordhip's commands have the honor that in our opinion the decision arrived at by the Governor General not to interfere with the operation of the Provincial Act in question was right and constitutional. We have, etc.,

RICHARD E. WEBSTER, EDWARD CLARKE Right Hon. LORD KNUTSFORD.

Law Officers of the Crown to Lord Kauts.

ford, Royal Courts of Justice, 31st July, 1889 In obedience to your Lordship com-mands we have the honor to report that we are of opinion that the Act was clearly we are of opinion that the act was clearly within the powers of the Provincial Legislature, and that there is no ground for a reference to the Jadicisi Committee of the Privy Council. We have, etc.

RICHARD E WEBSTER

EDWARD CLARKE,

Right Ron. LORD KNUTSFORD It will be remarked that the law officers come to the same conclusion as Sir John Thompson, both on the question of disallowance and on the reference of the Act to the Privy Council. Of course the eminent Canadian lawyers who figure as no Popery journalists and parsons know more of the law of the matter in their own estimation than do the statesmen of Great Britain and Canada together.

The Holy Father has written to Prince Loenstein, President of the Catholic Con-gress of Bavaria, culogizing the Catholics of Bavaria for the zeal in imitating the example set by other Catholic countries in holding the congress. He has also written a letter of thanks to the bishops of Switzerland for their protest against the ill-treatment to which he is subsetted

THE COMMISSIONERS RE. PORT ON FRENCH SCHOOLS.

In another column will be found some comments on the able report of the Com. missioners who were appointed by the Intario Government to report on the ondition of the French schools of the Province. We mention there the fact that the Commissioners visited ninety. seven schools, out of which thirty had on their roll only French children, and that, n every case where English children are in attendance, the trustees had made an effort to have a teacher who knew both English and French. In some cases they were not as successful as was to be desired, and, as a consequence, some English parents where the teachers were French complained that their children were not efficiently taught, while, on the other hand, some French parents made similar complaints where the teachers

We will here state some of the other salient points of the report.

French text books are used in most of the French schools, but English is not excluded from them. The Commission. ers say : "It does not appear that this continued use of French text books arises from a desire to exclude the Eog. lish language from the schools. We conversed with all classes of the French people, and they invariably expressed themselves not only as willing, but as desirous, that their children should learn the English language. They are also desirous that they shall learn to read and write in French-the mother tongue."

"French-sperking teachers are usually employed in schools where the majority of the pupils are French, and, although four English speaking teachers are employed in such schools, yet these teachers speak French fluently."

It is stated that whenever the teacher was at all proficient in English, and that there were pupils who had attended for considerable time, these pupils were almost invariably in the third or fourth

class in English.

"In seventeen schools the results were very satisfactory indeed; and in several cases quite equal to the work done in good English schools. In twenty-one schools, fair progress was being made, and in eighteen the pupils knew very little English. The reason for this was the inability of the teachers to speak English freely." We are told, however, that ninety per cent. of those of the pupils who are not learning English are children in the first book in French, or who have just passed from the first into the second book. We certainly do not consider that under such circumstances there is a shadow of justification for the antithroughout Unterio against the few French Canadians who are scattered through the Province.

In Essex Co. there are thirty schools in which French is taught. The Commissioners say: "Many of these could scarcely be distinguished from Eng. lish schools. In twelve schools, English is mainly the larguage of the school: in fourteen, French and English are taught about equally; and in four. French is the language of the school, the teaching in English being limited to reading and translation. The work done in these schools is about equal to what is done in the ordinary English rural The school houses and grounds usually show neatness and taste, and the schools are very well supplied with deaks and other requisites."

In view of the difficulties under which the French people labor, in an English. speaking province, all this certainly does not imply a desire on the part of the people to keep their children in ignorance, as we would infer to be the case from the tone of the anti-Catholic press.

We feel a pleasure in recording the following testimony of the Commissioners, to the efficiency of our highlyesteemed friend, Mr. Toeodule Girardot, Inspector of Public Schools for North Essex. The Commissioners say :

"Tae French schools (of the County of Essex), with three exceptions, are in North Essex, and are under the super-vision of Mr. Girardot, Public School Inspector. From the testimony of per-North Essex, and are under the sons occupying prominent positions in the county, and from our own observa-tion, we believe that the prudent and impartial manner in which the school law and regulations have been adminstered by that gentleman for so many years, has exerted a beneficial influence in preventing race prejudice, and in fur-thering the educational interests of all classes alike."

The Commissioners find some fault

with many of the French teachers that their method of teaching English is not the most satisfactory, as they do not use sufficiently the collequial method. As the Government have not as yet furnished training schools for French teachers, this deficiency cannot with reason be attributed either to the teachers or the trustees; nor, indeed, do we think the Government much to blame in this matter, as reasonable progress has been made within the past years, and for everything there must be a beginning. Meantime, the teachers must only do as well as they know how. The Commission.

ers recommend that immediate steps be | want taken to supply the want, and we presume the Government will act upon this too

In the thirty French schools of Essex their there are thirty four teachers employed, of whom twenty nine speak English peop with considerable fluency. Six of these speak English as their mother tongue, which but all, except one, speak French sufficiently to teach in French. The other five of the thirty four teachers speak migh English sufficiently to give some instruc | profi tion in that language, but the Commissioners do not consider them to be efficient in English. It is not stated how which many of these are teaching in schools which have another teacher, but we presume some of them do, as there are second teachers employed in several

In the township of Dover, Kent Co., there are five schools with six teachers. Four of the schools are taught in English, and in one the time is about equally divided between French and English. On the rest of the report we will make further remarks next week.

CLERICAL AGGRESSIONS

Not merely the untruth, but the utter absurdity, of the Mail's reiterated accusations against Lower Canadians, is made more evident than ever by an article which appears in last Saturday's issue of that journal. At a Conservative gathering held at St. Hilaire, P. Q, a few days ago, the Conservative leaders spoke in reference to the Jesuit Estates Act. not b Hon. Mr. Chapleau, the Secretary of State for the Dominion, was among the speakers, and though that gentleman declared himself in favor of just such a settlement of the claims of the Church as had already been made, he spoke against what he considered the imprudent manner in which Mr. Mercier reached a settlement. Of course, in the struggle of parties, it is to be expected that the leaders of one party will see everything wrong in the course of their opponents, and Mr. Chapleau thinks Mr. Mercier has been imprudent in his methods, hav. ing given occasion by that imprudence to the storm of agitation which has been raised in Ontario, and which has so extended itself to Manitoba that the Goy. ernment of that Province have raised an anti Catholic and anti French war cry. offer

Mr. L O. Taillon, leader of the Legislative Opposition of Quebec, was also one of the speakers, and he spoke to the same purpose as Mr. Chapleau.

"Mr. Premier Mercier was the direct cause of all the agitation which is now going on sgainst our religion and nation ality. At the M wat bacquet in 1884 Mr. Mercier bad charged the Conserva. Mr. hercier bad conget the Conserva-tives with stirring up race and religious feelings, a charge which was false, Mr. Mercier himself being the real culprit. It is not to be wondered at if their English compatriots are to day forming Equal Rights Associations throughout the country. True, they are wrong, but does not Mr. Mercier's conduct greatly

One of the Mail's absurdities is the persistence with which it maintains that | the C both parties of Quebec are simply aim- Canar ing to hand over the Government of the Province into the hands of the hierarchy as if the hierarchy were supporting Mr. Mercier, yet at the same time inducing the Conservatives to do all in their power to oust Mr. Mercier from office. porta

We have no doubt that there will I found among both parties in Lower exerc Canada a strong representation of consistent Catholics, for the attachment of the French Canadians to their religion after is undeniable, but the very fact that struc they are divided among both parties is given sufficient evidence that their political Catho course is not dictated to them by the hierarchy. It is a fact which cannot be in the denied, that at the present moment there is more interference by the Protestant parsons of Upper Canada in politics than has been attempted either prepa by the Lower Canadian or Upper Cana. dian Catholic clergy for years. Yet, if we were to say that the politics of Upper Canada are under the control of the parsons, no one would more indignantly repel the accusation than the Mail. A more meddling race cannot be imagined than that of the Upper Canadian preachers, who are at this moment endeavoring to get into their own hands the control of the Government of the whole Dominion, but especially that | He n of Ontario. What else is the object of legiti the inane series of letters which is at this moment being published in the Mail over the signature of A. A. Carman ? Why is Dr. Sutherland so busy at forming that miserable abortion, the third party, of which he said a few days ago : "The new party (his own) has about it all the elements which give promise of a log l permanent and vigorous existence. The new party has already a candidate in the field for the Local House in West Lambton, and is manifesting its vigor."

If the Mail were honest in its denunciations of "narrow ecclesiasticism," the I there would be ample room for it to to in denounce the political meddling of these | when would be leaders of Canadian politics. Prot It is very true that these men have no and likelihood of gaining the political con- the l trol which they seek, but that is not for or co

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Not merely the untruth, but the utter absurdity, of the Mail's reiterated accusations against Lower Canadians, is made more evident than ever by an article which appears in last Saturday's issue of that journal. At a Conservative gathering held at St. Hilaire, P. Q, a few days ago, the Conservative leaders spoke in reference to the Jesuit Estates Act. Hon. Mr. Chapleau, the Secretary of State for the Dominion, was among the speakers, and though that gentleman declared himself in favor of just such a settlement of the claims of the Church as had already been made, he spoke against what he considered the imprudent manner in which Mr. Mercier reached a settlement. Of course, in the struggle of parties, it is to be expected that the leaders of one party will see everything wrong in the course of their opponents, and Mr. Caspleau thinks Mr. Mercier has been imprudent in his methods, hav. ing given occasion by that imprudence to the storm of agitation which has been raised in Ontario, and which has so extended itself to Manitoba that the Gov. ernment of that Province have raised an anti Catholic and anti French war cry.

Mr. L O. Taillon, leader of the Legislative Opposition of Quebec, was also one of the speakers, and he spoke to the same purpose as Mr. Chapleau.

"Mr. Premier Mercier was the direct cause of all the agitation which is now going on against our religion and nation slity. At the M wat banquet in 1884 ality. At the M wat banquet in 1884 Mr. Mercier bad charged the Conserva tives with stirring up race and religiou feelings, a charge which was false, Mr. Mercier himself being the real culprit. It is not to be wondered at if their English compatriots are to day forming Equal Rights Associations throughout the country. True, they are wrong, but does not Mr. Mercier's conduct greatly

One of the Mail's absurdities is the persistence with which it maintains that both parties of Quebec are simply siming to hand over the Government of the Province into the hands of the hierarchy as if the hierarchy were supporting Mr. Mercier, yet at the same time inducing the Conservatives to do all in their

power to oust Mr. Mercier from office. found among both parties in Lower Canada a strong representation of consistent Catholics, for the attachment of the French Canadians to their religion is undeniable, but the very fact that they are divided among both parties is sufficient evidence that their political course is not dictated to them by the hierarchy. It is a fact which cannot be denied, that at the present moment there is more interference by the Protestant parsons of Upper Canada in politics than has been attempted either by the Lower Canadian or Upper Canadian Catholic clergy for years. Yet, if we were to say that the politics of Upper Canada are under the control of the parsons, no one would more indignantly repel the accusation than the Mail. A more meddling race cannot be imagined than that of the Upper Canadian preachers, who are at this moment endeavoring to get into their own hands the control of the Government of the whole Dominion, but especially that of Ontario. What else is the object of the inane series of letters which is at this moment being published in the Mail over the signature of A. A. Carman ? Why is Dr. Sutherland so busy at forming that miserable abortion, the third party, of which he said a few days ago : "The new party (his own) has about it all the elements which give promise of a permanent and vigorous existence. The new party has already a candidate in the field for the Local House in West Lambton, and is manifesting its vigor."

If the Mail were honest in its denunciations of "narrow ecclesiasticism," there would be ample room for it to denounce the political meddling of these would be leaders of Canadian politics. It is very true that these men have no likelihood of gaining the political control which they seek, but that is not for or common fair play left to comprehend

The Mail is constantly lecturing the people of Quebec and the Catholics of Ontario on Catholic clerical aggressions, which exist only in its imagination. But we have on the part of these parsons a real aggressiveness, at home, which it ing to the heretical and unbiblical notions might endeavor to counteract, with more of the Free Press, what has that to do profit to Ontario than all its violent with the educational laws of the Domin attacks on the clergy and people of Quebec can effect. The only result religious instruction of all? The Legend which can come from the violence of of St. Danis is not a tenet of the Catholic these fanatics will be dissension, and a Chu ch, and, although it is found in consequent loss of prosperity to the Province.

It is not our desire to interfere in the political discussions which are going on between Conservatives and Reformers in the Province of Queber, still we deem it right to say that the blame of the anti-Jesuit agitation is not fairly attributed to Mr. Mercier. Most of the Ontario parsons are only too glad to have an opportunity to heap abuse on Catholics, and they are always sure to have the Orange lodges at their back on such occasions. In the present instance they have only succeeded in making it manifest how small is the influence they possess. It could not be expected that Mr. Mercier would foresee that his blil for the settlement of an old dispute should excite the Ontario parsons to such a degree, but even if he had foreseen it, that was no reason why he should not bring the matter to an issue. Any settlement would have excited the tre of

case is clear from the fact that the would make any statement, however principal objection to the Act was gross, when an opponent might thereby not that the Pope's name was be made to suffer. When it predicted mentioned in the presmble, but be- that C mada was fast becoming "an cause either Jesuits or the Caurch received any aliotment. Such an objection deserved to be treated with contempt, because it is founded upon batred not long ago either-when the Free Press to the Church, and on the calumnies which bave been uttered against the Jesuit Order. However, Mr. Mercier throughout manifested the greatest courtesy and consideration for the Protestant body. Whatever objection was based upon

the mention of the Pope's name was sufficiently met by Mr. Mercier's courteous offer to withdraw the clauses if the Protestants of the Legislature objected to tuem. If the Protestants of Quebec who were concerned in the matter, found no fault with them before the Act was passed, it was only a piece of uncalled or meddlesomeness for those of any other Province to interfere on such a plea after the Legislature had taken sction.

THE HOWLING CONTINUED.

The London Free Press seems to have settled down to a determined policy of howling, no matter how false and mislead. ing its position or how distasteful its remarks are to a large and respectable class of its readers. In its comments on the Commissioners' report of the French-Canadian schools, the following lately appeared in its columns :

"Then there is the confession that religious instruction is given in the public schools of a distinctly sectarian (Roman Catholic) nature. Let the words of the Commission itself be quoted on this im portant point. It is said :

Your Commissioners found that religious exercises occupy a prominent place in the schools inspected by us. In 57 schools religious instruction is given during school hours, in 22 it is given either before or after school, and in 18 no religious instruction is given. Tals instruction is given by the teachers from a catechism prepared for children of the Roman Catholic Church, and it is to the teaching

Catholic Church, and it is to the teaching from this catechism that reference is made in the schedule and summary when religious instruction is spoken of.

'In some of the schools special instruction is given from this book, for a certain portion of the year, to children who are preparing for their first communion.

'The propers in use in addition to the

'The prayers in use, in addition to the Lord's Prayer which is used in almost every school, are taken from the Roman every school, are taken from the Koman Catholic books of devotion. These prayers are, in some schools, used at the opening and close of the school, both in the fore noon and afternoon. In some of the French text books in use, which are elsewhere referred to in this report, the tenets, peculiar to the Roman Catholic Caurch,

are more or less prominently introduced?

"So, so; that is it! The public schools are made, in the cases referred to, so many Roman Catholic seminaries, and the pub lic money has been wrenched from its legitimate objects to the inculcation the worship of the Virgin Mary, and the dogma of the Real Presence in the Host. It is to such a pass that the public school have been reduced under the auspices of Hon G W. Ross. No doubt the part of the instructions given in this portion of the nineteenth century, such as that related of St. Denis, who, after having his head cut off, tucked it comfortably under his arm and walked off with it And how has the law been carried out in respect of the qualification of many of the school teachers who dole out so much

precious twaddle to the gaping scholars. What in the name of common sense is the Free Press aiming at? Does it mean to insinuate that, in the common schools, where the pupils are exclusively Catholic, Protestant principles must be inculcated and Catholic doctrines ignored? Has not the Free Press enough of common sense

"wrenching of the public money from its legitimate objects" in allowing Catholic children to be educated in the tenets of their own church. If the doctrine of the Real Presence and if honoring (not worshiping) the Mother of God is not pleas. ion, which makes provisions for the ecclesiastical history, it is not an article of faith which people are bound to believe under pain of excommunication. The Free Press is so bigoted, and so stupidly ignorant withal, that it cannot tell the difference between a simple legend and an essential article of Catholic belief. "No doubt," it says, "the veracious Lives of the Saints also form part of the instruction given in this portion of the 19th century." The Commissioners' report says that the instructions given are taken from a catechism prepared for Catholic children. The Press, therefore, draws upon its imagination when it dab tles in such insulting and ridiculous "twaddle" about the head of the martyr, Sa. Denis. But the Free Press has of late been dealing so copiously in misstatements that its readers are now prepared for anything. When it stated that Protestant tenants must pay their taxes to the support of Catholic schools, if the owner the parsons and Orangemen, equally with | be a Cathelic, it descended to the level of that which was reached. That this is the | the lowest type of a ward politician, who appanage of Rome," it merely caused its intelligent readers to shrug their shoulders in utter disgust. There was a time-and was too respectable to lower its standard to procedures so unworthy, so utterly false and so insulting to the Catholic community.

PENITENTIAL WORKS.

"General Booth has just ordered another week of self-derial and prayer amongst his followers throughout the world "

The above paragraph is going the round of newspapers, and is given as a very commendable thing on the part of Gen. Booth and the Salvation Army. Yet the necessity of self-derial is one of the doctrines of the Catholic Courch which has been all along reprobated by Protestants, from Martin Luther down to the present day. Thus Theodore Beza said that Cath. olics teach "blasphemy inasmuch as they tesch that satisfaction is due to God on account of our sine, for thus we transfer to man what belongs to Carlst." Tais is, struck with the great poverty everywhere indeed, the general view taken by Protestants on this subject. It must be borne in mind that it is not Catholic doctrine that our good works, such as works of self-denial, prayer, fasting, almsgiving, are of themselves sufficient to atone for our sins, which can only be expiated through the death of Christ, but that God prescribes such works of penance to us, for our correction, and to deter us from committing sin any more. It is for this reason that the prophet Daniel said to police which swarm everywhere. There are thirteen thousand of them in Irelet my counsel be acceptable to thee, and reduem thou thy sins with alms, and thy infquitles with works of mercy to the poor : perhaps he will forgive the offen. ces," (iv , 27.)

But unreasoning enemies of the Catholic Church are very willing to accept doctrines from the self constituted Apostle, General Booth, which they regard as unscriptural if taught by the divinelyestablished Church of Christ, whose anthority they have cast off.

CATHOLIC MISSIONS IN MUSKOKA.

Special to the CATHOLIC RECORD Your correspondent, L. K., in last week's RECORD, gave a eketch of what is being done for religion among the Catholics of this sparsely settled district by the energetic parish priest, Father Mc-Guire, and his zealous assistant, Father Nolan. Though there are Catholic settle ments throughout Muskoka, the three principal centres of missionary work are Bracebridge, Gravenhurst and Kearney. A neat and commodious church, ample for the size of the mission, has recently been completed in the latter place, and is already almost wholly out of debt. In Gravenhurst the church has lately been improved, the presbytery painted and repaired, and the church property newly fenced. Extensive alterations and improvements have also been made on cacebridge church and property within the last couple of years. \$6,000 have been spent in these three missions lately, it is much to the credit of the generous, though comparatively poor, Catholics of the district that they are nearly free from debt.

A picnic was held recently at Gravenhurst under the auspices of the Graven-burst and Bracebridge missions, and the menner in which the people turned out to make it a success, shows that they are actuated by a spirit of zeal for the cause of religion and that they have caught up ome of the enthusiasm and earnestness o their devoted pastor for the advancemen of Catholic interests in this northern

During the afternoon of the picnic day the drawing of prizes for the bazsar in

the handsome sum of 8700.

The following is a list of the prizewinners in the bezaar drawing: D. L. Quaille, P. sseau ; J H. Cote, Peterboro'; Qualife, E. sseau; J. H. Cote, Peterboro'; Mrs. Waston, Parry Sound; Miss E. Pelkey, Mrs J. Pratt, Mrs. L. Pelkey and W. W. Kinsey, Bracebridge; J. Homos and Jeremiah Holland, Kearney; Mrs. M. Hargrove and A. O'Loughlin, Lindsay; Wm. White, Huntsville.

DIOCESE OF HAMILTON.

Special to the CATHOLIC RECORD. His Lordship the Bishop of Hamilton after an absence of six weeks, arrived home on Tuesday evening, September 3rd, to meet at the depot the remains of the late Rev. Father James Lennon, of Galt. On the following morning the Bishop said Mass for the repose of the soul of this good priest, after which a solemn Requiem Mass was celebrated by Vicar General Keough, the Bishop giving the last absolution. The Bishop's chief reason for vis ting Ireland was that he might, on the twenty fi th anniversary of his ordination, say a Mass of thanksgiv-ing at the altar in Limerick where, when a child of nine years of age, he received his first communion. His Lordship vis ted, during his brief stay in Ireland, Cork, Killsrney, Limerick and Dablin, after which he spent a few days in London and had the pleasure of an interview with Cardinal Manning. The Bishop vas accompanied in his travels by Ver Rev. Father Keough, V. G. On Sueday last His Lordship assisted at High Mass, celebrated by Rev. Father O'Sullivan, a young priest who accompanied him from Ireland. After Mass the bishop thanked the congregation for their prayers during his absence, spoke of his joy at return ing to their midst to resume his duties, and dwelt especially on the piety of the Irish people as exemplified in their numerous religious and benevo lent institutions, their marked reverence for the clergy and their piety in attend-ing the several Masses celebrated in all the city churches from 6 o'clock a. m. until noon. In his native city he met confraternity of five thousand men who meet twice a week for prayer, instruc-tion and Benediction of the Most Holy Sacrament in the beautiful Church of the Redemptorists. He au nounced that a mission would open next month in the cathedral parish, and hoped, that like their fervent countrymen at home every man would do his

Below we give the substance of an in-

terview given by His Lordship to a re-porter of the Spectator: Bishop Dowling, who has just returned

observations upon the condition of the country and the people as he found them. "My principal object in going to Ireland," said His Lordship, agoing to Ireland," said His Lordship, ornement to the southern part of the where, when a child of nice years, I made my first communion. I went to Cork tioned HisGrace the Archbishop of Toron-from Queenstown, visited the Lakes of to visited the church, accompanied by the Kiliarney; went thence to Limerics, and from there to Dublin. I was immediately struck with the great poverty everywhere visible, and the general stagnation of trade. There seems to be no manufacturing to speak of going on in the south of Ireland, the mass of the locality of Ireland, the mass of the locality of the l tride. There seems to be no manufacturing to speak of going on in the south of Ireland, the mass of the people depending upon the land for dimmed with tears at the reflection that support. There is a reluctance to our beloved chief pastor, our father and invest money in any sort of enterprise, guide for the past twenty years, will ere owing to the disturbed political condition of the country. I found many of flock. From the Free Press of the 9th the landlerds poor, in consequence of the difficulty and sometimes impossibil ity of collecting rents. Another thing His Grace based his remarks on the ity of collecting rents. Another thing which impressed itself upon my attention was the great number of armed the control of the healing of the ten lepers by the control of the control of the healing of the ten lepers by the control of the contro dependent of any sort of municipal con trol, and carry themselves with an air of authority verging in some cases upon insolence. Upon the arrival of steam ships they take down the name and address of every passenger, to be for address of every passenger, to be forwarded to the Dublin castle authorities. Their principal duty seems to be dis-persing meetings called to discuss the political situation and to assist the landlords in evicting tenants from their estates. The regular troops in the garrison towns are popular with the people, while the constabulary garrison towns are popular with the people, while the constabulary are very unpopular. As a rule, a police man is not allowed to serve in his own county and frequently is transferred to another province. The peasantry are much discontented with their lot. They are tired of the agitation and hope for some speedy relief through legislation.
The people outside the towns keep well posted on what is transpiring at Westminister through the weekly papers. The Dublin Freeman's Journal and

lation. The country seemed tranquil while I was there"

United Ireland have an immense circu

"Does your lordship think that home rule would make the country prosper-"If the same measure of self government was granted Ireland that we enjoy in Canada the result would be a loyal, industrious, prosperous people. English and American capital would flow in to es-tablish new industries, for which as great facilities exist as anywhere else, and the racinties exist as anywhere eise, and the tide of prosperity would overflow the now impoverished land. In England and Scotland the masses obtain work in factories, while in Ireland under the present conditions they either obtain a poor living from the land or obtain what employment they can in or obtain what employment they can in the towns at laboring on the streets, on the quays, and so on. Nothing short of Home Rule will satisfy the people or make any improvement in their con dition. Tae population of Ireland has been steadily decreasing. Why, numbers of villages which existed twenty years ago have disappeared altogether, and their inhabitants have emigrated. Out of 750 steerage passengers on the Britannic—the steemship on which I came home—500 were Irish.

want of aggressiveness on their part. It is because the people of Ontario have too much good sense to commit the political destinies of the country into their hands.

The religious feeling of the people continues to be very marked. In the Catholic as the grounds. This, as well as all the other features of the planic, was conducted in a most satisfactory and successful manner. The day netted to the Muskoka missions the law so provides for all, there is no their hands.

The religious feeling of the people continues to be very marked. In the Catholic as most satisfactory and successful manner. The day netted to the Muskoka missions the hands meaning of the people continues to be very marked. In the Catholic as most satisfactory and successful manner. The day netted to the Muskoka missions the hands meaning of the people continues to be very marked. In the Catholic as most satisfactory and successful manner. The day netted to the Muskoka missions the hands meaning of the people continues to be very marked. In the Catholic as most satisfactory and successful manner. The day netted to the Muskoka missions the hands meaning the people continues to be very marked. In the Catholic as most satisfactory and successful manner. The day netted to the Muskoka missions the people continues to be very marked. In the Catholic as most satisfactory and successful manner. The day netted to the Muskoka missions the people continues to be very marked. In the Catholic as most satisfactory and successful manner. The day netted to the Muskoka missions the people continues to be very marked. In the Catholic as most satisfactory and successful manner. The day netted to the Muskoka missions the people continues to be very marked. In the Catholic as most satisfactory and successful manner. hour, from six o'clock until noon, an all are crowded. The season has bee hour, from the dear the season has been very wet in Ireland this year, and the very has been a failure. The same may be said to a lesser extent of the root crops. There has been a large influx of American tourists on their way to and from the Paris exposition, and they have spent considerable money the country, which has assisted making trade lively."

"What are your views with reference to the proposed Catholic university for

"When I was over there," replied his lordsbip, "you know the proposal had not been made, so that of course I can give you no idea of how the proposition is received by the people there as my views are concerned, I may say that the majority of the people being Catholics, denominational education is favored. The Queen's colleges are secular, and the Catholics are dis satisfied with purely secular training They labor under the disadvantage of not being endowed, as similar institutions in England and Scotland are. A Catho-lic university was established more than twenty years ago, which was sustained by parochial collections. A charter was repeatedly asked for, but the request was always refused. A compromise was effected a few years ago by the establish ment of the Royal University, and the Catholic University was affiliated with it as a college without endowment Denominational education is more favored by the Conservative party than by the Liberals. Waile the Liberals are favorable to Home Rule, they are opposed to denominational education; on the other hand, while the Conservatives do not favor Home Rule, they are willing to concede denominational education. The proposal to endow a Catholic university in Ireland may mean one or two things. It may be intended as a measure to conciliate Catholics, or it may have been conceived with a view of dividing the national party and em parrassing the movement for obtaining Home Rule."

ST. MARY'S CHURCH, LONDON.

Sunday last was a day of joy and consolation to the good pastor and people of St Mary's Caurch in this city. apas of time had made inroads on their nest church, and considerable repairing had to be done. The zealous efforts of Rev Jos. Kennedy, the pastor, seconded most heartily by his generous and faith-ful flick, resulted in the collection of a goodly sum of money, and the necessary work was at once undertaken. The church was newly shingled, and gas in from a six weeks' trip to Ireland, was seen at Undermount last evening by a Spectator reporter. His Lordship very courteously devoted an hour of his time to a description of the visit, and some or exceed around the church property. Trese improvements, together with

On the evening of the day above mena reluctance to our beloved chief pastor, our father and sort of enterprise, guide for the past twenty years, will ere

story of the healing of the ten lepers by

land, and they seem to be entirely in- the Saviour's life, and in an eloquen way went on to draw an analogy between the leprosy of the body and the leprosy of the scul. Both were very loathsome, but, while the former only gained for its victims the abhorrence of men, the latter brought down the anathemas of God. The ten lepers were told by the blessed Saviour to go to the priests for cleansing, for God always worked through secondary agents. Jesus Christ not only healed the leprosy of the body while here on earth, but before He ascended to His Father He established an institu tion to heal the leprosy of the human soul, setting apart a body of holy men to carry out this institution. This was the Catholic sacrament of penance for the forgiveness of actual sin, and He gave power to His ministers to forgive the sins when He said "Whatsoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven." There was the power which the Blessed Lord has instituted in His Caurch for the remission o the sins of the people—the healing of their moral leprosy and the restoration of the soul to life and health and event ual companionship with the angels heaven. There were two aspects of the life of the soul. One was that inheren life by which the soul should live forever and the other was the life of sanctified grace, which brought it into unity with God. It was this latter which mortal sin, when it struck, killed as if by a flash of lightning. The only thing which could restore a soul dead in mortal sin was to restore a soul dead in mortal sin was to go to the priest who would give a penance, and if the soul was penitent would be restored to the grace of God, and become again an hei of heaven. What a folly it was to refuse to come to this power and be cleansed.

Another beautiful effect of penance was that it destroyed the effect of sin on the soul. His Grace concluded his impressive discourse by pointing out the un-gratefulness of Catholics in forgetting to thank God for His goodness, like the nine who went on their way as i nothing had happened.

At the conclusion of his sermon the Archbishop congratulated Rev. Father Kennedy and the congregation of St. Mary's on the enhanced appearance of their church, and wished them every suc-

cess. This was assured, for a good priest

was always backed by a good people.

Miss Nellie Hurley and Miss Nellie Durkin deserve special mention for their exertions in collection of funds for the purchase of matting for the aisles of the

church reflects much credit on Miss Roach organist, and her excellent choir. has only recently taken charge, and is working energetically to make the music in every way becoming and devotional in character. On this occasion Mr. Davis sang in excellent voice "Ave Verum," and Mrs. Traher, in sweet and touching style, "O Salutaris," accompanied on the violin by Mr. Thomas Connor Mr J. D La Bel sang in excellent style the solos in the "Laudate."

IRISH CATHOLIC BENEVOLENT UNION.

Kingston, Sapt. 6 .- The Irish Catholic Benevolent Union of America transacted much business yesterday. Committees were ordered on credentials, constitution, resolutions and auditing. A letter was read from the ex President of the Unico, Hon A M. Kiely, now U. S. Minister at Cairo, Egypt, greeting the twenty-first annual Convention. On motion of Mr. Wall (Pnitadelphia) the Secretary was instructed to cable to that gentleman the Convention's recognition

of the same. The Executive Committe's report read showed that the premium badges offered by the President at the last Convention—one for the organizer who organized the most branches during the year and another for the Society that made the largest increase in membership—were won by Angus McDonald, Toronto, and the Toledo Union respectively. The premiums were handsome gold badges, valued at about \$30 each.

Tae Secretary's report was handed in, read and adopted. It showed that since the Columbus Convention seven new Societies had been formed and fourteen were disbanded, while thirteen had not reported. There are one hundred and eighty-two in existence. Two new ones were instituted in Canada. The Societies of the Union paid for sick and funeral relief from July, 1888, to July, 1889, \$66,103. There were fifty eight Societies not reporting benefits for Jan-uary report and fifty-one for July.

The appointment of honorary organizers was entered into, and the action taken concerning Canada was that the Societies of Toronto were requested to have their officers meet and name the organizers to have jurisdiction from Port Hope and eastward. The Toronto societies appointed Angus McDonald, of No 451, who, during the year, rendered himself acceptable, organizing St. Patrick's of Hamilton, and St. Joseph's of Toronto The latter is composed of French Catholics The Kingston Society appointed W. P. Kilcauly. In reply to an address of welcome from Young Iriahmen of Kingston, Hon.

M. Glennan, of Norfolk, Virginia, said he was confident that he expressed the sentiments of the delegates not only of the Dominion, but of the United States of America, in saying that it was with gratification that they accepted the invitation at Columbus last year to hold the Convention in Kingston.

Yesterday the following despatch was forwarded to Pope Leo XIII: "The forwarded to Pope Leo XIII: "The Irish Catholic Benevolent Union, in session through me extend felicitations and beseech your blessing on their de-liberations. James Vincent Cleary."

Archbishop Cleary reached home this afternoon and tendered a reception to the delegates in the palace at 6.30 p. m. He said he believed the meeting in Kingston would be reply. The following have been elected officers of the Union for the ensuing year: President, Hon. M. Glennan, Norfolk, Va. : First Vice-President, J. J. Behab, Kingston; Second Vice President, Thos. McHarland, Philadelphia; Secretary, Martin I. J. Griffin, Paila surer, Rev F Louis, Mo. ; Executive Committee, John Bratigan, Worcester, Mass.; P. E. Walsh, jun., Columbus, Ohio; W. Draffron, Richmond, Va. Kingston, Sept. 7—The I. C. B. U.

Convention concluded on Thursday at midnight St. Louis, Mo., was chosen for the place of meeting in August, 1890. Support was pledged to Mr Parnell and greetings sent to Messrs. Davitt, Dillon and O Brien. An effort is to be made to unite the Irish Catholics of America into a organization to meet national, benevolent and Catholic sentiments. The Union sympathy in his struggle to regain temporal power. The organizers for the various States in the Union were named and then Archbishop Cleary delivered

an address.

The Archbishop installed the officers and invoked blessings upon them and the Convention generally.

The following message was received to day in reply to the telegram sent to the Pope:—Rome, Sept 6—The Holy Father is grateful to the Irish Catholic Benevoent Union. He grants the implored benediction, CARDINAL RAMPOLLO.

SEPARATE SCHOOL WORK.

Barrie, Sept. 4th, 1889.

To the Editor of the Catholic Record : DEAR SIR-As there is such a cry at the present time against separate schools, and seeing that you are defending them in such an able manner, I thought I would give you a little information of our separate school in this town, which is taught by Mr. Rogers, principal, and two Sisters of St. Joseph, assistants At the last entrance examination Mr.
Rogers sent eight pupils, and seven
of them passed—one a little girl, twelve
years old, standing at the head of the list by over one hundred marks, winning a scholarship. The public schools passed about nine or ten, having six or seven times the number to draw from. Tois comparison holds good for several years. Thus is seen the efficiency of our separate schools throughout the Province and should stand more firm and uphold their

SEPARATE SCHOOL SUPPORTER.

CATHOLIC PRESS.

Ave Maria. The condition of Millet while he painted in Barbizon offers a strange contrest to what his position would be if he lived today, to know that his "Angelus" occupied public attention throughout the world. Of his no less beautiful picture, "The Gleaners," he wrote: "I am working like a slave to get my picture done ("The Gleaners"). I am sure I don't know what will come of all the pains that I give myself. Some days I think this wretched picture has no sense. At any rate, I must have a month of quiet work on it; if only it is not too dis. The condition of Millet while he painted quiet work on it; if only it is not too dis-graceful! Heedaches, big and little, have besieged me this month to such an extent that I have had scarcely a quarter of an hour of my painting time. You are right. hour of my painting time. You are right. Life is a sad thing, and few spots in it are places of refuge. We come to understand those who sighed for a place of refreshment, of light, and of peace. One under stands what Dante makes some of his persons say, speaking of the time that they passed on earth—the time of my debt. Well, let us hold out as long as we can."

Well, let us hold out as long as we can.

N. Y. Catholic Home.

When Pope Gregory reformed the calendar and thus brought order from chaotic confusion, all Catholic countries adopted it; but England, just to spite the Pope, kept wrong, and in all her colonies, New England, Virginia, Maryland, the old exponence calendar was still in the old erroneous calendar was still in use. The Dutch, while subject to Spain, adopted the correct system and intro-duced it into New Netherland, but when duced it into New Netherland, but when England wrested their colony, New York, New Jersey, Pennsylvania abolished the correct for the erroneous method of calculating. This lasted for a hundred years, till England became ashamed of her errors in dates. But as gainglife. years, till England became asbamed of her errors in dates. But, as scientific men did not abound in the reformed Church, the English government was forced to ask Bishop Walmesly, the learned Benedictine who consecrated our Bishop Carroll, to take part in the calculations necessary for the great charge. This present year the English government is sending Father Perry, S. J., on a scientific mission to South America. Still they say, the Church is opposed to education

Troy Catholic Weekly. One of the recent funny achievements is the census of Roman Catholics and the denominations, the result of the enterprise of the New York Independent. Until this latest and funniest census, the Roman Catholics easily out-num bered the other denominations, but now bered the other denominations, but now they are sent down to second place. The Methodists, of whom, may the Lord forgive them, there are fourteen varieties, number 4,723,881, and the Roman Catholics 4488,019. A true count would make the Roman Catholics 8,000,000, or nearly double the consumer of the Independant double the census of the Independent The Independent has most farcical blunders in this way: Its scorers were instructed to stand at the Catholic Counch doors either at the late Sunday service, or the afternoon Vespers and count heads, unmindful of the well known fact, that the great bulk of Catho ic congregations has heard Mass before the proprietor of the Independant or its reporters are out of bed. We are surprised that the Independent would assume to number Roman Catholics till it had informed itself of their religious observances and customs. This low estimate will affect nothing except the accuracy of the Independant. That Roman Catholics numbered millions more is so generally accepted that each one will wonder at the stupidity of the Independant in publishing such ridiculously low figures.

Church Progress.

Rev. Father Curley, who was for nearly sixty years connected with Georgetown Coilege, D. C., had as an astronomer an international reputation. To him belongs the honor of determining, nearly half a century ago, the situation of the merid ian line of Washington. His observations have recently hear year field by the Cararry. have recently been verified by the Govern ment astronomers and accepted by those connected with the English Royal Observatory. Father Curley was the first preceptor of a still more famous Jesuit astronomer, Father Secchi.

The Propaganda polyglot press, like the Church itself, embraces all nations and all languages, so to speak. More than fifty eight languages are daily pass ing under its presses in their own characters. It possesses above one hundred and eighty distinct sets of types in the dialects of Europe and Africa, America and Oct eighty distinct sets of types in the distects of Europe and Africa, America and Oci anica. During the French Revolution enormous damage was sustained, which has not as yet been thoroughly repaired. During the Vatican Council, when all nations were represented, the "Our Father" was published in two hundred and fifty different languages and dialects, and a copy presented to each of the Fathers. a printing house is indeed worths of the great cause which originated it.

HIT THE BULL'S EYE

Professor Mahaffy has added to his regu lar course of lectures at Chatauqua several warm talks against Irish home rule.

This is the way he puts it:

"We know very well that if Mr. Sullivan, now a compulsory citizen of Chicago, and Mr. Egan, now a compulsory
exile from Ireland, stand upon the one side, and Lord Hartington and Mr. Bal-four stand on the other side, we know very well which side to believe

We might reply that, if Richard Pig-gott and Colonel Saunderson stand upon the one side, and W. E. Gladstone and Archbishop Walsh on the other side, we know very well which side to believe.— N. Y. Independent.

The writer of an article on "The Women of Spain," in the Fortnightly Review, says: "I remember that some time ago in my native town, Coruna, a meeting of freethinkers was got up. The promoter and president was the professor of very radical opinions, and he gave notice in the newspapers that ladies might be present. When after the meeting, he was asked why he had not brought his own wife, he answered, horror-struck: "My wife? My wife is no freethinker, thank God!"

Give Holloway's Corn Care a trial. It removed ten corns from one pair of feet without any pain. What it has done once

NON-CATHOLIC TRIBUTES.

Collocated for N. Y. Freeman's Journal. Lord Macaulay: "The history of that Church joins tegether the two great ages of human civilization. No other institu-tion is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amplitheatre. The proudest royal-houses are but of yesterday, when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series, from the Pope who crowned Napoleon in the nineteenth cen-tury, to the Pope who crowned Penin in nind back to the times when the smoke tury, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends. The republic of Venice came next in anrepublic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy, and the republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augus these and still confronting hostile kings tine, and still confronting hostile kings with the same spirit with which she con fronted Attila. The number of her chilfronted Attila. The number of ner candren is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her communiton are certainly not fewer than 150,000,000, and it will be difficult to show that all other Christian sects united arounts to 120,000,000. amount to 120,000,000. Nor do we see any sign which indicates that the term of her long dom'nion is approaching. She saw the commencement of all the governments and of all the ecclesiastical estab lishments that now exist in the world and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian elo-quence still flourished at Antioch, when dols were still worshipped in the temple of Mecca. And she may still exist in un-diminished vigor when some traveller from New Zealand shall, in the midst of vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins

of St. Paul's.
"We often hear it said, that the world is constantly becoming more and more enlightened; and that this enlightening must be favorable to Protestantism, and unfavorable to Catholicism. We wish that we could think so But we see great reason to doubt whether this be a wellfounded expectation. We see that during the last 250 years the human mind has been in the highest degree active—that it has made great advances in every branch of natural philosophy - that it has produced innumerable inventions tending to promote the convenience of life — that medicine, surgery, chemistry, engineering, have been very greatly improved—that government, police, and law have been improved, though not quite to the same extent. Yet we see that during these 250 vears Protestantism has made no conquests worth speaking of. Nay, we believe that as far as there has been a change, that change has been in favor of the Church of Rome."—Uritical and Miscellaneous Esays.

A EKEPTIC SHOWS THE ABSOLUTE NEED OF

THE CHURCH'S INFALLIBILITY. William Hurrell Mallock : "The Churwhitam Hurrell Mallock: The Courter's primary doctrine is her own perpetual infallibility. She is inspired, she de clares, by the same Spirit that inspired the Bible; and her voice is, equally with the Bible, the voice of God.

the Bible, the voice of God.

"Her doctrines, as she one by one unfolds them, emerge upon us like the petals of a half closed bud. They are not added arbitrarily from without; but are developed from within. When she formulates in these days something that has not been formulated before, she is no more enunciation a new truth than was Newton. not been formulated before, she is no more enunciating a new truth than was Newton when he enunciated the theory of gravithemother of the God Man, Jesus Christ — Whatever truths, hitherto hidden she may in the course of time grow conscious of, she holds that these were

always implied in her teaching.
"But the picture of the Church thus far is only half drawn. She is all this, but she is something more than this. She it not only the parliament of spiritual man, but she is such a parliament guided by the Spirit of God. The work of that Spirit may be secret, and to the natural eye untraceable, as the work of the human will is in the human brain. But none the less

it is there. "If we would obtain a true view of Catholicism, we must begin by making a clean sweep of all the views that, as outsiders, we have been taught to entertain about her. We must, in the first place, learn to conceive her as a living, spiritual body, as infallible and as authoritative now, as she ever was, with her eyes un dimmed, and her strength not abated continuing to grow still as she has continued to grow hitherto; and the growth of the new dogmas that she may from time to time enunciate, we must learn to see are, from her standpoint, signs of life and not signs of corruption. And farther, when we come to look into her more closely, we must separate carefully the diverse elements we find in her—her discipline, her pious opinions, her theology, and her religion."—Is Life Worth Living.

Learn to part with an intimate and beloved friend for the love of God, nor take it to heart if thou be forsaken by thy friend, knowing that sooner or later we must all be separated. In God thy love for thy friend ought to stand, and for God is he to be loved, and without Him friend ship can neither prosper nor last, nor is that love pure and true which He doth not sanctify. Remember that all shall perish that cometh not of Him. Thomas

a Kempis, Envy is a most fatal evil; when it reigns in a soul it troubles, blinds, and excites it to every excess. It is from self love that envy springs, and it is the love of the common welfare that combats and destroys

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

MILLET'S "ANGELUS."

The Ypailanti Sentinel of last week has the following editorial remarks about the great French picture, the "Augelus," by Millet, which will soon be in this

Millet's famous picture, the Angelus, Millet's famous picture, the Angelus, is coming to the United States, to cause the greatest disappointment that any important work of art ever did. This will not be the fault of the picture but of the people. Doubtless it is a great work of art and shows genius. But it is a "genre bild" that will lose its charm as agon as it leaves the strongenhars in which oon as it leaves the atmosphere in which it was created. It belongs to a Catholic country only, and can be appreciated country only, and can be appreciated only by a people to whose religious feelings it appeals, and who see its meaning at a glance. It represents a young peasant and his wife at their daily labor in their field, the day is closing and the artist has transferred the charms of the artist has transferred the charms of the descending sun to his canvas. In the distance is seen the spire of a chapel, from which the "Angelus" is supposed to be ringing. As the universal practice is there, Isbor ceases; the laborers assume a reverent attitude and recite the Angelic Salutation. So natural and lightly is the scene, where it is underlifelike is the scene, where it is under-stood, that the first owner of the picture not a religious man, was annoyed constant expressions of beholders, at first sight of it, "why, we can almost hear the bells." Now transfer this speaking picture to this country, where not one person in a thousand, or in ten not one person in a thousand, or in ten thousand, knows what the Angelus means, and the sight of a laborer drop-ping his work for means, and the sight of a moment to pray ping his work for a moment to pray would be a subject of laughter, and what would it mean? We venture to say that not one visitor in a thousand will look at it with any feeling but astonishment that any man could give \$100,000 for it. The only expression it is likely to elicit here, is: "What in the world does it mean, and what are those two people pouting about ?"
We have more than once expressed—

though not always in print—our wonder at the evidences we have frequently seen in the Ypsilanti Sentinel of the almost Catholic mind of its editor-and we believe this has been noticed by other Cath-olic journals in the United States, the One journals in the United States, the comed by all of them. The number of non Catbolic editors in the United States who could state the spirit of Milet's state the spirit of Milet's state who could state the spirit of Milet's picture as the Sentinel does, is very

But we are not so pessimistic as to the disappointment that will be caused by the picture in this country as the editor of the Sentinel seems to be. We proportion of the people who will inspect the picture here will fail to appreciate it at its worth, because they will be unable to take in its meaning. But it is some what extravagant to say, as the Sentinel does, that when the picture is transferred to this country it will be transferred to a country where not one in ten thousand knows what the prayer called the Angelus, or the Angelical Silutation, means. In this country Catholics are, at least, as one in six of the population—therefore one in six knows what the Angelus means, and will be able to see

meaning of Millet's picture. Taen, besides, this one in six of those to whom the picture is about to be brought will be able to "post" the other five, to answer their queries about the prayer called the Augelus, to set their curiosity at rest when they ask "What in the world does it mean, and what are

those people pouting about ?"

It will be easily seen that, as we stated when writing on this subject some weeks ago, the coming of the great art treasure to this country will have an influence far beyond the limits of art. It will have a religious influence, a Christanizing in-fluence, a Catholicizing influence. For, all who will go to see the picture will wish to know its meaning, and in learning its meaning they will learn the great Mystery of the Incarnation, the birth of the God-Man from the womb of the Immaculate Michigan Catholic.

TWO GOOD STORIES.

A story that would be ludicrous but for the disgust that an American must feel upon reading it, is going the rounds of two young men from a Western State who are doing Europe. Not that they had the remotest idea of gaining any benefit from the trip or that they reall saw anything worth looking at the sec and time, for the paintings in the Louvre and the galleries of the Luxembourg were no more to them than chromos were no more to them than curomos given away with packages of poor tes. They could not understand even "The Last Supper." An intelligent New Yorker took them in hand and every morning sruse early and laid out a route for the day, but the Exposition made them tired and they saw in the Champs Elysees only a place in which to sit down and talk over their comrades at home. The New Yorker finally lost patience and said that he was tired of hurling the glories of France against the 'jelly fish souls of these two galvanized mummies from the West." He said that he had asked them why they came

to Europe and they did not know.

Another story is told of a general from
Maine, who was doing Europe with his wife and daughters a few years ago. At the door of St. Peter's, at Rome, he met an acquaintance from his native State, who offered him a copy of the Bangor Whig. St. Peter's had no charm for the American after that. He took the paper eagerly and sat down upon the steps reading while the wife and daughters in spected the most beautiful church in the whole world .- Springfield (Mass.)

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Is the best remedy for corns extant. It acts quickly, makes no sere spots and effects a radical cure. A hundred imita-tions prove its value. Take neither sub-stitutes offered as good nor the close imita tions of the genuine too often offered.

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A CHURCH ON WHEELS.

REV. LORD ARCHIBALD DOUGLAS, AND FATHER O'SHAUGHNESSY ADOPT A NOVEL METHOD OF SUP-PLYING CHURCH ACCOMODATION.

Rev. Lord Archibald Douglas, a memher of one of the noblest families of Great ber of one of the noblest families of Great's Britain has been known for many years as a priest of extraordinary zeal in the work of ministering to the spiritual and temporal wants of the poor in different parts of Eagland. His latest conception in the interests of the mission be has so much at heart, is a rather singular, but appearance and the poor for apparently a very successful, one for bringing the consolations of religion within reach of people, living in small towns and villages, where no church accommodation has been yet provided. We find Lord Archibald's method thus described

in an English paper:
"Devoured with zeal, not only for the sanctification of his Catholic flock, but also for the conversion of his Protestant fellow-countrymen, the Rev. Lord Archibald countrymen, the Rev. Lord Archibald Douglas, of Annan (Dumfrieshire, Scotland), has entered upon a new departure with the approval of his Bishop and the encouragement of his fellow-priests. The rev. gentlemen has had a caravan built from designs supplied by himself, and fitted up, part of it as a chapel, and part as a bed room, kitchen, etc. It is of an elegant Gothic pattern, the under portion being painted a deep green, and the upper, a light pleasant emerald green. On etther a light pleasant emerald green. On either side of the lower panels are painted in gold the word. THE MESSENGER

"Some days ag., Father Douglas, accompanied by Father O'Shaughnessy, of Girvan (Ayrehire, Scotland), set out on his first interiorary journey in the 'Mes senger.' A halt was made at Exclefechan, and here, in the main street of Carlyle's native town, the first sermen was preached native town, the first sermon was preached native town, the first sermon was preached from the end of the platform of the 'Messenger,' by Father O'Shaughnessy to a very large crowd of about two hundred people. The sermon which lasted over three quarters of an hour, was listened to with the most rapt attention. The 'Messenger' then departed for Leakarths when it was not called into for Lockerble, where it was not called into requisition for religious purposes, there being there a pretty iron chapel, built at the expense of the Marquise of Bate. The next halt was made at Lochmaben,

where Father Douglas preached a most impressive sermon to a good audience. Here Father Douglas announced that it would give him great pleasure to answer any questions they might wish to put to questions they miges.

on religious matters. He was
on religious matters. But to save entirely at their service. But to save time both for them and him, the question should be written on a piece of paper and handed to him. At his next visit he should give brief but full answers to all questions. The Messenger then took up a position for the night a few miles out side of Lochmaben, on the roadside near the house of a couple of sged Catholics. Here Mass was celebrated next morning by both the Fathers in the 'Messenger,' and Holy Communion administered. It is felt that the 'Messenger' will be an Immense convenience, not only for spread-ing the light of the Gospal, but for bring ing the S craments within reach of Cath-olies living at great distances from their church. The Reverend Fathers then returned to Annan thoroughly satis-fied with their first experience of "Mes-

sengering. CONVERSIONS TO THE CHURCH.

From the Liverpool Catholic Times. Two very notable conversions which have just taken place are chronicled by the Osservatore Ramano. One is that of the Osservatore Remand. One is that of an English Protestant lady, named Har-nett, who has resided for many years at S. Romand, on the Arno, and who has been received into the Church by Father Mori, to priest of that parish. The other convert is Miss Anna Seeman, who was born at Tubingen in Wurtemberg, and belonged to the Evangelical sect. She abjured her effore at Saracana, in Calabria, and received conditional Baptism at the hands of Dr.
Leone Ferrari, who, under Divine Providence, has been mainly instrumental in her conversion.

Agricultus and received after thinking a moment, bestowed upon the rose the messy garment which its descendants wear to this very day.—Are Maria. errors at Saracana, in Calabria, and receiv

Cardinal Manning on Tuesday, August 6, in the private chapel at Archishop's or leal.—Addison. House, London.

The greatest events of men's lives are told in the fewest words. . Even in human love, the poet tells us that "the wise say least;" and this, not by any self-imposed restraint, but by the inexorable limitations of speech. It is only in novels that men and women are voluble at any real crisis of life. They are silent at the grave-side; silent in moments of supreme danger The tenderest passages of love remain unspoken; for what man, when he proposed "pleaded with an eloquence surpassing that of all his parliamentary speeches,"—except only a hero of Lord Beaconsfield? Even great authors are unequal to the literary treatment of love in its completion. A lost love, or a dis-carded love—they will tell of these; of love so long as it is doubtful; but love crowned by a happy marriage brings the volume to a close, Musicians tell us that their sounds possess a power of expression beyond that of speech. expression beyond that of speech. In music, they say, the history, not of the heart merely, but even of a soul, can be expressed. Yet that expression is itself a veil. If words cannot go quite so far, they are, at least, distinct and interpretable to their las limit, while music, if it goes further, is earlier lost. Thus, it comes to pass that we are ever dumb where alone we would be eloquent. Between spirit and spirit there can be no adequately intelligible medium of communication until the sou has burst from her prison.-John Old

However old, obstinate or chronic your case may be Burdock Blood Bitters has cured so many seemingly incurable cases that it is well worth a trial in yours. Cases of dysposite scorely hiver complaint. of dyspepsia, scrofula, liver complaint, etc., of twenty five years' standing have been cured by B. B. B.

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

HEROISM IN A SOUTANE.

During the war of 1870 71 the franc ireurs had killed several of the enemy's soldiers at a village near Domremy, in the Ardennes. The Germans demanded that six of the inhabitants should be given up to be shot as a reprisal. The un-lucky six who were destined to meet their death in this way were surrendered about five o'clock in the afternoon, and about five o'clock in the alternoon, and were locked up in a room on the ground-flour of the mayor's house. The Prussian officer in charge allowed the cure to yisit the poor fellows, and give them religious consolation. They had their hands tied behind their backs, and their legs were tied too; and he found them in such a state of prestration that they scarcely understood what he said to them -two had fainted, and another was delir ious from fever. Among these poor men years of age, a widower, with five young children depending wholly upon him for their support.

At first he seemed to listen to the priest's words with resignation; finally,

overcome with despair, he broke into the most fearful imprecations; then, passing from despair into deep sorrow, he wept over his poor children reduced to beggary and possibly death, and wished that they had been given up to the Prussians with him. All the good priest's efforts to calm this broken heart were useless. He went out and walked slowly to the guard room, where the officer was smoking a large clay pipe, and puffing out great clouds of smoke. He listened to the priest without interruption, who spoke as follows: 'Captain, six hostages have been given up to you who will be shot before many hours are over; not one of them fired on your troop, and, as the culprits have escaped, your object is not to punish the guilty but to make an example of them, that the same thing may not occur in another place It canno signify to you if you shoot Peter or Paul James or John; in fact, I should say the the more well known the victim is the better warning he will be to others. S. my reason for coming to you is to ask you to allow me to take the place of a poor man, whose death will plunge his five children into great trouble. We are both innocent, so my death will serve your purpose better than his."—'Be it so," enswered the officer; and four soldiers conducted the priest to prison, where be was bound like the others. Happily, the terrible drama did not end here; Prussian commander, hearing what had taken place, liberated the six hostages in consequence of the priest's herolam. "Noble Words and Noble Deeds."

CONCERNING ROSES.

Sir John Mandeville tells us that noble maiden, accused of grievous wrong, lived at Bethlehem. Being doomed by ics. her slanderers to death by fire, she prayed to Our Lud to help her; where or, upon the burning brands heaped around her slender form became red roses, while the sticks not kindled were changed to white ones. "And these," says the quaint old chronicler, "were the first roses, both white and red, that ever any man soughte."
Naturally, the rose became the flower

of martyrs. It was a basket of roses that of martyrs. It was a water of research to St. Dorothes sent to the notary of Theophilus from the gardeus of Paradles; and the angel chose a crown made of roses with which to shoan the martyr, St. Cecilis. Another legend tells how roses sprang up on the bloody field where the noble Roland fall.

The origin of the moss rose is said to b as follows: A certain angel was charged to sprinkle dew upon the roses while they were asleep and one day, being wearled with his office, he la'd down beside a rose-bush to slumber. When he awoke he said: "Most sweet rose, what shall I give thee in roturn for this refreshing shade and delightful eder?"—"A new charm," an swered the rose. Then the grateful angel, after thinking a moment, bestowed upon

her conversion.

Miss Adrian Hope, who is engaged to be married to Mr. E de Lisle, M. P., is a reof escaping censure, and a weakness to be

IT IS A REMARKABLE FACT that Dr. Thomas' Eclectric Oil is as good for inter-nal as external use. For disease of the lungs and throat, and for rheumatism. neuralgia, prick in the back, wounds and sores, it is the best known remedy, and much trouble is saved by having it always on hand.

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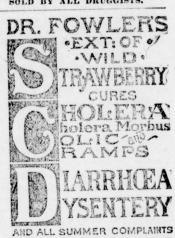
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of our dicesse.
† JOEN WALSH, Ep. of London,

FIVE-MINUTE SERMONS FOR EARLY MASSES. BY THE PAULIST FATHERS. Presched in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

TWELFTH SUNDAY AFTER PENTECOST. The G spel of to-day, my dear brathren, tells us the familiar story of the good Samaritan. The special lesson which our Lord wished to teach us by this would seem to be plain enough: that true charity is universal, considers every one as its neighbor, and is ready to do good to all, even though it cost a good deal of personal

Sacrifice.
This is a lesson which we learn with iculty and easily forget. The priest is obliged, indeed, to keep studying it all the time, for every one is coming to him with his trials and troubles, and, cut off as he is by his profession from the natural ties of family, he has to consider all as his brethren and to try to treat them as such. But you who have your own whom you are obliged to support are very naturally taken up with them and the cares which they bring, and have to be continually reminded that there are others outside your own family circle whose wants God will not allow you to neglect.

But here something happens which is a

But here something happens which is a little strange. If an appeal is made for the orphans, or for some foreign missions, or for the sufferers by some calamity a long way off, these seem to step to the front as neighbors without much difficulty, and we cannot complain that they do not get a reasonsonable alms, especially when get a reasonsuable alms, especially when we consider that plenty of people outside the parish are helping to the same end. Yes, these get along well enough, but the ones who as fire ar the neighbors who are so in every sense, who live right in your own street, or at most only a few blocks away; the neighbors, moreover, who have no one but just you to help them. Now this, I say, is a little strange.

For this is really the most necessary and urgent appeal that we have to make. To help in the parish work is the first duty

To help in the parish work is the first duty of every Catholic, after the wants of his own household are reasonably well at-terded to. To help in the parish work, that is, to put in, each and every one, his fair chare to the very great expense which parish work, when properly done, calls for. Now, some people, indeed I fear we must say most people, do not seem to get hold of this idea at all. On the contrary, they appear to have an idea of their own which is truly an absuid one, and which would be even ridiculous, were not the subject one of such gravity and import Rather perhaps, I may say two ideas, though they often run together in one confused mass. One is that there is little or no parish work to be done, at least of a kind that costs money, and that when the priest is asking for money all the

time, he wants it to spend on himself; the other that there is some work, but that it belongs to the priest bimself to do it.

People are saying all the time: "How grasping and avariations these priests are!
Money, honey, money, all the time;
money for pews, for seats at Mass, for the plate collection, for envelope collec tions, for this and that association; why, their gospel is all money!" And then sgain: "If the priest wants a school, why don't he go to work and build it, and let the children all in free, like the public schools?" Or, why doesn't he fix up the church nice, like others that we see? Why don't he attend to the poor and make them more comfortable?" My dear brethren in Christ, when will

you wake up to the truth that there are few priests indeed that are millionaries, or even thousandsires, or that want to be except for their work's sake? But even if the pricet was a millionaire, be would not be obliged to put all his money into the Church work unless it had come from the people. He gives his time and his life to the service of the Church, but he is not obliged by his ordination to put all the money he has received by inheritance or like ways, into it, unless in order to give you an example. But really the rich priest is a rarity that is not worth talking about. The real state of the case is just this: there is an immense deal of work be done for the Caurch and the poor right here and in every Catholic parish. The priest will do it; that is what he is here for; but he must have money to do it money for this work, not to spend on his back or his table. God knows. And as or his table, God knows. And as God helds him to account for his time and his labor, so-yes, exactly so-will He hold you to account if you have prevented him from doing it by not giving him the

means to work with.

We beg of you, then, for God's sake, and for your own sake, to put your shoulders to the wheel. For your own toul's sake, don't go before the judgmen seat of Gid with a beggarly account of pennics spent for Him and dollars by the hundred on yourselves .- N. Y. Catholic Review.

A FEW PLAIN WORDS AND A PROPRECY.

By Rev. C. A. Vassalio, Summit, N. J. If our separated brethern are satisfied

with the common education in the schools which infidels, rationalists, delsts, Turks, Chinese, socialists and anarchists cannot object to, since in them God and religion are not mentioned, we Catholics are not satisfied; and if others are proud of their schools, we also are proud of ours, and prefer to pay for the support of our paro-chial schools, where religion and actence, like twin sisters, work together, while we have to support the others, also, by being texed for them. We do not wish to de-stroy their schools, though we have reason to complain of the lejustice of being taxed for their support since we cannot in con-science send our children to them. We subject ourselves to it patiently. The future will decide on which side justice is as we hold that the right of educating children belongs to the parents and not to the State. The battle of the future to the State. The battle of the future will be fought between infidelity on the one side and Catholicity on the other, as the tendency of the age points in that direction. We have no fear for the direction. We have no fear for the result. When this will come to pass, the mantle of bigotry and prejudece shall be cast aside, and then the dissenting sects, being endangered, shall real ze that educaion divorced from religion is a failure. I hope it will not be too laws.—Uatholic Review Raport.

FIVE-MINUTE SERMONS FOR EARLY MASSES,

BY THE PAULIST FATHERS.

Presched in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City. TWELFTH SUNDAY AFTER PENTECOST.

The G spel of to-day, my dear brathren, tells us the familiar story of the good Samaritan. The special lesson which our Lord wished to teach us by this would seem to be plain enough: that true charity is universal, considers every one as its neighbor, and is ready to do good to all, every them is the second design of arrangements. even though it cost a good deal of personal

This is a lesson which we learn with difficulty and easily forget. The priest is obliged, indeed, to keep studying it all the time, for every one is coming to him with his trials and troubler, and, cut off as he is by his profession from the natural ties of family, he has to consider all as his brethren and to try to treat them as such But you who have your own whom you are obliged to support are very naturall taken up with them and the cares which they bring, and have to be continually reminded that there are others outside your own family circle whose wants God

But here something happens which is a little strange. If an appeal is made for the orphans, or for some foreign missions, or for the sufferers by some calamity a long way off, these seem to step to the front as neighbors without much difficulty, and we cannot complain that they do not get a reason onable alms, especially when re consider that plenty of people outside he parish are helping to the same end. Yes, these get along well enough, but the ones who at ffer ar the neighbors who are so in every sense, who live right in your own street, or at most only a few blocks away; the neighbors, moreover, who have no one but just you to help them. Now this, I say, is a little strange. For this is really the most necessary

and urgent appeal that we have to make. To help in the parish work is the first duty of every Catholic, after the wants of his own household are reasonably well at-terded to. To help in the parish work, that is, to put in, each and every one, his fair share to the very great expense which parish work, when properly done, calls for.

Now, some people, indeed I fear we must say most people, do not seem to get hold of this idea at all. On the contrary, they appear to have an idea of their own which is truly an absurd one, and which would be even ridiculous, were not the subject one of such gravity and import Rather perhaps, I may say two ideas, though they often run together in one confused mass. One is that there is little or no parish work to be done, at least of a kind that costs money, and that when the priest is acking for money all the time, he wants it to spend on himself; the other that there is some work, but that it belongs to the priest himself to do it.

People are saying all the time: "How grasping and avariations these priests are ! Money, honey, money, all the time : Money, honey, money, all the time; money for pews, for seats at Mass, for the plate collection, for envelope collections, for this and that association; why their gospel is all money !" And then sgain: "If the priest wants a school, way don't he go to work and build it, and let the children all in free, like the public schools?" Or, why doesn't he fix up the church nice, like others that we see? Why don't he attend to the poor and make them more comfortable?"

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A FEW PLAIN WORDS AND A

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Written for the Catholic Record.

THE ARTIST'S IDEAL.

Deepens the twilight grey; the setting sun Its sianting rays flings o'er the vine-clad

Of Galilee. Below, a silver sheet, The sparkling lake smiles out its last adies n's orb of day, e're flushed he sinks Behind the Western hills.

The artist boy, sad, pensive, sits; his brow With lines of thought is shaded — and his Dreamy and clear and gleaming, speak the

That lies deep hidden in their wondrous depths. The hours have come and gone since early dawn; With naught behind to mark their fleeting

stay, Save a blurred and blotted canvas lying

there. Ideas, grand and deep, each other chase Thro' his fevered brain, as humming bees Amid the summer flowers of rosy June. His boyish dream, thro' many a silent hour,

Has been to paint, as mirrored in his soul, His one ideal of a human face. But all attempts are worthless, blank and

In sullen mood he flings his brush aside.

thoughts— Echoed and re-echoed from the highway,

sun, Knowing not the Cedar's sheltering arms, Or the graceful Palm free's cooling shade. He starts, and gazes at the passing crowd, That hastens on with reverence and with

In wake of One Who seems most meet to be The Ruler and the King of Men. Behold. Like sunlight thro' the mist, there stands

revealed The Vision of what seems both God and Man-

And Ezra's dream at length takes shape and form. He rushes forth and follows with the crowd, Away beyond the city, with its din.
The Saviour leads by thorny wayside paths

Steep up the winding pass to mountain-top; And there He teaches new and wondrou As bealing balm, those words fell from His

lips: Blessed are the poor - their home is

Blessed are the meek—their's is the land; Thrice biest the pure of heart-they'll see their God." Word after word falls on the listening

throng— Soothing and sweet, unheard in Jewish law. The artist stood entranced and deep impressed,

Lost in thought at all he saw and heard. Dark night fell o'er that beauteous fcene The stars Stole forth with lustre clear to greet their

Soft and low on th' evening air that voice Was heard, and fell like welcome summer

On stuful hearts of that unlettered crowd-Its tone as sweet as distant music's sound, It died away amid the tranquil hills.

The Jews disperse, and slowly homeward Adown the mount their thoughtful, stient

All through the long and weary midnight

wa'ch The artist, troubled, at his eazel sat. Totling with pencil and with brush to sketch The Face he saw at eve on Holy Mount. But morning broke, and yet his canvas lay Untouched, mute witness of man's impo tence.

Conquered, baffled, yet all undismayed,

He wander'd forth at eve—bright Hope his guide—
To contemplate once more the lov'd Ideal. Thro' busy mart and by the Temple's shade, Idly he strolled and scanned each passer by. Hour after hour dragged slowly on—when lo! Amid a merry childish group is seen The Master. On! what hidden virtue 's

That gentle Face, with tender yearning love Beams on the nurselings gathered at His

His soothing hand rests on a boyish head, about. The real state of the case is just From whose bright eyes a timid glance

And rests unconscious on the face of God; While Jesus, haloed with a heavenly smile. His hand in blessing raised and sweetly Suffer the little ones to come to me,

Nor aye forbid - for Heaven's home is And kissing each He blessed them one by

Again the artist tried; again he failed, His golden dreams but mccaing each at-tempt

To give them form and life. Weary and

restless He journeyed far thro' Eastern sunny lands-Now drifting through the desert, bleak and

Now resting 'neath the Palm Tree's grateful But ever, ever dreaming of that Face.

One eve at length he saw Bethania's roofs Glitter in the rays of setting sun, That sank with all its giory in the West. Wearied, footsore, he passed the city gates And wandered on by busy street and mart-Nor rested till within a courtyard square, Attracted by an anxious, peering crowd, He stood. And then a vision met his saze-Meet guerdon of his toil and all his hopes. 'twas the Face he once saw on the

Mount; The Master meek who gathered at His feet Those tender children, whom He loved and

With modest step and mien, He slow advanced, His head, august, above that eager throng. Who strove to see Him as He passed within, A royal guest 'neath Simon's lowly roof. The spell-bound artist followed Jesus there.

And, all unnoticed, gained the banquet Where humbly sate He, King among the

But list! a gentle step is heard without, And through the open door a woman comes, Of matchless beauty and unrivalled grace. With quick, impatient step she hurries past And at the Master's feet in reverence falls-A lost, unpardoned soul before her God.

The blitter tears come gushing o'er His feet, And gently bathes them, mingling spice

rare She dries them with her long bright wavin

That, ripping, fell the threads of shim'ring gold. And Simon, seeing Jesus' heart was touched

Indiguant grew, that one so base as she

Should e'en so much as in His presence The Master saw what thoughts rose in his

breast, And, turning to the Pharisee, He said : "Thou gavest me no water when I came My feet to bathe, or oil to oint my head; See where her tears have flowed; her love is

deep, Her sorrow deeper still." The sinner rose and, going forth, was sinless from that hour There, standing pensive, passive, and un

The ertist saw and, wond'ring, tried to stamp Within his mind that tender smile of love That lighted up the Saviour's august face ; But vain! Alas! in vain. All hope is fled No power on earth could paint those looks

of love
That beamed o'er Mary's prostrate form and said : 'For loying much has much been pardoned

A glorious autumn eve. The air As laden with the scent of ripened fruit.

An open casement, latticed wide and low,

Admits the gentle zephyrs floating softly To where a youthful artist sadly moans, Tossing him painfully upon his couch. For hours he raves, and prays in accent

wild. That he, but once again, may see that Face Which, erst entranced, he saw one summe

night Haloed in smiles upon the mountain-top;

round, And words rang out, to memory ever dear "Suffer the little ones to come to me, Nor aye forbid - for Heaven's home in their's."

Now wildly thro' the night he longing cries "Oh, for one last look at Jesus' face— Oh, how meek; how lovely; oh, how sweet! Comes with yearning on the still night air From fevered, parched lips. But see. The

Master Never yet was known to hear, unheeding, The earnest cry of bruised, aching hearts. He comes and stands beside the lowly coud Young Ezra looks, and wide the longing

eyes wonder gaze, yet doubting what they With

As if such bliss were more than he could bear; heart-strings snap, unable to contain The rapturous joy that filled its inmost

depths.

The wasted face smiles sweetly as a babe's That languid sleeps upon its mother's breast, And with a last ecstatic look to Heav'n. The spirit passes fleeting to its God, To gaze for ever in peace and love and joy

Upon th' Ideal-his Master's Face Divine. Oh, souls, that seek a true and loved Ideal. Behold it there, where Faith may lift he lamp.

Its steady ray shall fall o'er all that is, Book.

From thunder's roar and sunset's crimson glow; From deshing wave and rushing mountain rill;

From summer flower, the balmy breeze, and rain That welcome falls o'er parched hill and vale:

vale; From whirling snow and wintry blast; From throat of waroling bird-the Master speaks And bids all hearts to open to His love.

Each moment comes on bright or shadowy wings, And bears to us the grace and power to

stamp Upon our souls a likeness faint to Christ. To-day 'tis joy, with colors bright and fair ; To-morrow grief, on truer deeper lines, hall be the tints in which the patient toiler May trace His blessed Image on our hearts. Kenwood, Aug. 15, 1889. DELIA.

SABBATH REST.

RIDICULOUS POSITION OF PROTEST-ANT SECIS. There are Sabbath associations and an American Sabbath Union, siming to pro-cure new statutes to enforce the observ-nce of Sunday. At the instance of the Woman's Curistian Temperance Union, Senator Blair has introduced a bill into

noisy Sunday amusements, but also lice, but to the whole community, for all other Protestant associations devoted to are interested that none of the youth of

temperance and the like. Jewish law of the Sabbath rest on the last day of the week to the first day of the week there is not the slightest warrant in the New Testament. On the contrary as the first Council of Jerusslem did not the observance of the Jaw ish Sabbath obligatory on Gentlie converts, it is evident that the Apostles did not it is evident that the Apostes did not require the first Christians to observe it. The observance of Sunday has no warrant except the authority of the Catholic Church, and it is utterly inconsistent in men who deny the authority of the Catholic Church to attempt to force their fellow-Protestants to observe what has nothing but Catholic authority in its favor. An other curious point is the evidence the movement gives of the waning power of

Protestant organizations over those who still loosely are denominated Protestants: "Protestants represented in the officia nembership of the American Sabbath Union, namely: The combined member-ship of the Methodist Episcopal Church, the Baptist Church, the Presbyterian churches (North and South), and the Reformed (Datch) Church, all of which have officially appointed members of the American Sabbath Union, by whom the law is asked for (practically 6,000,000)

5.977,693, Thus even taking the whole membership of several denominations, the adv cates of the law can make out on their side only six millions out of the population of sixty millions; and they count Cardinal Gibbons' expressed wish for the Catholic sanctification of the Lord's day as the voice of 7,200,000 in favor of the law. In other words they admit that for the canctification of the Lord's day, Cathlic advocates in its favor outnumber Protestant by more than a million! We believe that no more than six million Protestants can be found in the country who believe in the Lospiration of the today years may require.

2. The commercial course is adapted to Scriptures, in the dogma of the Holy Trinity, in the Incarnation and Redemp-tion through Christ, and that actually Catholic believers in these fundamental dectrines of Christianity far outnumber

EXPEL THE WORMS by using the safe and reliable anthelmintic Powders.

Protestants. - Catholic News.

ST. BONAVENTURE'S COL.

LEGE, ST. JOHN'S, NFLD. UNDER CHARGE OF THE CHRISTIAN

om the Daily Colonist, Aug. 27. St. Eonaventure's College, we say confidently, is about to take a new lease of life and enter upon a career of great usefulness under the charge of the Christian Brothers—an Order which here and elsewhere have made their mark as emissions. nently successful educationalists. The nade after mature consideration by the Catholic Board of Education; and from the Prospectus before us and from what we know of the success of the Carlstian Brothers in Ireland, we feel warranted in believing that St. Bonaventure's will soon outshine the palmiest days of its past history. The college has hal many difficulties with which to contend, som of which will be removed by having it placed under the control of the Christian Brothers. They can make the schools in St. Patrick's Hall, and the new schools in course of construction, at Riverhead, feeders to the college. As part of the programme which the Chris-

tian Brothers are planning several free scholarships in the College will be given to the boys most successful in their studies in St. Patrick's Hall. This we regard as a most important feature in the arrange ments which are being made, for it will give the poor man's son, who has talents or gifts, an opportunity to cultivate them o the fullest extent: it will draft a num ber of clever boys yearly into the college, and it will give a constant stimulus to ducational effort on the part of parents who have any honorable ambition to im-prove the condition of their children.

The College has been newly painted and renovated, and, having spacious grounds in proximity to the Episcopal Residence and the Cathedral, it possesses all that can and the Carnetra, it possesses at that can be desired in the way of beauty and healthfulness as an educational locality. The College will be under the patronage of His Lordship Most Rev. Dr. Power, who, we feel assured, will visit the students frequently and give them every encourage ment. This commercial classes will, for the present, be under the immediate charge of Rev. J. L. Slattery, whose splendid abilities and great zeal as a splendid abilities and great zeal as a teacher in St. Patrick's are known to teacher in St. Patricks are known to everyone in this colony. The classes of the advanced course will be con-ducted by Rev. Mr. Burke, who has had long experience and marked success in preparing boys for the London University. As the attendance at the College will increase, other professors will be added, and nothing that hard work duty, self sacrifice and great devotion can do, will be left undone by the Christian Brothers to make St. Bonaventure's College all that is required for the religious training and the commercial and classical on of the Catholic boys of this The reputation of the Irish Christian Brothers, as thorough masters of their profession, is not unknown in the Maritime Provinces, and in course of time children from Prince Edward Island, Nova

don University, which St. Bonaventure's The labors of the Christian Brothers have been suggiarly blessed in other parts of the world. According to the latest statistics they now number 1,220 communities, scattered throughout all lands 11712 brothers; 1,670 schools, divided into 6,663 classes, with 307387 pupils besides many colleges and boarding schools. With such a record this Grand Order cannot fail to succeed in New

Scotis and New Brunswick will be sent here to receive the educational advan-

uch as matriculations to the Lon

foundland.
We need hardly say that we heartly Me need hardly say that we hearlily wish that the measure of success which the cure new statutes to enforce the observance of Sunday. At the instance of the Woman's Constatan Temperanes Union, Senator Blair has introduced a bill into Congress. It thus appears that not only special Protestant organizations are endeavoring to prevent Sunday labor and deavoring to prevent Sunday labor and solve the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are matters of efficiency of the schools at Riverhead are ma the town shall grow up ignoranti The whole movement gives rise to some the Christian Brothers be helped in the reflection. For the transfer of the proper spirit, if all who can assist by their means, by their good words, and by send. ing their children, will do so, the present educational movement will soon work out the regeneration of Newfoundland. It will, in less than a decade, banksh the words: "dider," "pauper" and "vagrant" from Newfoundland's vocabulary; and the Bithop of St. John's will have the consolation. tion of being able to say, as Cardinal Manning said of his diocese, that there is not a single youth under his charge who is not receiving a sound, religious education. The Prospectus, in full, will be found be-

PROSPECTUS.

St. Bonaventure's College, St. John's, Newfoundland, Under the Patronage or the Mest Rey. Dr. Power.

St Bonaventure's College is conducted by the Christian Brothers, who sim at giving the pupils a complete and thoreducation -elementary, commercia and classical. At this college boys may, without leaving the country, advance from the elementary stage to the subjects prescribed for the matriculation and the arts and science examinations of the Lon-

on University.

The chief object of the education system of the Christian Brothers being the relgious instruction of their pupils, the moral and religious training of the su-

dents is most carefully attended to.

No effort is spared to secure the exact and efficient training of all the pupils in the studies pertaining to commercial life.
The studies are divided into three

courses:
1 The elementary course is intended for young boys, who will be kept apart from the rest of the students, in dormi-tory, class and refectory. A resident tory, class and refectory. A resident matron will give them all the care their

boys preparing for business or more ad-3 The advance course comprises those

The advance course comprises those studies necessary for students preparing for university examinations for the professions or for the priesthood.

The collection of apparates necessary for the study of natural science has been greatly enlarged, and no expense will be system.

spared to make it all that the require. ments of the students may demand.

The scholastic year is divided into

three terms: 1. Christmas to Easter.

2. Esster to Midsummer.
3. Midsummer to Christmas. FEES FOR DAY BOYS: Elementary Course \$4 per term.

Commercial Course 5 per term. \$12 per annum. 5 per term. \$15 per annum. Advanced Course 6 per term \$18 per annum.

FOR BOARDERS: Tuition, Board and Washing . . \$160 per

All fees payable in advance at the begipning of each term. Instrumental music and medical attendance are extras. Students, unless personally known to the Brothers, are required, before entering, to present a letter of recommendation from a clergyman and a certificate of health from a physician.

Each boarder shall provide himself with at least two suits of clothes and an over coat, four day shirts, three night shirts, two sets of flannels, six collars, four pair of socks, three pair of boots, a pair of house shoes, two pair of pillow cases, two pair of sheets, two pair of gloves, six handkerchiefs, hair brush, tooth brush, combs. etc

Three months' notice is required before the withdrawal of a nunil

PROGRAMME OF STUDIES.

1. Elementary Course—3rd and 4th reading books, grammar, geography, writing, arithmetic, drawing, singing, etc.

2 Commercial Course:—5th and 6th reading books, English grammar and com-

position, French, geography, history, writing, arithmetic, book keeping, enclid, algebra, mensuration, shorthand, type writing, drawing, singing, elocution, etc. 3. Advanced Course: —The subjects of the commercial course, Greek and Latin classes, modern languages, natural philosophy, chemestry, trign metry, naviga-

Papils of the second and third divisions will be required to take up only such sub jects as may be considered suitable for

Communications to be addressed to-J. L. SLATTERY. AN ANGLICAN ORDER OF

FRIARS. GRAVE PROPOSITION MADE BY THE

If imitation is indeed the sincerest form of flattery, the Catholic Church receives from none such a tribute of indirect, involuntary applause as she does from the Church of Eegland, says the Catholic Times. It is now gravely proposed that Anglicans should borrow from us the idea of presching friers who shall own nothing, but depend entirely upon the alms they may receive from day to day. Waether such an institution would be suited to the country and the times in which we live is a mooted point; but we venture to doubt whether it is possible that the new Order, if ever it is established, will be able to live for six months under the constitution which has been proposed.

It is suggested that these Protestant friars shall never touch money, but beg their food and lodging from door to door. They are to take three vows of poverty, charity, and obedience; but the obedience is explained to be "submission to the rule," that is to each man's interpretation of the rule. The only government, apparently, which the friers are to recognize is the supervision of the Bishops; and when we remember that most of th Bishops of the Church of England are likely to refuse to have anything to do with the matter, this is not likely to be a

very effectual kind of rule.

Finally, the vows are to last—so long as each person may continue to be a member of the Order; that is, precisely so long as each man chooses! In short, the vows, like so many other things about this pseudo-Catholicism, are to be a pretentious sham.

A New Departure from the erdinary business methods is made by the manufacturers of Dr Pierce's Golden Medical Discovery, in guarantee ing this world-famed remedy to cure al diseases arising from derangements of the liver or stomach, as indigestion, or dyspep-sia, biliousness or "liver complaint," or from impure blood, as boils, blotches, pimples, eruptions, scalp disease, salt-rheum scrofulous sores and swellings and kin dred ailments. Money paid for "Discov-ery" promptly returned if, on fair trial, it don't cure.

Don't hawk, hawk, blow, spit, and dis gust everybody with your offensive breath, but use Dr. Sage's Catarrh Remedy and

FAGGED OUT .- None but those who have Fager Our.—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Fills will do wonders in restoring health call strength. Mandraka and Dandelling. and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

Rely on This. DEAR SIES—I have used Dr. Fowler's Extract of Wild Strawberry for the last three years, and can always rely upon it as a speedy core for distribute and all summer nplaints. I can recommend it highly and I wish you every success.

MRS. W. FOWLER,

A Good Regulation.

Disordered kidneys give rise to rheuma tism, dropsy, pain in the back and loime etc, besides many dangerous complaints affecting the kidneys themselves, as Bright's disease, uræmia, etc. Regulate the kidneys with Burdock Blood Bitters, the best diuretic and kidney remedy ever

devised,

Thoroughly Tried. Having given Dr. Fowler's Extract of Wild Strawberry a thorough trial, I do not hesitate to say that I believe it is the best remedy in existence for all summer complaints, diarrhœa dysen'ery, colic, etc.

Mrs. R. S. Watte,
Springfied, Ont.

A Corrupt System

Bad blood may corrupt the entire system and cause scrofulous sores, swellings, ulcers, salt rheum, crysipelas, sore eyes and skip diseases, as shingles, totter, etc. Burdock Blood Bitters purifies the blood and cleanses, tones and strengthens the entire



INFANTILE Skin & Scalp DISEASES ::cured by :: CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND beautifying the skin of children and infants and curing torturing, distinguring, itching, scalp and ploud, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are 11failible.

CURA, the great Skin Cure, and CUTI-RA SOAP, an exquisite Skin Beautifer, ternally, and CUTICURA RESOLVENT, the w Blood Purifier, internally, cure every rm of skin and blood diseases, from pulse to scrottle.

to "Cure "kin Diseases." KIDNEY PAINS, Backache and Weak-

n instantaneous pain subduing plaster. Soc.

C. C. RICHARDS & Co.
GENTS—I have used your MINARD'S
LINIMENT successfully in a serious case
of croup in my family. In fact I consider
it a remedy no home should be without. J. F. CUNNINGHAM Cape Island.

So SAY ALL .- That MINARD'S LINI-MENT is the standard liniment of the day, as it does just what it is represented to do.

-OBJECTS OF THE-

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

The advantages and conveniences of this Agency are many, a few of which are:
1st, it is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—
2nd. No extra commissions are charged its patrens on purchases made for them, and giving them besides, the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one extension of the same actual prices of inesses of goods, the writing of only one interest will be only one excress or freight charge.

3th. Persons outside of New York, who

there will be only one express or freight charge.

4th, Persons outside of New York, who may not know the address of Houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and the gloun institutions and the trade buying from this Agency allowed the regalar or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to

THOMAS D. EGAN. Catholic Agency, 42 Barclay St., New York.

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UNDERTAKERS Wholesale and retail. Outside the com-bine. Always open.

R. DRISCOLL & CO. 124 Richmond-st., - London, Ont. WANTED Active men, young or middle aged, to sell Catholic Books and Goods in Australia. Fortunes have been, are being, and can be made. Oceanic Publishing Co., Guelph, lbt.

Ont.

This is the same firm that fo merly did business as Lyon.

McNeil & Coffee. They have simply taken the name of Oceanic Publishing Co.

A CADEMY OF THE SACKED HEART.
A Conducted by the Ladies of the Sacred Heart, London, Ont. Locality unrivalled formeathness offering peculiar advantages to pupils even of delicate constitutions. Air bracing, water pure and food wholesaches Extensive grounds afford every facility for the enjoyment of invigorating exercises. System of education thorough and practical. Educational advantages unguissed.

French is taught, free of charge, not only in class, but practically by French is taught, free of charge, not only in class, but practically by conversation. The faibrary contains choice and standard works. Literary cunions are held mouthly. Vocal and instrumental Music form a prominent feature, which are testing improvement and insuring taste, testing improvement and insuring soft-possession. Siriot attention is paid to promote physical and intellectual development, habits of nestness and secondary, with refinement of mannar. Terms can be obtained on application to the Lady Superior.

CONVENT OF OUR LADY OF LAKE
Huron, Sarnia, Ont, This institution
offers every advantage to young ladies whe
wish to receive a solid, useful and refir a
oducation. Particular attention is paid to
vocal and instrumental music. Studies will
be resumed on Monday, Sept. ist. Board
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particulars apply to Mother Superior,
Box 305.

BOX 393.

S. T. MARY'S ACADEMY, WINDSOR.
Outarlo.—This institution is pleasant, located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the radimental as well as the higher English branches. Terms (payable per session in advance) in Canadlan currency: Board and inition in French and English, per annum, 310; German free of charge; Music and use of Plano, 340; Drawing and painting, \$15; Bed and badding \$10; Washing, \$20; Private rooms \$30. For further particulars address:—MOTHER SUPERIOR.

A SSUMPTION COLLEGE, SANDWICE, Out.—The Studies embrace the Classi-cal and Commercial Courses. Terms (Includ-ing all ordinary expenses), Canada money, \$100 per annum. For full particulars apply to Rev. Denis O'Convor, Freddent. 46-19

Brofessianal.

DR. WOODRUFF, No. 185 QUEEN'S AVENUE. Defective vision, impaired hearing, Nasal catarrh and troublesome throats, Eyes tested, glasses adjusted. Hours—12 to 4.

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C. M. B. A.

C. M. B. A.

We would call the attention of our C. M.
B. A. Branches and members to the fact
that we make a very pretty silk C. M. B. A.
Badge, nicely trimmed with gold fringe, according to price, \$1.00, \$1.25, \$1.40, \$1.50, \$1.75,
and \$2.00, and can be used by branches when
attending funer sis of deceased members, or
at a demonstration of any kind, and it imparts to a body of men a neat appearance.
CATHOLIC ORGANIZATIONS IN CANADA.
We respectfully solicit the patronage of
the Catholic bocieties of the Dominion,
"Religions, National and Benevolent," and
would call their attention to the fact that
we are the only Catholic firm in Canada who
make a specialty of association supplies,
such as

ach as Flags, Sashes, sadges in Silk, Collars, Emblems, leals, Ballot Boxes, Pins, sales, Gavils, Badges in Gold fedals, Coostitutions, Cushings Letter Heads, Manuel, Minute Books.

Designs and prices furnished upon application to T. P. TANBEY, General Purchas and Manufacturer of Associations.

Brauch No. 4, London, Meets on the 2nd and 4th Thursday very month, at 8 o'clock, at their had libin Block, Richmond street. Mari Meara President; Wm. Corcoran, Re

C. M. B. A.

We regret exceedingly to hear that our Grand President has met with a our Grand resident. He was engaged at his home putting up a picture and was standing on a stool placed on a chair. The stool slipped and Mr. O'Connor fell with such force as to break his right arm. We trust our popular and efficient Grand President will, before many weeks, be able to resume his duties.

Members of the C. M B. A. in Canada that have not yet received their Bene ficiary Certificate should immediately send to the Grand Secretary a new "application for a Beneficiary Certificate."

When a member is initiated, the Record ing Secretary should, without delay, for-ward to the Grand Secretary said mem-ber's "application for membership" and "membership report."

Assessments 10 and 11 have been issued; they call for the payment of 16 beneficiaries: 10 in New York State; 2 in Pennsylvania; 2 in Michigan, and 2

All members initiated prior to July 30th, 1889, are hable for both assess ments: members initiated on or after 30th July, and prior to 18th August, are liable for No 11 assessment only. Members initiated on or after 18th August are

The attention of Branch officers is called to section 12 of Beneficiary Fund Article, page 12 of constitution.

The Supreme Council is now paying the beneficiaries of our deceased members as soon as "proof of death," etc, is re ceived at the Supreme Recorder's office; but to enable the Council to con tinue this, our Branches must be more prompt in remitting assessment money. There is no necessity to wait for a Branch meeting before remitting assessment money to the tary or Supreme Recorder. to the Grand Secre

As soon as the Secretary of the Branch receives notice of an assessment, the "beneficiary report," and the "order on the treasurer" should be made out by the proper officers, and the requisite amount remitted.

Summary of the Financial Statement of the Grand Council of Canada for the Year Ending June 30th, 1889. BENEFICIARY FUND STATEMENT.

To total amount received from July 1st, 1888, to July 1st, 1889....

2953 26

\$59024 86 \$59024 86

RESERVE FUNDSTATEMENT.

To amount on hand July 1st, 1888..... \$2469 68 To amount received from July 1st, 1888, to July 1st, 1889.... To amount of interest Reported to Date.....

By amount on Deposit in Bank of Toronto.

\$5566 31 \$5566 31

GENERAL FUND STATEMENT.

By Total amount of Expenditures from 1st July, 1888 to 1st July, 1889.....
By amount in Tressurer's hands at this date......

184 57 \$5472 38 \$ 5472 38

\$5566 3

MEMBERSHIP.

Total Number of Members in Good Standing..... Total Number of Members in the \$200 3515 Total Number of Members in the \$1000 Class...

Report of Finance Committee. London, Aug. 7th, 1889.

To the Members of the Grand Council of Canada of the C M. B. A:

Your Finance Committee respectfully

report that we have carefully examined the books, accounts and vouchers of the Grand Secretary and Grand Treasurer, and found them correct in all particulars Our Grand Secretary, Mr. Brown, has built a neat and substantial brick office in connection with his residence, which is also provided with a first class fire-proof of the treatment safe, thereby affording every reasonable security and protection to the important books and documents of our association.

We have much pleasure in noting the remarkable progress of the association

during the past year, and can assure our fellow members that the work of the Grand Secretary's office is, as usual, performed in a manner highly creditable to him and to the whole association. It is, however, to be regretted that several of our Branch Secretaries have neglected to forward to the Chairman of this Committee the report demanded by the Constitution. We would suggest to Branch Secretaries that an entry be made of each remittance to the Grand Secretary on a page ruled with columns corresponding with the annual report, forms for which be forwarded to each officer by Mr. Brown. As this is a very important matter it is to be hoped that in future branches will be prompt and accurate in forwarding these reports.

James Quillinan, Th. S. O'Neail, John Ronan. JAMES QUILLINAN, TH S. O'NEAIL, JOHN RONAN.

At a special meeting of Branch 27. C. M. B. A., Petrolis, held on Tuesday, 3rd inst., the following resolutions of concolence were adopted:

whereas it has pleased A'mighty God in His infinite wisdom to remove by that cruel messenger death Thomas, the beloved brether of our highly esteemed Financial Secretary, Brother A Kavanagh, be it therefore

Resolved. That we the members of

Resolved, That we, the members of Branch 27, O. M. B. A, extend to our worthy Brother and friends our heartfelt sympathy in their sad bereavement; and be it further
Resolved, That a copy of these resolutions be sent to Brother Kavanagh and
published in Catholic Record and C. M

B. A Monthly.
WM. THORP, Rec. Sec.

IRELAND'S STRUGGLE.

Mr. Balfour's statement, that "he fear there are priests in Clare who are no credit to their cloth," has stirred up univer credit to their cloth," has stirred up univer sal Indignation throughout the county Several public bodies have passed spirited resolutions denouncing the insignuation as a vile slander, and it is expected that the example will be followed by all. Bal four's assertion was made while defending the insulting words of Lord Clanricarde's bankrupt and dishonest agent, Turnes, who, in a letter, spoke of "Dinan and his villainous priests." Rev. Father White, P. P. of Miltown-Malbay, has also published a letter in refutation of the two cowardly slanderers. The "old Dinan" referred to is the Very Rev. Vicar General Dinan, universally revered througheral Dinan, universally revered through out Ireland.

It now appears that the story that was thought worth being sent to America per Atlantic cable, that Lord Cianricarde's agent, Turner, was shot, was a mere fabri-cation, invented for the purpose of throwing discredit on the Irish people. A simi-lar story is told regarding Mr. Blood, a Clare landlord, who is said to have been shot in an open country while driving in a car under armed police protection The police m wedistely pursued the would be assassins, but there was no one to be

Another influential English deputation is visiting Ireland to see for themselves the horrors attending Irish evictions. It comprises Hon. J. Stanfield, M. P., Sir Wilfred Lawson, Mr. Schwann and a number of other Liberal members of Parfement and the wives of most of these gentlemen. A public reception was accorded to them in Leinster Hall, Dublin, on the 3rd inst., under the presidency of the Lord Mayor of Dublin.

An abusive auti Irish journal called the

Union, being unable to keep itself in existence, even in Ulster, has been removed to London, England. This tells well for the progress of the National cause in the North.

James Somers, of Coolroe, who was im prisoned six months for assisting to defend his brother's house against the crowbar brigade, was released on the 17th ult. He received from the people of the adjoining country an enthusiastic reception with bands and banners. A similar reception was accorded to three prisoners at Clonmel on their release. Their crime was preventing the sale of cattle offered by an evicting landlord, Mr. Rie, J. P. They merely informed the people how the cattle were obtained, and there were no buyers.

The Belfast Water Commissioners have passed unanimously a vote of thanks to Mr. Sextor, M P., for the efficient services to the city in regard to the Belfast Water Stock, though all, or at least nearly all, the members are opposed to him in politics. This gives reason to hope that the era of bigotry is passing away in that city.

Police Sergeant Connolly at New-market Petty Sessions charged a farmer named Timothy Shine for assaulting him in the discharge of his duty. He was re-leased on bail, and a charge of conspiracy has been brought against the sergeant and a man named Murphy whom Sbine heard plotting under a hedge against Shine's life. The conspirators, finding they were discovered, thereupon brought the trumped up charge of assault as a cloak

trumped up coarge of assault as a cloar to their intended crime.

Two men named Twohey and Howard were bound at Feakle Petty Sessions to give bail for good behaviour for twelve months on a charge of unlawful assembly. Their crime was cheering some tenants who resisted eviction on the McGrath estate.

McGrath estate.

At Ballygar five persons were fined from 2s, 6d, to 10s for lighting tarbarrells on the occasion of Mr. O'Brien's release from prison. Several tenants and shopkeepers on the Massarene estate are also being prosecuted for "in timidation," they having refused to sell goods to persons who had been planted on farms from which tenants had been

evicted. One thousand persons have driven from their homes to satisfy Lord Clanricarde's vindictiveness, and about thirty-five thousand more are at his mercy, unless they be delivered from the operation of the present tyrannical laws. Such are the facts of which Irish

grievances are made up.

A good hit was made by Mr. Sexton while the Forgeries Commission was

was that of winking. On one of the trials of this kind, where the witnesses could not swear positively whether the winking was accidental or intentional, the accused were acquitted. The magistrate said: "I consider it a very suspicious case; but there is not sufficient evidence to convict. People should be very care ful how they wink in these days." (Great laughter) Mr. Healy suggested as a headline for coercion copy books:
"WOE TO YOU THAT WINKETH IN THESE

Not only has Mr. Cornybeare's eye sight been injured under the humane treatment to which Mr. Ballour subjects political prisoners in Ireland, but he is now sillicted with a loathsome skin disnow sflicted with a loathsome skin disease, caused by the filthy condition of Derry jail. Mr. Balfour, on being questioned in the house, stated that the disease is not serious, and that the physicians are treating it. In reference to Mr. Conybeare, it is interesting to know the manner in which the impartial tribunals of Ireland administer justice, independently of interference from Crown officials. Mr. Harrison was tried on the same charge and the same evi on the same charge and the same evidence, at the same time with Mr. Conybeare, but it was known beforehand that Mr Harrison would be acquitted and Mr. Conybeare convicted, Mr. Conybeare himself having heard from a relative of the Attorney General that the Govern-ment had taken steps to bring about this result. The magistrates were in this result. The interest of the structed to acquit Mr. Harrison, and they acquitted him accordingly.

It has been arranged that Mr. Parnell

constituencies. It is stated that Lord Randolph Churchill will shortly define his relations to the Tory party, in a speech to be delivered in Wales. He has been lately violently attacked in the clubs, and it is said ne will strike back in the coming speech in a manner which the Govern ment, and especially Mr. Balfour, will not

will address the electors in a few English

The Youghal Town Commissioners passed unanimously a resolution condemning in strong terms Balfour's treatment of Irish political prisoners, the cases of John Magee and Michael Slie being particularly mentioned as having been recently brutally sent from Derry Bastile, to go to their graves a few days afterwards. The their graves a few days afterwards seconder of the resolution was Mr. Isasc Dalton, a Protestant.

Mr. Firth, M. P. for Dundee, a Liberal and a supporter of Home Rule for Ire land, died in Switzerland on the 3rd inst Wm. O'Brien, who was removed on he 2ud to Galway jail, is seriously ill. He requested the attendance of his own physician, which was refused, and the prison doctor was given charge of his case. The prison officials have tele graphed to the Prison Board that his condition is critical.

The controversy between the lord o he soil and the tenants upon the Kenmare estates has at last micably upon the basis of the cancellation of the arrears of rent now due.

Mr. Parnell, replying to a vote of thanks passed by the Welsh members to the Irish Nationalists for their vote on the Tithe Bill, has intimated to the secretary of the Welsh Parliamentary party that the Irish party was greatly pleased at the chance afforded them o furthering the cause of the Welsh people, who had stood so loyally by Mr. Glad stone on the Home Rule question.

Mr. E Dwyer Gray has received from

Mr. Gladstone the following acknowl adgment of a copy of his book on the restment of political prisoners:

My DEAR SIR-I thank you for your book. I have personally examined it, and I hope it will be widely useful. is no less than shocking to every sentiment of a free man who love his freedom. The testimonials I have received from America have been inbut it would not be possible for me to collect them. Yours faithfully,

W. E. GLADSTONE

Yet Mr. Joseph Chamberlain had the ardihood to assert that in America ther a no sympathy for Ireland in her struggle for liberty.

THE IRISH CAUSE IN AUSTRALIA The Mail recently published a communication to the Times from its Sydney, N. S. W., correspondent in which it is stated that "the Irish delegates to Aus ralia have not sustained the well estabished reputation of their countrymen for wit. But one of them, if he has not been funny himself, has at least been the cause of much merriment to others.'

It is a remarkable fact, and it well illustrates the good will of the Mail towards Irishmen, that of all the proceedings of the Irish delegates in Australia, it caunot find room to publish anything more than a letter from a correspondent of the lying journal which, above all others in the world, has been so recently convicted of the most despicable conspiracy ever known, to blacken the character of the Irish Nationalists; yet nothing better could be everywhered. better could be expected from a journal which constantly maligns Catholics, from

Jesuits down. The delegate especially referred to

All this may be very true, yet it cannot All this may be very true, yet it cannot be denied that letters addressed to Nationalist M P.'s have been tempered with in British offices. The opening of the letter of President Harrison to Mr. Sexton is undeniable, and Mr. Deasy might well have reason to suspect that he had been dealt with in the same way.

Unfortunately, Mr. Deasy did not preserve the envelopes of his letters, and he was unable to prove that they had been tampered with, and it is barely possible

was unable to prove that they had been tampered with, and it is barely possible that he was too hasty in drawing his conclusion. It may or may not have been true. At all events the commissioner appointed to enquire into the charge has acquitted the Branxton postmaster, and there he matter will probably end. But there is a story added in the Times' correspondent's communication which is concerned and the post of the commissioner and the country. correspondent's communication which is intended to throw ridicule on Mr. Deasy. intended to throw ridicule on Mr. Deasy.
It is stated on the authority of what is acknowledged to be mere gossip, that it was a lady relative of Mr. Deasy who hoped to become related to him still more closely, who through jealousy opened his lettere. Its being mere gossip should be enough to make the story too ridiculous for belief. But now that the investigation has closed, and that there has been no evidence to substantiate the gossip, any more closed, and that there has been no evidence to substantiate the gossip, any more than the accusation, the ridiculous story is dissipated. It can scarcely be, that if the letters were not opened at all, they were opened through motives supplied by

Capid But there is the other assertion of the Times' correspondent, which means that the delegation made fools of themselves generally, and that their mission was a failure. We already gave an account in our columns of the enthusiasm with which the delegates was a province resolved. the delegates were everywhere received, which sufficiently refutes the instruction, but another and a most conclusive test is to be found in the locredibly large sub to be found in the incredibly large sub-scriptions which have been presented already by the people of Australia for the support of the National cause. The sums contributed were counted to the latest date by Mr. J. F. Hegan, now in London E. C., and he finds the total to reach 112 000. £13,000.

Mr. Joseph Chamberlain made recently similar statement to that of the Times correspondent, but these facts completely refute his falsehoods as well. He said at Highbury in a speech on the 10.h ult. :

"Finding that they could get no sub-scriptions from America they have been sending the hat round in Australia, but our sturdy colonists in Australia have turned a deaf ear to the blandishments of Mr. Dillon and the couple of other patriots who went with him, and the result is that The lieve they have barely collected enough to pay their expenses at the first class hotels to which they resort."

Mr. Hogan above mentioned besides the satisfactory refutation of this to which

We have made reference ab ve, says:
"I find that in all the Australian capitals Mr. Dillon has been received with un-

mistakable tokens of public respect and approbation, that he has addressed enormous and sympathetic audiences from temperate Ta-mania in the far South to torrid Queensland in the far North, that his platforms have been consti-tuted not by leading Irish-Au tralians alone, but also by influential public men of English and Spotch nationality who see no adequate reason why Ireland should not have a local Parliament as well as the

Mr. Chamberlain's lie has been refuted as triumphantly as his former lie, that prominent Americans have no sympathy with the Irish efforts to attain liberty. The grand subscriptions which have been given from America for similar objects are so fresh in the memory of our readers that it is only necessary to refer to them thus to lead to the inevitable conclusion that Mr. Chamberlain's reference to America in the above extract is as false as his state ments concerning Australia; and, of course, the statements of the Times correspondent are equally mendacious.

It is enough to add that in their ad dresses before Australian assemblages, Messra Dillon, E monde and Deasy spoke with their usual elequence and success. We will add, however, an extract from a speech made by Mr. Deasy in Sydney on following tribute to the labors of the lst July.

After stating that Mr. Dalton had told

him that probably £20 000, or £25 000 would be realized as the result of the Australian mission, Mr. Deasy said that he was inclined to think that fully £30, 000 would be the gift of Australia to the efflicted tenants of Ireland. He added:

"The mission to Australia has been described by the hostile press here and the Tory journals at home, as an abject failure. For his own part he wished old Ireland meny such failures. As far as he had hitherto gone through Australia, he found the Home Rule movement for Ireland had a better footing than in most other countries and it is sepecially gratifying to had a better footing than in most obtained countries, and it is especially gratifying to find its strenuous supporters in men of English and Scotch birth, and, above all, native Australians."

Such language would scarcely be used if the mission had been a lamentable failure, as Mr. Chamberlain and the Times' ure, as hir Chamberlain and the Times' correspondent would have us believe.
We must add that Mr. Hogan, who has cornered Mr. Chamberlain so completely, is a well-known and eminent colonial

NEGROES IN CATHOLIC CHURCHES.

journalist.

Raplying to the Detroit Journa!, which had asked in what community white and black people are four d worshiping in the same church, John Gilmary Shea writes: "The answer is ready—in the Catholic community, and this is not recent, but has been from the first. lu Florida, Texas, Louisiana, the negroes have always attended church with the whites; knelt at the same altar, received the same sacra ments side by side with those of European origin. It is the same in the Catholic churches throughout Maryland, where no distinction is ever made. At the north it is the same There were collored pew holders in the Cathedral and St. Peter's while the Forgeries Commission was being discussed in the House of Commons. He said that "the Pigott letters are now admitted on all hands to have he for forgeries." Mr. Healy interrupted with his letters, and with, "except by Lord Salisbury." Mr. Sexton then continued with comical solemnity: "Well; Lord Salisbury's intellectual pre eminence entitles him to

the Colonial Government would have that acted in such a manner at English orders."

All this may be very true, yet it cannot Elizabeth, N. J."

Catholics hold good sittings in the churches in Hartford and Meddletown, Conn.; and the same is true to our own knowledge in Elizabeth, N. J."

NEWS NOTES.

G neral Boulanger has been sus-pended by the Government, from the Legion of Honor. An explosion occurred on the 5th inst.

at Maurice Wood Colliery, Midlothian, (Edinburgh) by which sixty miners were entombed. It is believed that all are

grants from that country. The Mormons claim a total population of 153 911 members of that branch of Mormonism which acknowledges Sait Lake City as its headquarters. These include 12 apostles, 70 patriarchs, 3,919 high-priests, 11,610 deacons, 119,915 officers and members, and 49,303 children under eight years of age.

years of age. The general elections in France will be held on the 22nd inst. The Comte de Paris has issued a manifesto recommending his adherents to rally for the establishment of a good rally for the establishment of a good government, and he advises them to be friendly towards other parties which are fighting the same foes: this is intended to continue the coalition with the Imperialists and Boulangerists in order to overthrow the present Republican Government. General Boulanger will stand as a candidate for Monmarte, Paris Monmarte, Paris.

LATEST CATHOLIC NEWS.

Mgr McIntyre, Bishop of Charlotte-town, P. E. I., was recently granted an audience by the Holy Father.

Cardinal Gibbons, of Baltimore, is about to issue a book the object of which will be to win back to Christianity those who ave yielded to Agnostic influences.

The convention of the Irish Catholic Benevolent Union was held in Kings-ton last week. The Kingston Branch of the association gave the visitors a com limentary excursion among the thouand Islands.

Eight hundred Archbishops, bishops, patriarchs, and other Spanish and American-Spanish dignitaries have petitioned the Pope to confer upon C ristopher Columbus the title of venerable. The initiative has been taken by Count Rosselli de Lorques.

The Right Reverend Colin C. Grant vas consecrated as Bishop of Aberdeen recently in the cathedral of that city. It than twenty years since a simis more than twenty years since a similar rite took place there, which was when his predecessor, Bishop McDonald, was consecrated, and a large crowd assembled to assist on the solemn occasembled to assist on the solemn occase. sion. There were, besides Catholics of the city, many from various dioceses of Scotland.

Thirty thousand pilgrims besides over one thousand priests were present at the consecration of the new and beautiful Church of the Holy Rosary at Lourder Courch of the Holy Rosary at Lourdes. The consecrating prelate was the Cardinal Archbishop of Paris, who was astisted by three other archbishops and nine bishops. A telegram was sent to the Holy Father Pope Leo XIII. by the Bishops, offering the Act of Consecration as a "pledge of the hopes Your Holiness has founded in the intercession of Our Lady of the Rosary for the liberty of the Lady of the Rosary for the liberty of the Courch and its illustrious Head.'

SISTERS IN HOSPITAL SERVICE.

Mrs. Mary A Livermore, who was prominently connected with the Sanitary Commission during the late war, and who subsequently gained notoriety by her advocacy of Woman's Rights, in a recently , an extract from a experiences during the war, pays the Sisters :

"The Mound City Hospital was consid. ered the best military hospital in the United States. The most thorough system United States. The most thorough system was maintained in every department. There was an exact time and place for everything. Every person was assigned to a particular department of work, and held responsible for its perfect performance. A Shaker-like cleanliness and sweetness of atmospere pervaded the various wards, the sheet and pillows were of immaculate whiteness and the particular immaculate whiteness, and the patients who were convalescing were cheerful and contented. The Sisters of the Holy Cross were employed as nurses, and by their skill quietness, gentleness and tenderness, were invaluable in the sick wards. Every patient gave hearty testimony to the kindness and skill of the Sisters. Mother Angela was the matron—the Superieure of these Sisters—a gifted lady of rare cultivation and executive ability, with winning sweetness of manner. If I had ever fell prejudice against these Sisters as nurs my experience with them during the war would have discipated it entirely. The world has known no noble and here is women than those found in the ranks of the Catholic sisternoods."

The following extract also serves to show the general esteem in which the Sisters were hold—themselves and their devoted services O der, comfort, cleaniness, and go d nursing, prevailed wherever they were employed:

I found every where at this time the

greatest prejudice sgalast Protestant woman nurses. Medical directors sur-geons, and even ward masters, openly declared that they would not have them in the service, and that only the Sisters of the Catholic Caurch should receive pointment. I sought for the cause of this decision: Your Protestant nurses are always finding some mare's nest or other,' said one of the surgeons, 'that they can't

In the obituary notice of the late James McInnes, of Georgewille, which appeared in our issue of the 31st August, the word "neighbor," in the 22nd line from the end, should read "nephew."

To the Dear—A person cured of Deaf-ness and noises in the head of 23 years' standing by a simple remedy, will send a description of it frace to any Person who applies to Nicholson, 30 St John Street, Montreal.



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