ated BELLS and CHES, TOWER s and catalogues

# Catholic Record.

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

VOL. 5.

### LONDON, ONT., FRIDAY, OCT. 5, 1883.

NO. 260

### CLERICAL

We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

### N. Wilson & Co., 136 DUNDAS STREET.

Nowhere in the broad domain of Can-Nowhere in the broad domain of Can-ada's fair empire does the golden season of Autumn shed its glories with more splendor and profusion than in the mag-nificent valley of the Ottawa. Go up or down that noblest of Canadian streams, down that noblest of Canadian streams, ascend which one you will of its broad and rapid affluents, and everywhere your eye will be delighted, and your heart gladdened by a wealth and variety of scenery nowhere surpassed in America. There you may feast at will on majestic mountains and charming vale, or whispering stream-let and pleasant hill or sheltered cct, and undulating field, but above all enjoy the again glary and almost superval which undulating field, but above all enjoy the regal glory and almost supernal munificence of its forest growth, now attired in its richest apparel of celestial hue, wherein the brightness of red, and the splendor of purple and the sweetness of green combine to form a whole with which no earthly beauty can compare. How sad the thought that all this splendor and beauty is so soon to be effaced by the bleak and chilling blasts of winter! At all seasons indeed is the Ottawa beautiful, but it does seem to me that in autumn it is thrice beautiful. Forest and field, hillock and vale, all these more than ever rejoice and vale, all these more than ever rejoice in contiguity to the great water as if eager to draw a parting inspiration and vigor from its roating falls and its purling rap-ids. The writer had lately a truly wel-comed opportunity of visiting the Upper Ottawa, and never did the beauties of the Ottawa, and never did the beauties of the great river appear to him so enchanting. Immediately above the city the river expands into a lake four or five miles wide and about fifteen in length. This body of water is known as Lake Deschenes and is now one of the most favored summer resorts of the Ottawa Valley. Beyond Lake Deschenes are the far-famed Chats Rapids, the Niagara of the East. Then the Chats Lake, broad, deep and tranquil, and further on the Chenaux rapids, rushing through rocky islets as if in disdain of every effort to impede their course. Above these again are the Calumet rapids, and so on, through the whole course of Above these again are the Calumet rapids, and so on, through the whole course of the river from its very junction with the St. Lawrence, to its very rise amid the lakes, away northward and westward the Ottawa exhibits the same pleasing diversity of scenery that has no parallel in Canada. Tourists who, to seek beautiful scenery elsewhere, pass by the Ottawa, evidently know little of that majestic stream with its beauty of lake and rapid, of mountain and vale. No man, say we, can truly say he knows what Canadian scenery is till he has visited the Ottawa country.

do not at this moment propose to dwell at length on the scenery of the Ottawa. But we may promise the read-ers of the RECORD that we hope in a short time to be enabled to place before them a full recital of its enchanting loveliness. Meantime let us content ourselves with such items of interest as our observations

suggested.
Though news, in the political sense, in Though news, in the political sense, in the Upper Ottawa towns, is just now de-plorably scarce, there being no stir what-ever even amongst the politicians them-selves, there is, however, to the stranger much to be seen in these towns really de-serving of note, and for the faithful paragrapher never a lack of matter deserving attention. Beginning with ARNPRIOR

We find a large and thriving town at the confluence of the Madawaska and Ottawa.rivers. Arnprior is the seat of a large lumbering industry, and can boast of some of the finest saw mills in the country. There is in the village a fine Catholic church, of which the Rev. Father Chaine is pastor. The rev. gentleman is now sojourning for the benefit of his health in France, but is shortly expected to return, when he will receive a glad welcome from the good Catholics of Arnby the Rev. Father Leduc, of Montreal.
Seven miles from Arnprior, but on the
Lower Canadian side of the river, is the

Lower Canadian side of the river, is the flourishing

VILLAGE OF QUIO,

where there is a neat church and a large Catholic congregation. The Rev. Father Cadigan, the worthy and indefatigable priest of this mission, has lately held a bazaar for the benefit of his proposed new church in North Onslow. The bazaar was a splendid success, as might well be expected from the earnestness with which the many friends of the rev. gentleman the many friends of the rev. gentleman entered on its inauguration and support.

PORTAGE DU FORT. Portage du Fort is very picturesquely situated on the banks of the Ottawa twenty-three miles from Quio. It is a very promising village and is possessed of a fine stone church erected in 1853, and a a fine stone church erected in 1853, and a commodious presbytery. The pastor is the Rev. Father Brunet, one of the pioneer priests of the Ottawa country. Father Brunet has been in charge of Portage du Fort since 1877, and has during that period effected many improvements. On the 20th ult. a picnic was held for the benefit of his church. The rev. gentleman's friends, of all denominations, turned out in full force, and the day was in all respects a splendid success. The picnic a fine stone church erected in 1000, and commodious presbytery. The pastor is the Rev. Father Brunet, one of the pioneer priests of the Ottawa country. Father

was held in Mr. Amy's beautiful grove, which was thronged throughout the day by visitors from all sections of the adjoining country. Amongst the clergy present were, besides Father Brunet, Father Ferreri, of Vinton, Father Sheehy, Osceola, Father Aguel, Aylmer, Father Lemoyne, Gower Point, and Father Cole, Ottawa. One of the principal features of the pienic was the voting for a magnificent lady's gold watch, presented by the Rev. Father Brunet. The candidates were Mrs. C. P. Roney, Portage Du Fort; and Miss Merleau, Bryson. The friends of both ladies worked with genuine earnestness, but Mrs. Roney took the lead from the beginning and maintained it to the very close, when she was declared the winner of the when she was declared the winner of the when she was declared the winner of the coveted prize by a majority of nearly three thousand. The numbers at the close of the poll were Mrs. C. P. Roney 4,903, Miss Merleau 2,193. The total amount realized by the picnic must have been about \$700, a very handsome figure indeed when we consider the many calls of late made on the Catholics of Pontiac. The day's festivities terminated with a grand dramatic and musical entertainment in the evening in the town hall of ment in the evening in the town hall of Portage du Fort. The hall was crowded to the doors by a most appreciative audi-ence. The ladies and gentlemen who sus-tained the various roles in the entertain ment acquitted themselves with skill and distinction. The 20th of September will long be remembered in Portage du Fort as one of its brightest days. We congratulate Father Brunet on the success of his efforts to reduce his church debt. VINTON.

About sixteen miles from Portage du Fort is Vinton, likewise in the township of Litchfield. Father Ferreri, the good pas-tor of Vinton, is now engaged in making much needed improvements on his presor of Vinton, is now engaged in making much needed improvements on his presbytery, and contemplates, we believe, the erection, at an early date, of a fine new church. The C. P. Railway has already very materially developed the resources of the Upper Ottawa country. Every village and hamlet along the line has, since its construction, experienced an activity in trade never before known. Three miles from the C. P. railway line is the prettily situated village of Osceola, in the township of Bromley, North Renfrew. There is in Osceola a substantial frame church and a large well built presbytery. The Rev. Father Sheehy, the pastor of Osceola, is unremitting in his promotion of the best interests of his people, who in turn assist him cheerfully in all his projects. In the matter of schools especially Osceola is in a flourishing condition. Besides that of Osceola there is another parish church in Bromley, at Douglas. The mission of Douglas is in charge of the Rev. Father Marion, a devoted friend of Catholic education and an earnest advocate of temperance, in both of which cate of temperance, in both of which causes he has already accomplished great good. The writer had the pleasure of be-ing lately conducted by the rev. gentle-man over one of the colonization roads now in course of construction in his section of the country. Mr. Patrick Conway, the government contractor for the road, deserves credit for the work he has done. The writer begs to return him thanks for his kindness.

PEMBROKE. PEMBROKE.

Pembroke, the county seat of Renfrew, is also, as our readers are aware, the residence of the Vicar Apostolic of Pontiac, the Right Rev. Dr. Lorrain, Bishop of Cytheria. His Lordship is at this moment engaged in the visitation of certain of his missions on the Unper Canadian position. missions on the Upper Canadian portion of the Vicariate. The Bishop's secretary is the Rev. Father Devine, who has won golden opinions since his arrival in Pembroke, a year ago. The people of that town have learned with pleasure of the arrival in their midst of the Rev. Father Dowdall, of Ottawa, with the intention of

Dowdall, of Ottawa, with the intention of remaining at least for a time.

The readers of the Record will learn with regret that John Doran, Esq., Stipendiary Magistrate for the District of Nipissing, has been compelled by failing health to leave Pembroke for a few months' sojourn in Colorado. His friends earnestly hope for his speedy recovery.

OTTAWA.

Returning to Ottawa it is gratifying to note the steady progress of late made by the St. Patrick's Literary Association in that city. Since the accession of Principal McCabe to its Presidental chair a new life has been infused into the Association, which is destined to keep its place at the head of national societies in the Dominion metropolis. From the educational standpoint it is gratifying to note that the College of Ottawa has never been in such aflourishing condition. So great is the effluence of others to it. bull this affluence of students to its halls this year, that an important addition to the main building must be at once constructed. That the College may continue to grow and flourish is the sincere wish of every true friend of Catholic education in this country, and the wish especially of your correspondent.

### CHATHAM LETTER.

We lately had the pleasure of meeting in town Rev. Father Ryan, the esteemed Pastor of Wallaceburg. Father Ryan looks the picture of health and possesses the same warm heart and hand as of old when we knew him as assistant priest of St Alphanesus' church Windson.

St Alphonsus' church, Windsor.

There are a hundred and five pupils in attendance at the Ursuline Academy thirty-five of whom are residents of Chat-ham. The superior advantages offered

of St. Thomas, with Miss. A. McKeon of Raleigh and Mr. O'Hagan of Chatham were the chief shareholders on the con-

were the chief shareholders on the con-cert programme

Mr. Thibadeau has been chosen finan-cial Secy. of the Chatham branch of the C. M. B. A. in the place of Mr. Marentette who recently left our town.

Father William preached last Sunday evening to a large congregation on the Sacrament of Extreme Unction.

THE FRENCH IN AFRICA.

In the Annals for September, 1870, there s published the following paper : In the Annals for January, 1869, we finished our last article on the subject of the Malgasian Missions, by announcing the conclusion of a treaty which had been

negotiating for several years between the French government and the government of the Hovas. The signature of the treaty took place the 8th August, 1868.

It would be tedious and useless to reproduced the state of the treaty took place the state of the treaty the state of the treaty the

It would be tedious and useless to reproduce all the articles of that treaty; we shall confine ourselves to reciting the III and IV articles, which secure liberty of conscience and establish the rights of the French inhabiting Madagascar.

"Article III.—French subjects, in the realm of Her Majesty the Queen of Madagascar, shall have the right to practice freely and to teach their religion, and to erect buildings destined for the exercise of their worship, as well as for schools and hospitals, etc. These religious buildings shall belong to the queen of Madagascar, but they cannot be appropriated to other uses. The French shall enjoy, in the profession, the practice, and the teaching, of their religion, the protection of the queen and of her functionaries as the subjects of the most favored nation. No Malgasian the most favored nation. No Malgasian can be annoyed on account of any religion he may have adopted, provided he acts conformably to the laws of the country. "Article IV.—The French in Madagascar

shall enjoy complete protection for their persons and their properties. They can, as the subjects of the most favored nation, settle themselves wherever they may deem suitable, take on lease or acquire every

settle themselves wherever they may deem suitable, take on lease or acquire every kind of property, moveable or in moveable, and devote themselves to all commercial and industrial pursuits which are not forbidden by internal legislation. They may employ in their service any Malgasian who is not a slave or a soldier, and who is free from a previous engagement. If, however, the queen should require these servants for her personal service, they may retire, after having given notice previously to those who had engaged them, etc."

These stipulations are far from what could be wished and even expected, after the treaties signed with Radama II; the right of property is refused to the French, even for religious establishments, which belong to the queen. The renunciation was a little compulsory, after the treaty with the English, in which there are the same identical stipulations. It remains to be seen whether the treaty shall be respected; nothing in the past is calculated to inspire much hope, and even, since the signature of the treaty, certain great lords amongst the Hovas, bribed by the Methodists, have not been wanting in raising up obstacles to the labors of our Missioners.

Despite the ill-will scarcely dissembled.

Despite the ill-will scarcely dissembled, the treaty has powerfully assisted the movement which led the population towards the Catholic Priests. The numerous demands for Missioners have now become larger, but the want of laborers in this field has hindered these requests being all complied with.

Nevertheless, a few Missions have been established in the neighborhood of Tananariva, and everywhere the Missioners have been well received, and they see their labors crowned by the most encouraging

Not being able to explain fully all the details of these different foundations, we desire at least to give an idea of them to our Associates, by placing before them the following letters. following letters Letter of the Rev. Father Delbosc, of the

Society of Jesus, to the Very Rev. Father Cazet, Superior of the Mission of "TANANARIVA, 17th December, 1869.

"Reverence Farher,
"Towards the middle of July, the chiefs
of a village, or rather of a little town,
styled Imersmandroso, sent us a request;
Rev. Father Jouen directed me to examine Rev. Father Jouen directed me to examine the ground, and, on the report which I made to him, it was agreed that we would comply with the wishes of the inhabitants of that district. Your humble servant was appointed to occupy the post. I went on a Sunday to Imerimandroso, and on the following Sunday I was able to announce, on the part of the Rev. Father Prefect, that the station was accepted, and that I would fix myself there to instruct the population.

that I would fix myself there to instruct the population.

"On this being announced, one of the chiefs addressed me, and said it would be prudent to come to an arrangement with the Malgasian government. Had he the foreknowledge of what was going to occur, or was it simply the natural pru-dence of the Malgache which made him speak that? I do not know Horene speak thus? I do not know. However, on Monday, when I was going back, I met a courier who crossed me on the road; he was an officer with whom I was well acquainted, and who saluted me politely, without telling me, however, the object of

which pervaded the whole neighborhood. The wives and the children of my five chiefs were to be sold; they themselves were to be put in chains, etc. On the same day, Tuesday, they sought me out; they were more dead than alive, and they begged of me to interfere in their behalf. I tried to inspire them with courage; I told them I thought the time had not come for me to act; that Rainimabaravo calling for them, they ought to go, to know what he wished; and that, if it was a question of religion, we were there to sustain them. In spite of all my arguments, they persisted that I should write to the prime minister. I consulted Father Jouen, who told me to satisfy their wishes, and it was in the following terms I did so.

"I commenced by offering the respectful homage of all the members of the Mission to the queen and her prime minister. Then, addressing the letter, I said:

"The inhabitants of Imerimandroso have called on us to instruct them in religion and to build a church; we inform you of this request; be good enough to tell the queen. We shall teach religion and shall which pervaded the whole neighborhood.

of this request; be good enough to tell the queen. We shall teach religion and shall

queen. We shall teach religion and shall build a church, and we inform the queen of these proceedings, that no obstacle may be placed in our way.'

'These few curt words seemed to us sufficient to disperse the storm; if we had gone further, we might have been considered as aggressors, seeing that Rainimaharavo had not as yet given any explanation. ation.

"On the morrow, the reply of the prime minister came to hand: in substance it said that we might freely teach our holy religion. The reply calmed all minds for a time, and the 14th August, the eve of the Assumption, I set out for Imerimandroso; next morning, under the auspices of Mary crowned with glory, I said Mass for the first time; the house of the chief himthe first time; the house of the chief him-self served for a chapel. But all was not concluded by doing this; it was painful to Rainimaharavo to give up the game. He found means to gather the chiefs about him, and without directly setting himself in opposition to the teaching of Catho-licity, he managed to disturb their minds to such an extent that even your ther to such an extent, that even now they waver between two opinions, or rather they lean to that of Rainimaharavo, going regularly to the Protestant house of wor-ship, and appearing seldom at the church. I at one time even feared that the policy of the chiefs would destroy the good which was being done; but Almighty God

which was being done; but Almighty God interfered, and we were able to go on. "Meanwhile, everything was not ended, or rather everything remained to be done. I had rented two houses, one belonging to the chief which I used as a church, and another which I dwelt in; but all this was only provisional, and the Protestants knew it well. Their plan was, therefore, to hinder me from building a church. If the Father has no church, they said, he must go back. Knowing this, and seeing, on the other hand, that the house of the chief became more and more incapable of containing the crowds which thronged it, the ch, ich on the Father has no church, the feather has no church, the bear more and more incapable of containing the crowds which thronged it. I sought permission from the Father Prefect to build a provisional chapel. He granted me leave, and in less than a month I was able to say Mass, not in a church, but in a kind of wretched barn, the only recommendation of which was that it was larger than the chief's house. At present, the same barn serves me as church; we have finished. At present, the same barn serves me as a church; we have finished the building, arranged the interior as well as we could; but in spite of all, it is only a barn, and, when the summer comes, we must have a church. Shabby as it is, my chapel still gives umbrage to our enemies, and at one time I was afraid we should be obliged to

demolish it.

"On a certain day, an individual came forward, who said he was owner of the site of the church. The notables of the neighborhood were collected, who form a civil court of inferior jurisdiction; before this tribunal he pleaded eloquently. It should be well understood the complainant was supported and pushed on by the Protestants; he did not gain his whole suit, but he got a bit of it; the church was shortened by three feet three inches. It is, after the diminution, forty-five feet long, by twenty-seven and a balf feet broad; we may say at once that hardly long, by twenty-seven and a half feet broad; we may say at once that hardly was it finished when it was found too small; every Sunday my congregation is from six to eight hundred persons, sometimes a thousand. And yet we had plenty of obstacles. I have teld you some of them already. I must here ald, that on every Sunday morning the avenues are watched, and that it is sought to bring to the Protestant meeting-house those who are desirous to come to us. Besides, the ordinary arguments are used against us. ordinary arguments are used against us: we are idolaters, adorers of images and of the saints; the queen dislikes our prayers,

"We believed it to be our duty to in-form the prime minister of those tricky proceedings; they were a flagrant viola-tion of the treaty recently concluded with France; in consequence, a hint was given to the two chief agitators, and from that time, we are more tranquil. Very re-cently, I have been able to baptize thirty.

"And now for a word about the geographical position of Imerimandroso, and of the spirit which animates its inhabitants. It is a town situated about four or five miles to the west of Ambohimanga; the rice-fields which environ it on the east, the south, and the west, make it almost a peninsula. A great ditch sur-rounds it, as is the case in all large Mal-gasian villages; the town was built and the ditch was made by Andrianampoini-mering the great converse and formal the ditch was made by Andrianampoinimerina, the great conqueror and founder of the Hova monarchy. The inhabitants belong, for the most part, to the Tsimahafotsy caste; it was their fathers who enabled the great king to conquer his kingdom. In their carriage to conquer his kingdom. In their carriage they are more resolute and independent

than the other Malgasian castes, and pro-bably it is to this vigor of character that we owe the success of our little Christian congregation. There is amongst them something even of a chivalrous character,

something even of a chivalrous character, which you might seek in vain in other quarters. Here is a proof of it.

"One day, there came people asking me to found another post to the east of Imerimandroso, and my catechumens said to me that it was not suitable that I should go there alone, that they would form a guard of honor. On the whole, their notion appeared to me not to be bad; the bird-catcher makes use of the birds in the cage to attract the wild ones into his nets. I therefore accepted the offer they made, and on the day appointed, forty-five persons, men, women, and children, made, and on the day appointed, forty-five persons, men, women, and children, accompanied me in my excursion. I must tell you that these forty-five persons were chosen from those who sang the best. With a little imagination, you might call to your mind the forty moun-taineers traversing France singing. Puren.

taineers traversing France singing, Pyren-ean Mountains, etc. TO BE CONTINUED.

### CIRCULAR. To the Reverend Clergy of the Diocese of Hamilton.

REV. AND DEAR FATHER:—You are hereby officially informed and directed to make known to the flock committed to make known to the flock committed to your care, that it is the desire of our Holy Father Leo XIII., that the coming month of October should be sanctified in a special manner by certain prescribed daily devotions in honor of the Blessed Virgin, with a view of obtaining her powerful intercession in aid of the Sovereign Pontiff in his constant struggle for the triumph of the Church. For this purpose our Holy Father enjoins:—

Father enjoins:—

1st.—That the Festival of the Holy
Rosary, which occurs on Sunday, the 7th
proximo, should be celebrated with special

devotion and solemnity.

2nd.—That from the First of October
until the Second of November, five decades, at least, of the Holy Rosary, to
gether with the Litany of Leretto, should

gether with the Litany of Leretto, should be daily recited in all Parish Churches.

3rd.—That the same devotion should be practiced in other Churches and Chapels dedicated to the Blessed Virgin, wherever the Ordinary should consider it useful and practicable. Furthermore, the Holy Father desires that, in addition to the Daily recital of the Rosary, the Holy Sacrifice of the Mass should be celebrated, and the Benediction of the Blessed Sacrament given to the faithful.

and as many forty days' indulgences, which may be gained by the faithful as often as they shall devoutly recite the Holy Rosary for the intentions of the Holy Father. To those who, for some reasonable cause, cannot be present in Church at the aforesaid devotions, His Holiness has deigned to grant the same indulgences, provided they privately recite the Rosary and the Litany of Loretto

cite the Rosary and the Litany of Loretto according to his intentions.

3rd.—His Holiness also grants a plenary indulgence, on any day they may choose within the stated time, to all those who, during the period aforesaid, shall have been present ten times at the public recital of the Holy Rosary, or who, prevented by some just cause from assisting thereat, shall have as often privately recited it, provided also they receive worthily the Sacraments of Penance and the Blessed Eucharist, and pray for the intenily the Sacraments of Penance and the Blessed Eucharist, and pray for the inten-

Blessed Eucharist, and pray for the intentions of His Holiness.

In order to comply with the intentions of our Holy Father, you are directed to have daily, during the appointed time, 1st. A public recital of the Rosary and of the Litany of the Blessed Virgin in your parish Church, either immediately after Mass, or at some convenient hour in the evening.

the evening.
2nd. You will give Benediction of the 2nd. You will give Benediction of the Most Holy Sacrament every evening dur-ing the stated time, or, if not convenient to assemble your flock so often, at least as many times in the week as may be practi-

3rd .-- You will afford the faithful every opportunity of approaching the Sacraments of Penance and the Blessed Eucharist, with the view of gaining the aforesaid indulgences.

4th.—You will exhort such as are pre-4th.—You will export such as are prevented from assisting at the public exercises, to recite privately the prayers prescribed, and instruct all on the nature and advantages of indulgences, explaining the e cessary conditions to obtain them. This Circular shall be read in Church as

soon as received, and also on the Sunday immediately following its reception. By order of THE ADMINISTRATOR OF THE DIOCESE OF

HAMILTON.
M. J. CLEARY, PRIEST,
Secretary Secretary.
Hamilton, Feast of the Dedication of St.
Michael, Archangel, 1883.

#### MUSICAL AND LITERARY ENTER-TAINMENT.

An entertainment, under the direction of Rev. A. McKeon, was held in the Town Hall, Bothwell, last Wednesday evening. It was an artistic success in every particu-

It was an artistic success in every particular.

The mere fact that Mr. T. O'Hagan, B. A., of Chatham, and Miss Kate and Theresa Hughson, of St. Thomas, were programmed for a number of choice selections brought together a very intelligent and appreciative audience.

Mr. O'Hagan is a graduate of the Philadelphia school of elocution, and it is difficult to imagine a voice that unites in such just proportions all the elements of strength, sweetness and flexibility. This judgment was more positively confirmed when he had finished 'The death of Little Joe' and followed it in response to the enthusiastic and stormy re-calls that ensued with "The Creed of the Bells" and Longfellow's "Old Clock on the Stairs." The nobility and breadth of his style, the force of his interpretations, the passion that glows in his accents, the keen sensibility with which he unites himself to the spirit of the author, the magnetic charm which he exerts over his listeners,—these are things which will always make Mr. O'Hagan a favorite elocutionist.

Master Charley Butler sang a number

O'Hagan a favorite elecutionist.

Master Charley Butler sang a number of comic songs that greatly amused all his hearers.

his hearers.

Miss Kate Hughson—a mezzo-soprano of St. Thomas—made a decided hit with the audience and was cheered to the echo. The limpidity of her voice is delicious and her method is the essence of simplicity. Her Farfaletta—an Italian song and the "Little Green Isle" were among the musical cems of the evening.

ical gems of the evening.

Miss Theresa Hughson's rare contralto voice was heard to advantage in several pleasing duets, while the exquisite, almost severe, simplicity of her "Only a Violet," was a touch of nature in her brooding and pathetic mood that swayed all hearts in unison with her own rapt and lofty aspir-

ations.

Miss Kildea's piano solos were of a high order and were deservedly encored.

Miss Anna Reid and Miss Martin—two of our Bothwell young ladies—gave a vocal duet in capital style and received a hearty re-call.

Mr. O'Hagan sang "The Warrior Bold," and "The Death of Nelson" with conscientious excellence.

The entertainment had other agreeable features, as the excellent singing of 35

The entertainment had other agreeable features, as the excellent singing of 35 school children—a new departure in Bothwell concerts. These children had been thoroughly trained by Miss Hughson and presented a brilliant spectacle on the stage. Their songs were all well rendered and brought them the most cheering honors which an intelligent and brought be which an inteligent audience could bestow.—Bothwell Times.

#### PRESENTATIONS AT THE CULLERS' OFFICE, QUEBEC.

On Thursday last, at the Supervisor of Cullers' Office, the following presentations were made by the square timber cullers attached to the office:

To James Patton, Esq., Supervisor of Cullers, a very handsome ice pitcher and goblet, the former bearing the following nscription: "JAMES PATTON, Esq.,

SUPERVISOR OF CULLERS,
From Cullers of the Square Department,
as a mark of respect.
Quebec, Sept. 20th, 1883."
To J. J. Walsh Esq., Acting Deputy
Supervisor of Cullers and Cashier, similar
articles with inscription as above.
"To Edmund Cowen, France, and the company of the co

"To Edmund Gowen, Esq., accountant, meerschaum pipe, with usual attach-

The spokesman was Mr. Culler Thomas The spokesman was Mr. Cutter Thomas Gilchen, who complimented the supervisor and his acting leputy for the interest taken in the cullers by them, and more especially the square timber cullers, who on this occasion beg their acceptance of some trifling articles to mark the unanimity and good feeling that at present exsome trining articles to mark the unanimity and good feeling that at present existed between the cullers and the chiefs of the office. Mr. Gilchen before finishing would beg leave to remark that should the same kindly disposition be shown in the future, and he had no reason to fear otherwise, judging from the past twelve months, the cullers would be more than

happy.

Mr. Supervisor Patton, in his own happy manner, thanked the gentlemen present and begged to assure them that it always gave him pleasure to be on friendly terms with those over whom he had the pleasure to preside. For the future, he assured them, that with the assistance of his very efficient and obliging Acting Deputy, Mr. Walsh, he had no fear but that all would go on in the future in the

Mr. Walsh, in responding, thanked the gentlemen present for the very handsome present, as also for the kindly manner in which they had alluded to the part taken by him in the working of the office for the part wars. past year. It always gave him pleasure to see things work smoothly and they might rest assured with such a man at the helm as our worthy supervisor, the same harmony and good feeling would continue. Mr. Walsh before resuming his seat complimented the cullers on the increase compiniented the culiers on the increase made to their salary in the way of having their expenses paid, and stated that it only required to be pointed out to the Hon. Mr. Costigan and his deputy, Mr. Miall, for these gentlemen to at once see the justice of their claim by ordering the additional amount in question to be allowed the cullers.

additional amount in question to be allowed the cullers.

Mr. Gowen stated that he would give his answer in writing.—Quebec Daily Telegraph, Sept. 27th.

[From the Spanish of Don Jose Zorilla.]
O'er Granada's smiling plain
Rides a Moorish cavaller,
With twice twenty men-at-arms,
Bearing shield and gittering spear,
At the city-gate he relia.
His white charger for a while,
And a maiden, bathewise the states,
Thus accosts with winn tears,
For I go, with a gradens bright with flowers,
Girt win gardens bright with flowers,
In Granada stands my palace,
Girt with gardens bright with flowers,
In Genil's green plain I own
A vast fortress, hoar and old,
Web shall be the queen of all,
Web shall be the queen of all,
Web shall be the queen of all,
Boasts a park so fair and wide.
The pomegranate, bright of hue,
And the fig, of thickest shade,
Deck each nill and valley too.
There the tail and stately palm,
The pomegranate, bright of hue,
And the fig, of thickest shade,
Deck each nill and valley too.
There the walnut, rooted deep,
There the walls thou mayst behold.
In my pleasance, elms uprear
Their huge growth unto the skies,
And from silver-silken cages
Birds outpour their melodies,
Velvets of the rarest dye,
Odors of all eastern lands,
Greelan vells and Cashmere shawls,
Shall be tready to thy hands.
Feathers whiter than the foam
Flashing mid our sunny seas,
Shall be thine, dear maid, to grace
Thy fair brow, if thou but please,
Paarls of price shall gem thy hair,
Baths shall cool the sultry heat,
Roses shall thy bosom deek,
Necklets round thy throat shall meet.'

"What care I, O Moorish chief,
For thy wealth," the maiden cried,
"If thou rob me of my sire,
Of my friends and all beside?
Give me back, Oh! give me back,
To my sire and all that's mine,
For my castles in Leon
Your Granada's far outshine."

In deep silence did the Moor
Listen to the walling cry;
Then he spake, as one who dreams,
While a tear-drop dimmed his eye:
"If thy castles, maiden, are
Fairer than all these of ours,
It because they bloom at home,
Lovelier are thy own sweet flowers-If, to one of thy own race,
Thou hast pledged thy love sincere,
Houri from bright Eden, go—
Go and join thy cavalier!"

Then he gave her his white steed, With a score of valiant men, And in silence turned away, Nor beheld her face again. · Nopal-prickly pear.

### TALBOT,

THE INFAMOUS IRISH POLICE SPY.

BY JAMES J. TRACY.

CHAP. XXI.

The first night that Richard spent in the cave passed off quietly. On the second night, however, he had a glimpse behind the curtain of human life. After the inhabitants of the cave had eaten a meal of fat lamb, and beef "rich and rare" taken from the flocks and herds of the Marquis of Waterford, the Captain bade some of them tell Mr. O'Connell how they came to lead such a strange life as they were

leading.
"If you wish to hear some wonderful history," said the Captain to Richard, "you must go and sit near the fire."

In a few moments the whole company

were seated around the fire. "I was," began the old man already introduced to the reader, "a good, innocent fellow when the Orangemen first began to show their bad blood. I cared little how the world went, provided I was left in peace in my little cabin. I ate and drank, and sang and danced, and was as happy as any one could wish to be. About the year 1809, the Orange dogs first began to bark and bite in Kerry—for about lifteen years before that period they hal existed in other parts of the country, especially in Donegal. These bloody Orangemen be-

Croppy-lie-down! 'Death to all Papists!' and a thousand other such things. They quickly arose and began to dress themselves, but before they had all their clothes on, the Orange ruffians burst in our cabin door and dragged my father into the yard. There they hanged him from one

yard. There they hanged him from one of the shafts of his own cart. They set the cabin on fire, and burned my dear old mother and little brother to ashes."

The old man here stopped his narrative to wipe the tears from his eyes, while the company cursed the Orangemen who had done so foul a deed.

"Well, enough is told," continued the story-teller. "I heard of what was done. I went to the place where my father's blackened body lay, and I swore before my Maker while I held his cold hand in mine, that I would seek revenge, bloody my Maker while I held his cold hand in mine, that I would seek revenge, bloody revenge, upon my enemies and the enemies of mycreed and country. I immediately became a Ribbonman, and how I kept my solemn oath you all know. I am now the last and only Ribbonman on Lieb ground?

It would be difficult to tell the effect of these words upon that fiery audience. They clenched their fists, they shook their heads, and looked knowingly into one another's eyes. Passion was the absolute master of their hearts. With the savage they believed firmly that revenge is sweet and a baly and saved duty.

"Not at all, Jim," said the Captain

"Not at all, Jim," said the Captain encouragingly, "we wish to hear your story, because it is not so long ago since the things you tell us happened."
"All right, then," said Jim who only waited to be pressed, "sure if you wish it I am willing to tell you all. It is now going on twenty years since the first black day came upon our house and home. I was then but a small boy, but I still remember all the sad circumstances that brought ruin and desolation upon us. It was a fine day in May, a Monday mornbrought ruin and desolation upon us. It was a fine day in May, a Monday morning, when I strayed along the double ditch looking for bird's nests. I was very fond of this kind of amusement when I was young. Just as I had found a wren's nest with about eighteen beautiful little eggs in it, I saw a great number of men with spades and shovels, and guns and crowbars, coming along the road. I naturally thought that most of these men were looking for work, and that perhaps a few more were going to hunt. Though I felt a little afraid of them at first, I fol-

eggs. When they came opposite our house they halted and called my mother's name in a loud rough voice—my father "What do you want, gentlemen ?" asked

"What do you want, gentlemen?" asked my poor mother, very politely.
"We want to give you orders to leave this house immediately," said a black-hearted man, who seemed to be the leader of the band.
"What!" cried my mother, as she almost fainted, "are you the crowbar bri-gade come to put me out of house and home?"
"We are whatever you like the

"We are whatever you like to call us, but our intention is to make you and your family clear out of this house with-

your family clear out of this house without delay."

"I have paid all my rent, and you can never force me to leave this house," said my mother, proudly.

"You talk, my good woman, very much like a child. You do not seem to know us, or our way of doing things. We always do what we are told to do. Hurry up now and get out of our way. Men, throw out the furniture on the road-side. This will make things easier for this good.

"For God's dear sake," said my frightened mother, "leave us here for a few days longer. Two of my little, helpless children are very sick. Oh, good men, leave us here until they get well, and God will bless you, and I will pray for you the longest day I live. Oh, my poor, little darlings, what will I do with them where can I put them?"

"We don't care where you put them," shouted those cruel demons, "only put them out of our track, otherwise you will be sorry. Get them away from here as fast as possible; we intend to do our duty." Soon the bloody work was done. My two little sisters were roughly taken from their beds and cast upon the roadside. My hope we have the content of the state of the stat poor mother—God rest her soul—was bru-tally dragged from the home of her fath-

ers, from the place she had loved from her childhood, from the comfortable dwelling where she and my father had lived for years in peace and joy and plenty. Oh, how her cries pierced the skies when she saw these accursed men set to work when she saw hars and shayels and in other parts of the country, especially in Onegal. These bloody Orangemen became so troublesome to the poor people, who were protected by no one, that they resolved to form a society of their own after the pl n of the Orange Society, then was formed the Ribbonnen's Society,"

was formed the Ribbonnen's Society,"

was formed the Ribbonnen's Society,"

was formed the Ribbonnen's Society, "

in other parts of the country, especially in the first fruits" of God in the world—

the first fruits" of God in the world—

the beginning, not only of the creation of God, but of the Resurrection. "Blessed and holy is he that shall rise in the first resurrection." And what is this "first in Lordon, and stories were told of her resurrection." And what is this "first beauty and wit that made the Prince of wales very anxious to meet her. Miss a story which, the distribution of the through the beginning, not only of the creation of God, but of the Resurrection. "Blessed and holy is he that shall rise in the first resurrection." And what is this "first beauty and wit that made the Prince of wales very anxious to meet her. Miss a story which, the original certitude, and if there be no Christian certitude where do we who claim to God, but of the Resurrection. "He sals that a story which, the the first fruits" of God in the world—

the first fruits" of God in the world—

the beginning, not only of the creation of God, but of the Resurrection. "And what is this "first be was invited to some of the best houses in Lordon, and stories were told of her truits" of God, but of the Resurrection. "And what is this "first be was invited to some of the best houses in Lordon, and stories were told of her beauty and with that made the Prince of Wales very anxious to meet her. Miss lotters are the teachers of evil; controlled where do we who claim to increase the rest of corrections. The definition of the beginning not only of the creation of God, but of the Resurrection. "And what is this "first be was invited to some of the best houses in Lord Here a murmur of applause arose from the listeners.

"Well," the old man continued, "for a the civilized world, and a shame to our by nature, and, alas! prone to be, bound by nature, and, alas! prone to be, bound

and resolved to go to America. As I had no money to pay my passage, I was obliged to work my way out on a sailing vessel which was leaving Waterford. This I did.

"I was not long in New York before I earned a little money which paid my way to distant parts of the country, where, falling in with bad companions, I gradually adopted their evil ways, and in the end became a criminal and a wanderer. My hands are red with blood, my heart is black with crime, my soul is as foul as

you have mended your ways and resolved to do better," stammered his excited hear-

ers.
"Well, never mind now," he continued,
"I fee "here I am again in old Ireland. I feel better from the air I breathe here. I have only one job on my hands, and then I'll be fully satisfied."

After these words he looked fixedly upon

After these words he looked fixedly upon the blazing wood, while his eyes shot rays like the glowing tongues of fire that licked the red branches before him.

"And what job is that?" asked the old fellow who had already told his story.

"That is," said the wanderer, taking a pistol from his breast, "to put the contents of this through the brains of that bad man who caused the death of my noor mother.

ships, wrongs and temptations pierced his heart. He thought of the sufferings of his unhappy countrymen, and the tears filled his eyes; he thought of a proud, strong and unmerciful government at the other side of the Irish Sea; he thought of the agents of darkness who took occasion from the very virtues of the Irish race to lead the innocent and unwary astray, and his indignation almost choked him, "Poor Ireland, unhappy Ireland," he said to himself, "may God save you from the hands of tyrants and knaves."

of tyrants and knaves."
Richard, after long and fervent prayers, retired to rest. About midnight he was awakened by strange noises in the cave. The moment he opened his eyes he beheld a wonderful sight. All the men to the number of about twenty, were dressed in white garments and had lamps and pikes in their hands. Their faces were so blackened that he could not tell one of them.

They made strange gestures, and seemed to him to speak some foreign tongue. After looking on them for a short time he closed to the strange gestures and seemed to him to speak some foreign tongue. his eyes and wept silent tears over their lowed them home with my hat full of

"Ah, the world has sadder ruins
Than these wrecks of things sublime;
For the touch of man's misdoings
Leaves more blighted tracks than time,
Ancient lore gives no examples
Of the ruins here we find—
Prostrate souls for fallen temples—
Mighty ruins of the mind."
"SPERANZA." "SPERANZA."

TO BE CONTINUED. THE CHURCH.

God's Greatest Gift to all Generations. A Heritage that Time cannot Weaken, nor the Enemy Destroy.

BEAUTIFUL DISCOURSE BY CARDINAL MAN-

NING.
Preaching on a recent Sunday morning in the Church of St. Mary of Angels, Bays-water, the Cardinal-Archbishop of West-minster pointed out that in establishing His church to carry on and perpetuate His own Divine work upon earth, our Divine Lord conferred on us certain great gifts. The first of these gifts is the gift of This will make things easier for this good woman if she wishes to carry anything away with her. Out with the beds, cradle and chairs first."

Holy Ghost. "This is life eternal, to know left the work of the grace of the Holy Ghost." Thee, the only true God, and Jesus Christ, Whom Thou hast sent." And the nations of the world still in the shadow of that darkness which has rested upon the world since entered, and this because the knowledge of the only true God is not there. And the mystical body of Christ which men call "the Church," in which we profees our belief when, in our creed, we say, "I believe in the Holy Ghost, the Holy Catholic Church," and which is the perpet-Catholic Church," and which is the perpet-ual witness of God upon earth, has its Divine Head in heaven, and is filled with the perpetual presence of the Holy Ghost, "the Father of Light, in whom is no change nor shadow of alteration." THE CHURCH OF GOD, against which the world makes war, and

of which even the children of the Church sometimes speak as if it were a human creation and burdened with human infirmities, is a Divine creation. It has an im-perishable life in the midst of the changes lived for years in peace and joy and perishable life in the midst of the changes when she saw these accursed men set to work, when she saw bars and shovels and spades uplifted in destroying that dear old house. Before the sun went down that day our loved home was a heap of ruins, one of my little sisters was dead, and my mother and I and my remaining sister were without shelter and provisions; we have the midst of the day it stands in its inclissoluble unity—the were without shelter and provisions; we were the meanest beggars in Ireland. Grief, it is said, soon does the work of age. The current of my young thoughts was changed; the warm, generous blood in my heart grew cold, and I felt in my little breast anger, hatred, and a desire for revenge. Oh, ye cruel tyrants; oh, heartless leadly ords, and beartless. England we here in the stands in its inclissoluble unity—the unity which comes from the unity of the Holy Ghost. And against that unity the gates of hell shall not prevail. The unity of the church is a divine creation, and in that unity there is an unclouded knowledge of the truth. The Church is one of "the first fruits" of God in the world—the propriets of the prevail o "Well," the old man continued, "for a long time all the members of our family refused to become Ribbonmen, not because they didn't love Ireland and justice, but because O'Connell—God rest his soul—and the clergy warned them against secret societies. One fine night, when the moon shone bright upon the hills of Kerry, and the red deer leaped joyfully from crag to crag, my old father and mother, and little brother, went to sleep in peace, after their night prayers were over. I was not at crag, my old father and mother, and little brother, went to sleep in peace, after their night prayers were over. I was not at home at the time, because I had gone to a wake, where I expected to meet my little sweetheart. Well, to and behold you, the poor creatures had hardly closed their eyes before they heard the taunting shouts of 'Croppy-lie-down'? 'Death to all Papists!' and a thousand other such things. They quickly arose and began to dress themselves, but before they had all their clothes are levely and resolved to go to America. As I had ittle the gift of His Spirit and there arose in the world this new creation—this perpetual unity of the kingdom of God was established these great gifts became the inheritation and a thousand other such things. They quickly arose and began to dress themselves, but before they had all their clothes Day of Pentecost—it is that unity which made England to be one. The unity of England was not the work of warriors or legislators. No; it was the unity spring-ing from one faith, one illumination, the grace of regeneration, the sacrament of holy marriage which created the Christian adopted their evil ways, and in the end became a criminal and a wanderer. My
hands are red with blood, my heart is
black with crime, my soul is as foul as
hell itself."

"Don't say that—don't say that. Sure
and conflicting races who slew one another and conflicting races who slew one another in warfare became one people, one brotherhood, and our land became united in that supernatural unity which is the first fruits of the new creation of God. What is it now? The other day we kept the Feast of St. Augustin, who founded the See of Canterbury. But who outside the Catholic Church recalled the memory of the cart? The day before yesterly. of the saint? The day before yesterday we celebrated the Festival of St. William Archbishop of Old York. Who in England, outside of the little band of Catholics were mindful of his memory? This very day we are commemorating the Feast of St. Margaret, Queen of Scotland. Who in Scotland remembers her except the Catho-lic Church? In the undying remembrance of the Catholic Church their names are

they believed firmly that revenge is sweet and a holy and sacred duty.

"Tell us your story, Jim," said the Captain to a man whose hair was long and silvery, though he had not yet reached the middle of his age.

"You are a true man. You are a noble the middle of his age.

"You are a true man. You are a noble man," his auditors cried.

Richard O'Connell spoke not a word. The sight of these poor fallen creatures, here, you're all tired of listening to me and my story."

"You are a frue man. You are a noble man," his auditors cried.

Richard O'Connell spoke not a word. The sight of these poor fallen creatures, here, you're all tired of listening to me and my story."

"You are a moble man," his auditors cried.

Richard O'Connell spoke not a word. The sight of these poor fallen creatures, his pour mind and in your spirit, in your conduct, in your words, in your actions? Perhaps there is not on the face of the

earth a people more divided on questions of faith and religion than the people of this land. Divisions, sub-divisions, sections, sub-sections, perpetually warring dissolution on every side in matters of faith. Rationalism and unbelief, the pride of intellectual men who won't know dod—these are what is spread over the whole face of this land, which was once so filled with the illumination of the Faith. There was a time when from sea to sea, and from north to south, there was one There was a time when from sea to sea, and from north to south, there was one faith in every part of this land. There were churches, cathedrals—churches in every parish, chapels by the wayside altars, tabernacles, and the presence of Jesus shedding light. And then there was one heart and one mind, for all worshipped together! How is it now? In the Catholic Church, which is reduced to a handful, is the sole and only unity which remains. And you have inherited a share in this great heirloom. In the midst of the doubts and the contradictions, and the unbelief of men, you have the Divine and title, which is a lat it is from Buddhism, or perhaps with a kindlier leaning towards Buddhism. In fact it is no more Christian than is the New York Independent, whose average doctrines are as bad as its average poetry, doctrines are as bad as its average poetry, and than its average poetry nothing could be worse under Tupper. Dr. Ewer's views of Christian union, published in the Living Age, we attended to some weeks ago. They proposed a union founded on disorganization, and were simply absurd; hardly up, in fact, to the level of the views of the Episcopalian Churchman on the subject, and the Churchman's views of union do not go beyond Churchman on the subject, and the Churchman's views of union do not go beyond the skirts of Mrs. Loyson, if the lady is entitled to that name. Salvation, according to the Churchman, is to come through the Loysons, or the "Old Catholics" who are dwindling in to nothing, but whom the Churchman continues to chirrup to and feed with its motherly pap. And so the subject goes the rounds, from one vagarist to another, all looking askant at the visible centre of Christian union, the Holy See, which, whether it be in Rome or in Avignon, in the Catacombs or in the gilded dungeons of a Napoleon, stands once and forever the final mouthpiece of Christian authority on earth, the Viceunbelief of men, you have the Divine and infallible Faith, that light to which there is no change nor shadow of alteration from the Father of Light Himself. In a wide wastes and arid sands,
YOU HAVE THE CHURCH OF GOD, YOU HAVE THE CHURCH OF GOD, you have the Seven Gifts of the Holy Spirit. These are yours, these are your inheritances. Are you not, then, first fruits in every sense of the word? And ought you not to bring up your children to prize that great heritage as more precious than life itself? Ought you not to give the best of your time, the first hours of the day—ought you not to give of your substance, the perishable things of this world, which come and go, if, by giving, you can make them first fruits of God? The wise men laid gold at the feet of the Infant, but more precious in the sight of God than

Christian authority on earth, the Vice-Gerent of the Divine Founder of Chris-tianity, with whom, and with whom alone, stands the abiding promise of infallible teaching.
"One of the most cheering signs of the more precious in the sight of God than worldly gold is a soul which images its Redeemer and has been regenerated by "One of the most cheering signs of the times," says the Register's correspondent, "is the growing interest in Christian union." We are glad to be assured of this, and only wish that it may be true. The writer seems to write in good faith and with a real desire towards the union which he deplores does not exist. "Those the Holy Ghost. Then your gifts; appreciate them; and rejoice that you are called to be the fruits of the Creation of God. In conclusion his Eminence appealed for funds for the support of the parish schools, whose maintainance involved an annual outlay of £700, of which £130 out of the Church want it," he says, "in order that they may come in, and those in it, in order that the objects of being in it may be better attained." And now comes they will be in the objects of the order that the objects of the order in the objects of the order in the order the practical question: "How shall this union be brought about?"

Here again company to the property of the pr went to meet the mortgages which had been incurred when the schools were being built. Having dwelt on the efficiency of the schools, his Eminence complimented the teachers on the success with which their evidently careful efforts has been crowned. Remember the seed time—the

Here again comes the everlasting rub. Of course the Catholic Church stands in the way. She won't knock under. She won't budge an inch. She won't meet those who are out half-way and tell them they are in. "Either come in or keep out," that is her downright motto. "You can't crowd the doorways and hang around the walls and call that being in. Come right in, if you will, in God's name, and we will receive you with a heart and a half. But cross the threshold you must, and be as we are and as the Church prescribes. You cannot be at once Catholics and no Catho-

seed time of the great eternal harvest. "Be not deceived, God is not mocked."
"Whatsoever a man soweth, that shall he

reap. He that soweth of the flesh shall reap corruption, and he that soweth of the spirit, shall reap life eternal." In that great harvest home the reapers who have

the lily in the garden, lovely to look upon, but most helpless in themselves; the most

unprotected, often the most outcast, but

dear to the Sacred Heart of our Redeemer who lifted them up in His arms and left

Wales.

Boston Saturday Evening Gazette.

A gentleman who returned home from

London last week says Mary Anderson has had a more cordial reception there than

has been given to an American actress for many years. He also tells a story which, if correct, cannot fail to increase the res-

Anderson was informed of this flattering expression of His Royal Highness, but,

most unaccountably, as it seemed to the English friends, she showed no desire for

the presentation. Finally, a gentleman who knew her very well was asked by the Prince to say to Miss Anderson that he

would be pleased if she would indicate a time when it would be agreeable to her to

the Prince of Wales," she pluckly answered, "can do me no good professionally, and I know very well how he regards actors generally. Personally, I have always maintained my own dignity and self-respect, and I do not mean to put myself in

pect, and I do not mean to put myself in any position voluntarily where I may be compelled to forget them. Therefore, I must decline to be presented to him. I have gone thus far in life without a breath of scandal attaching to me, and I

do not mean now to do anything that might change that condition." This set-

guard against malaria and rheumatism. Sold by Harkness & Co., Druggists, Dun-

It is a fact that Dr. Fowler's Extract of

derson's example.

them for our example.

great harvest home the reapers who have to sowed of the spirit shall come bearing with joy their sheafs with them, and among them may hope to be even the least of you who toiled for the salvation of little children. These first fruits of the children of God—innocent, because they have not yet offended Him, with the image of God bright upon them—are like the beginning of the grass in the field or the lily in the varden, lovely to look upon, "The Roman Catholic Church," says the writer, "conforming itself, as every insti-tution will, to the methods of its own time, sought to secure union by absolute authority. In the ages in which that Church grew up, that was the only method believed to be practicable." Come, now, what would our unknown friend have in matters of faith. Surely Jesus Christ spoke with absolute authority, and He was hardly likely to leave a maimed and broken thing, with uncertain voice, after Him. He never hesitated, never quav-ered, never spoke with doubtful sybilline Catholic Actress and the Prince of

ered, never spoke with doubtful sybilline or oracular utterance. Questions of faith and morals admit of none but absolute authority, otherwise there is no fixed standard between right and wrong, truth and falsehood. Matters of discipline are of another kind. If there be no absolute Christian authority, then is there no Christian authority. Christian authority, then is there no Christian certitude, and if there be no Christian certitude where do we who claim to be Christians stand? And if there exist the christian stands is there where its whole the christian authority where is

and only can be, the Catholic Church, that comes down in unbroken succession and with unbroken faith from the Apostles and Christ Himself, for Peter lives in Leo.

"The Roman Catholic Church was, of necessity, organized on the principles of imperial Rome." And very good principles of organization they were, the most wonderful and successful that ever were till vice destroyed them. But no the time when it would be agreeable to her to receive an introduction to His Royal Highness. She replied that, while she wished to show no disrespect to the future ruler of England, she must decline to receive him. Such a reply had never before been made to a request for an introduction by a prince of the blood, and she was asked to explain. "An introduction to the Prince of Wales," she pluckily answered "an do me no good professionally. wonderful and successful that ever were till vice destroyed them. But no, the Church was, is, and always will be, the first, and last, and highest of democracies. The Church is essentially a democracy, for it was created for all peoples, and all its offices are open to any of its children. Its Founder was in the world's eyes the son of a carpenter. Its first Pope was a poor fisherman. Its first Bishops were men of a like class with its first Pope. It is of all things, and ever has been, the Church of the poor. It has created mendicant orders to beg for and assist the poor. It has placed beggars on its altars poor. It has placed beggars on its altars as saints, and the sons of swine-herds on the Chair of Peter. Take the Catholic

tled the matter. The story got out in London and was widely repeated, and it was noticeable after that the Princess ASHBURNHAM, MASS., Jan. 14, 1880.

I have been very sick over two years.
They all gave me up as past cure. I tried the most skillful physicians, but they did not reach the worst part. The lungs and heart would fill up every night and distress me, and my throat was very bad. I told my children I never should die in peace until I had tried Hop Bitters. I have taken two bottles. They have helped me very much indeed. I am now well.
There was a lot of sick folks here who have seen how they helped me, and they used them and are cured, and feel as thankful as I do that there is so valuable a medicine made.

Mis Men Chemelal Elements. of Wales invited Miss Anderson to her garden party, an honor she had never be-fore conferred on any actiess of the Eng-lish stage. It is a pity some of the Ameri-can girls who are getting themselves very much talked about in connection with the Prince of Wales couldn't follow Miss An-A DILAPIDATED PHYSIQUE may be built p and fortified against disease by that incomparable promoter of digestion and fer comparable promoter of digestion and fer-tilizer of the blood, Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. It counteracts Biliousness and Kidney complaints, overcomes bodily ailments special with the feebler sex, causes the bowels to act like clockwork, and is a safe-

Miss Mary Campbell, Elm, writes: "After taking four bottles of Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I feel as if I were a new person. I had been troubled with Dyspepsia for a number of years, and tried many remedies, but of no avail, until I used this celebrated Dyspeptic Cure." For all impurities of the Blood, Sick Headache, Liver and Kidney Complaints. Costiveness, etc., it is the wild Strawberry has more well earned testimonials of praise for its virtues in curing Cholera, Colic, Cholera Infantum, Dysentery, etc., than all other remedies of that class combined. It will stand invosney Complaints, Costiveness, etc., it is the best medicine known. Sold by Harkness & Co., Druggists, Dundas St.

THE FREE-THINKERS' CONVEN-TION.

UNABLE TO SATISFY THE YEARNINGS OF HUMANITY OR TO SOLVE THE PROBLEM OF THE SUPERNATURAL-VIEWS OF A

From the Journal of Commerce

Garrulous people, who bore their friends with a multitude of words not specially pertinent or interesting, are often told to "hire a hall." We never realized the full force and point of this slang expression until the free-thinkers met and adjourned. They have not raised themselves, or their cause, in the public estimation by their utterances at this gathering. tion by their utterances at this gathering.
There are among them some very earnest
and honest people, and these must have
been sorely tried by the meagre outcome
of a convocation that was so widely heralded and which promised so much for the
benefit of "liberal" thinkers.

We can understand how one naturally
skentical may become so restless and dis-

We can understand now one naturally skeptical may become so restless and dissatisfied with the problems of life as to question the very existence of the supernatural, and set aside as unworthy of belief all that he cannot explain or complete and the second stress in human exprehend. The inequalities in human ex-perience have never found an interpre-ter. If man is left wholly to himself to work out his own fortune under the operation of natural laws which are never suspended, and cannot be evaded, then sucpended, and cannot be evaded, then suc-cess or defeat, prosperity and adversity ought to follow in exact proportion as these immutable decrees are respected and obeyed. But no wit of man has yet traced the connection between cause and effect so as to account for the disparities of condition patent to the dullest appre-hension. If failure, disappointment, sick-pass because the poyerty and want come ness, bereavement, poverty and want come invariably from a violation of inexorable law, and the glad fruition of human hopes rewards only and always the obediint, and the result of all labor and travail is

and the result of all labor and travail is the exact test of faithfulness to the precept, then we have a rule easily understood, and there is no further mystery.

This has often been suggested as the true theory of life, but it fails in every application to the problems that sorely perplex us. Men are not rewarded or punished in this life, as far as our sharpest because in a case of the statement of the stateme observation can determine, according to the respect they pay to whatever is known of the laws of their being. It is true that in many cases bitter suffering can be traced to ill-doing, and well-doing is often richly rewarded. But there is a seeming prosperity which defies the rule, and a sore adversity which often follows or waits upon an exemplary life. No one looking on the scene about him, or studying his own experience, can truthfully say that he thinks the distribution of what we call good and evil, joy and sorrow, pleasure and pain, prosperity and adversity, is in exact proportion to the right and wrong

of human conduct.

Turning from all the natural world can teach us, to what is respected by many as a divine revelation, we find the problem still unsolved. The good suffer, the bad are often at their ease, and no voice out of the spirit realm fully answers our yearning to account for it. Job's friends tell him that his reputation is not his true character, and his sore afflictions are the just punishment of his concealed crimes. The old patriarch holds fast to his integrity and indignantly denies the charge of hypocrisy. The voice out of the whirl-wind which vindicated his truthfulness, while it rebuked his complainings, left the mystery of his sufferings all unsolved. And this is the Bible answer to every such challenge. It does, indeed, promise that retribution in a future state shall satisfy all our sense of justice, but it does not ex-plain the inequalities of our present being. There are hints here and there in its pages that the sorrows and sufferings of the best an absolute Christian authority, where is among us are educational and not penal, it? Once found, with it, and it alone, a discipline to fit the sufferer for a higher can there be Christian unton.

Lord, founded forever. That Church is, and only can be, the Catholic Church, that comes down in unbroken succession and comes down in unbroken succession and comes down in the Apostles of the wheat and kept in the golden sunsisting of favor, is not explained by so much as a single word.

These inscrutable mysteries, we say, have led some honest souls to doubt the constant, watchful care of a Superintending Deity, and they have turned to the free-thinkers to see what light they could throw on the perplexing problems that have shaken their faith. The prophets of the Infidel school have been credited with a logical system that afforded a better a logical system that allorded a better interpretation of these difficulties than has ever been furnished by theologians. So they were bidden to "hire a hall" and let the effulgence of their revelation beam

the effugence of their reveiation beam upon a doubting world.

They have met and utterly failed to satisfy a single yearning of any honest heart. Railing at theology and priest-craft, soofling at the faith and hopes of the Christian, denying or ignoring the existence of God and the immortality of the soul, crying up a few patent nostrums the Chair of Peter. Take the Catholic Church out of the world, were that possible, and the highest and oldest exemplar of democracy would perish. Talk of Christian union without the Catholic Church and you talk to the winds and the waves.

ASHBURNHAM, MASS., Jan. 14, 1880.
I have been very sick over two years. They all gave me up as past cure. I tried the most skillful physicians, but they did not reach the worst part. The lungs and heart would fill up every night and distance would make the contract of the sund the immortality of the soul, crying up a few patent nostrums for the improvement of society, and setting forth in generalities, whose glitter was but tinsel lustre, their belief in man's ability to redeem himself, they adjourned, leaving the great outside audience, to whom their proceedings were reported by the public press, astonished at the marvellous breadth of the gulf which separates their promise and performance. There is not a thought in all the dreary words they uttered that could make their promise and performance. in any human breast. As an associa-tion it has forfeited its right of tion it has forfeited its right of existence, as it has no ministry for help or hope in heart or home.

> Sufferers from the effects of quinine, used as a remedy for chills and feyer, wil used as a remedy for chills and feyer, will appreciate Ayer's Ague Cure, a powerful tonic bitter, composed wholly of vegetable substances, without a particle of any noxious drug. Its action is peculiar, prompt and powerful, breaking up the chill, curing the fever, and expelling the poison from the system, wet leaving no barmful from the system, yet leaving no harmful effect upon the patient.

Age should always command respect; in the case of Dr. Fowler's Extract of Wild Strawberry it certainly does; for 25 years that has been the standard remedy with the people, for Cholera Morbus, Dysent-ery, Diarrhoa, Colic and all Bowel Com-plaints.

Sweetly sunk Placid as the a Riding on a m In coat of ma With martial His single sell "I am your fa That Turkey i Swift to the to The Russian F "To Arms—To The fierce defe The God of ba Rolls on his th The Northern tide, Raise mound train to h

OCT. S,

With whizzing The foe is thin The summons
While Diebetcl
Points here a fe
If surly answer
A pause ensues
Eyes his uncon The roaring car Shrill trumpet. Thick wedg'd b The war-horse By gleaming st Points out whe The stout forlor With scaling 1 mand.

Now trembling
In pale suspens
What scenes of
What wars may
Time lab'ring i
This vast event
Death's flag,
Tow'rs
Cold horror th
pow'rs.

The signal giver
The Ugsine bille
The massy bulw
The battlements
In quick success
Whose lightnin
Midst smoke r
climbing fe
Saber'd, comes
below. At weaker point
While stately st
A bursting brea
The electric sho
Destruction, has
Divide their cot
To sue for terms
Check'd in the
blood to flo

A Flag of Truce:
While blue destricts trenches cra
The brazen trum
With din of arms
While gasping he
With trembling Saves tott'ring V

PROTESTAN

The Very Rev. I. One among greatly affected

tianity was the r sixteenth centur Millions of Chris of time separate Christian Church unchristian, that nature and a co acknowledge th Saviour, should in hostile attitud where such a stat error somewhere humanity means Truth is one. A highest sense of

These disagree more and more a becoming more these primary tru haps the time l which have broug religious dissensid among Christians in on all sides prayer of Christ Him might be a would find its for

hope. To contribute in the signature of Be that as it may may be assured of the sincerest desi We have nothing who fears to face The main point

who thinks serious this point is the cl sistance to her a was an attack aga therefore, imposs matter thoroughl factorily without is the church? Is a society establish whose instruments Christians? Do church? or does t the statement of is affirmed by Cath If Christians ma

testants maintain t one to ask: How, Christians? For Christ agree that th ing a Christian is 1 ication from Christ Now, man is a material body unit This personality through the instru Christ came in coupon earth, through

tion. The question practically into the from generation to end of time, reach them Christians? of Christ's person men? The chief a give to this is, The
If the reading ordinary means ap receive the grace of then the first thing this: as God wishes

he would bestow upread at sight. But stands to reason, the the Bible cannot be t those who do not reaching Christ in a Again, everybody

Siege of Varna by Russia—or Young Napoleon's Dream.

Sweetly sunk in soft repose Placid as the streamlet flows, Riding on a moonlight beam, In cost of mail a spirit came. With martial air the Pailid Ghost, His single self—appear'd an host, "I am your father, Riss.—I come to tell, That Turkey is no more—Proud Varna fell.

Swift to the tow'ring Balkiris height,
The Russian Eagle took his flight,
"To Arms." The Pasha calls,
The flerce defenders top the walls,
The Good battle mounts his car.
Rolls on his thunders from afar.
The Northern Legions come like rushing

Raise mound on mound-their batt'ring train to hide.

With whizzing balls the air is rent.
The foe is thin'd from battlement.
The summons giv'n—the siege delars.
While Diebetch the town surveys.
Points here a feint—and there the attack.
If surly answer should come back.
A pause ensues—with glaring glances Death;
Eyes his unconscious prey, above, beneath.

The roaring cannon, sounding drum, Shrill trumpet, bugle—all are dumb Thick wedg'd battallions on arms lean, The war-horse proudly spurns the plain, By gleaming steel, the rampart lit Points out where pond rous balls may hit, The stout forlorn hope, in order stand, With scaling ladders, wait the dread command.

Now trembling on the verge of fate,
In pale suspense, both armies wait.
What scenes of earnage, tales of woe;
What wars may flow from this blow
Time labring in convulsive threes.
This vast even in ust soon disclose,
Death's flag, DEFIANCE, hoisted on the
Tow'rs,
Cold horror thrills, thro' both contending
pow'rs.

The signal given, new Etnas roar,
The Ugsine billows lash the shore,
The massy bulwarks bear the shock,
The battlements appear to rock.
In quick succession, thunders roll,
Whose lightings flash the distant pole
Midst smoke and flame, the undaunted
climbing foe,
Saber'd, comes tumbling, in the trench
below.

At weaker points, the cannon aims,
While stately steeples all in flames,
A bursting breach comes thund'ring down,
The electric shock shakes half the town,
Destruction, havoc, wild despair,
Divide their councils, some prepare
To sue for terms,—while yet the rushing foe,
Check'd in the breach, might save much

A Flag of Truce is hoisted high,
While blue destructive meteors fly.
The trenches cram'd with mangled men,
The traches returned blue magaln,
With din of arms its shrill notes drown'd
With assping horses bite the ground
With trembling hand, the Pacha ope's the

gate Saves tott'ring Varna from impending Fate. Carlow, Ireland, 1831. ROBERT IVERS.

#### PROTESTANTISM VERSUS THE CHURCH.

The Very Rev. I. T. Hecker in the Catholic World,

One among the events which have greatly affected the development of Christianity was the religious movement of the sixteenth century called Protestantism. Millions of Christians within a short period of time separated themselves from what they had been taught to believe was the Christian Church. It is unnatural, as it is unchristian, that men who have a common unchristian, that men who have a common nature and a common destiny, and who acknowledge the same Mediator and Saviour, should stand towards each other in hostile attitude. All this is not right where such a state of things exist. To pro-duce such results there must have been error somewhere and exist have been error somewhere, and guilt too. For humanity means common brotherhood. Truth is one. And Christianity is, in the highest sense of the words, Love and Truth

These disagreeable facts are becoming These disagreeable facts are becoming more and more apparent, and people are becoming more and more convinced of these primary truths. Who knows? perhaps the time has come when, if men would consider impartially the causes which have brought about the deplorable religious dissensions and divisions existing among Christians, a movement would set in on all sides towards unity and the among Christians, a movement wound set in on all sides towards unity, and the prayer of Christ that "all who believe in Him might be made perfect in unity" would find its fulfilment. This is our hope. To contribute to this result we

labor.

It is in the spirit of impartiality and charity that the investigations of this subject should be pursued. Perhaps we shall not succeed in this task as we would wish. Be that as it may, one thing our readers may be assured of; we approach it with the sincerest desire to tell the truth, the whole truth, and nothing but the truth. We have nothing to hold lack. The man who fears to face the whole truth is a coward. The main point which faces every one

who thinks seriously and consecutively on this point is the church question. By re-sistance to her authority Protestantism was an attack against the church. It is, therefore, impossible to investigate this matter thoroughly and to settle it satisfactorily without first examining: What is the church? I at the church? is the church? Is the church a voluntary assembly of Christians? or is the church a society established by Christ, through whose instrumentality Christ makes men Christians? Do Christians make the Christians in Do Christians make the church or does the Church make Christians? That is the question. The first is the statement of Protestants; the second is affirmed by Catholics.

If Christians make the church, as Pro-

testants maintain, then to make the church we must first have Christians. This forces one to ask: How, then, does Christ make Christians? For all men who believe in Christ agree that the only way of becoming a Christian is by a personal communication from Christ.

Now, man is a rational soul and a This personality is ordinarily reached through the instrumentality of the body. Christ came in contact with men, when upon earth, through his bodily organizaupon earm, urrough his bodhy organiza-tion. The question, then, resolves itself practically into this: How does Christ from generation to generation until the end of time, reach men in order to make them Christians? or what is the principle of Christ's personal communication to of Christ's personal communication to men? The chief answer that Protestants

give to this is, The Bible!

If the reading of the Bible were the

learn how to read. This is no slight task. It takes years to do it. Millions upon millions in the past never knew how to read. Millions upon millions on the next never knew how to read. Millions upon millions for generations to come will not know, most likely, how to read. To make salvation depend upon reading the Bible excludes all these souls from eternal life. A religion based upon such an hypothesis is not a practical religion. Therefore it cannot be Christianity.

Once more, if the reading of the Bible were the ordinary means of obtaining the power of God unto salvation, then one would reasonably expect to find recorded in the Bible from the lips of the Saviour himself words of the following import: "Unless a man read the Bible and believe what he reads, he cannot enter into the kingdom of God." But such words are found in the Bible nowhere. The idea that one is to become a Christian by reading the Scripture is not scriptural.

The Bible in its completeness, such as

one is to become a Christian by reading the Scripture is not scriptural.

The Bible in its completeness, such as we now have it, did not exist in early apostolic days. Yet Christians laid down their lives during this period in testimony of the divine character of the Christian religion. Then, too, were given to the of the divine character of the Christian re-ligion. Then, too, were given to the world the brightest examples of Chris-tians. All these never saw the complete Bible, for the New Testament was not then all written. How, then, could the reading of the Bible, such as we have it, be the ordinary way of making men Christians?

The art of printing was invented about the middle of the fifteenth century after the birth of Christ. Previous to this it was a small fortune, almost, to possess a copy of the Bible. This limits salvation to the wealthy only. The poor and the illiterate, who make up the bulk of mankind, were on this byracthesis.

illiterate, who make up the bulk of mankind, were on this hypothesis excluded from necessity, at least for fourteen centuries and upwards, from the kingdom of heaven. This thought is atrocious.

What is the Bible? The genuine Bible consists in what the Holy Spirit inspired. But certain books are held as inspired by some whose inspiration is denied by others. It is notorious that men learned in these matters do not agree. Who is to judge which is which—what is the true canon of Holy Scripture?

which is which—what is the true canon of Holy Scripture?
What is the Bible? Surely not the simple written words, but their meaning as intended by the Holy Spirit. Who is to determine, in case of doubt, what was the meaning intended by the Holy Spirit? This hypothesis supplies to the bulk of mankind no such judge, no such criterion.

ion.

But suppose that everybody knew how to read, or all men were gifted to read at first sight; suppose that everybody had a copy of the Bible within his reach, a genuine Bible, and knew with certitude what it means; suppose that Christ himself had laid down as a rule that the Bible without note or comment, and as interwithout note or comment, and as interpreted by each one for himself, is the
ordinary way of receiving the grace of
salvation, which is the vital principle of
Protestantism—suppose all these evident
assumptions are true, would the Bible even
in that case suffice to make any one assumptions are true, would the Bible even in that case suffice to make any one man woman, or child a Christian? Evidently not! And why? Because this is a personal work, and the personal work of Christ, for Christ alone can make men Christians. And no account of Christ is Christ. Though this was the special message of George Fox and his followers, nobody nowadays needs to be told that the contents of a book, whatever these may be, are powerless to place its readers in direct contact and vital relation with its author. No man is so visionary with its author. No man is so visionary as to imagine that the mental operation as to imagine that the mental operation of reading the *Iliad*, or *Pheedo*, or *The Divine Comedy*, suffices to put him in communication with the personality of Homer, or Plato, or Dante. All effort is in vain to slake the thirst of a soul familiary of the Edward State of the Province shing for the Fountain of living waters from a brook, or to stop the cravings of a soul for the living Saviour with a printed

No doubt the written works of great truths taught by inspired men; but one may know the whole Bible by heart without being thereby nearer to Christ, Christ nowhere enjoins reading the Bible. His words are: "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." No book must be interposed between the soul and Christ!

It was the attempt to make men Christians by reading the Bible that broke

Christendom into fragments, multiplied jarring Christian sects, produced swarms of doubters, filled the world with skeptics and scoffers of all religion, frustrated combined Christian action, and put back the Christian conquest of the world for cen-

Three centuries of experience have made it evident enough that if Christian—ity is to be maintained as a principle of life among men, it must be on another footing that the suicidal hypothesis invented in the sixteenth century after the birth of its divine Founder. birth of its divine Founder.

Undoubtedly the Bible is a precious book. It is the most precious of all books. The Bible is "The Book." The reading of the Bible is the most salutary of all reading. Catholic readers, read the Bible! Read it with prayer, that you may be enlightened by the light of the Hoty Spirit to understand what you read. Read it with gratitude to God's church, who has preserved it and placed it in your

hands to be read and to be followed.

God forbid that a word should ever proceed from our lips or be written by our pen that would diminish the inestim-able value of the Bible! But it is not by able value of the Bible! But it is not by fostering a false conception of its purpose, or by placing an exaggerated estimate upon its contents, that one learns its precious value. Great as this may be, Christ is more, greater; and even the Bible is not to be put in comparison with Christ. "What did you do with your Bible?" asked once a Christian of another. "What did I do with my precious Bible?" replied the saintly man. "Why, I followed its counsel: I sold it and gave the money to a poor man in distress!

quences which flow from this assumption as a working principle. Grant this, and what is there to hinder any body of Christians to resolve themselves, whenever they think there is a sufficient reason, into a church? Why should not the discovery of a new truth, or a new interpretation of an old one, or the desire for a new rite or ceremony or the revised for

who killed his daughter Land, and the demnation as a murderer of Guiteau, who killed President Garfield, may pass with out note or comment in a Prote out note or comment in a Protestant com-munity, but men who look below the sur-face of things trace without difficulty the features of Martin Luther in the linea-ments of Freeman and Guiteau. For men to whom thinking consecu-tively is a necessity do not hesitate to say that a religion which affords no criterion between the inspirations of the Holy Snirit and the criminal conceits of nession tant com-

Spirit and the criminal conceits of passion a religion which delivers the Bible to the interpretation of each individual for him-Interpretation of each individual for him-self, leaves itself open fairly to all sorts of attacks, and cannot reasonably condemn those who rely upon the premise which it furnishes them for their justification when they follow it out to its logical conclusions. They do not hesitate to affirm that when Freeman was declared insane and which Freeman was declared insane and sent to an asylum, and Guiteau was put on criminal trial, Protestantism was sent to Bedlam and tried for its life in a crimto Bedlam and tried for its life in a crim-inal court. And when Guiteau was con-demned by an American judge and jury as a murderer, and this verdict to all ap-pearance was ratified by the American people, then and there the standpoint of Protestantism was also condemned. For if the oracle within each individual is the high tribunal, in religion, of last appeal, when these men appealed to this oracle within in evidence that they had done, ac cording to its teaching, good and praise-worthy acts, and notwithstanding they were condemned, then the principle upon which Protestantism was started by Martin Luther was declared insane and con-demned. And now, to show their consistency, a bronze statue is about to be ted, or is already erected, in honor of the parent in the very city which hanged as a criminal, upon an infamous gallows, his logical child! O consistency, thou art a jewel!

TO BE CONTINUED.

### Our Consecrated Virgins.

The world cannot understand the nun She is for it a mystery which it is unable to solve. It cannot conceive why she ever quit her home, nor how she can be ever quit her home, nor how she can be contented in the cloister. It marvels at the conduct of her parents and brothers and her sisters in allowing her to be immured. It looks upon her life as a failure. It pictures her as a morbid melancholy being flitting ghost-like through a gloomy building and longing for death to come and end her wretchedness. It has a theory that all the immakes of numerics were ory that all the inmates of nunneries were disappointed in love, are of such harsh natures as to have no affection themselves and to be incapable of arousing fondness in others. Occasionally it hears of some wealthy, accomplished, joyous young woman knocking for admission on the door of some convent, and it hardly believes the news. Its preconceptions of what a nun should be are shocked, and it can find no excuse for her in turning her back on all that it holds dear. It can see no charms in a that it holds dear, it can see no charms in a life of sacrifice. It cannot appreciate vir-ginity. It will not be persuaded that a maiden may abandon all hope of matri-mony to devote herself to the suffering,

into a church? Why should not the discovery of a new truth, or a new interpretation of an old one, or the desire for a new rite or ceremony, or the revival of an obsolete one, or impatience with a hoary custom, produce a new sect, an additional ecclesiastical assembly, a church? Why not? Who as a Protestant can give good reasons why the protest against error, or the discovery of a new religious truth, should stop with Martin Luther or John Calvin, or Henry VIII., or Joseph Smith? Was not the setting up a new church at thing commendable, a duty, a triumph of principle? Was it not on this individual conviction of duty or presumed personal right that Martin Luther had the hardin hood or heroism to make his world-famous assumption at the Diet of Worms? Was it not upon the same assumption that every single one of the seasumption that every single one of the co-called Reformers proceeded? And what right had any one of these men that every other Christian man has not, and may not, at any time he deems it proper, also assume and freely exercise? Whatever unspent force the Protestant movement may still possess, it moves in the direction of breeding new sects and forming new churches. Thus Christ, who prayed for runliny, is made, upon the Protestant principle, the author of division and the sixteenth century. Suppose a number of Christians cannot agree to form another churches. Thus Christ, who prayed for runling, its made, upon the Protestant principle, the author of division and the sixteenth century. Suppose a number of Christians cannot agree to form another church; what good reason, assuming the Protestant basis, can be given why every individual may not determine to be his own sect or church? As a working principle Protestantian is not the ultimate of the control of the character of the service of this evening's lecture is a sea appeared upon the platform. It estates the control of the charity of those who love the control of the character of the service of the religious revolution of the extension to the religious

sect or make another church; what good reason, assuming the Protestant basis, can be given why every individual may not determine to be his own sect or church? As a working principle Protestantism resolves itself into individualism.

"If it was the resuscitated spirit of Jesus that began the revolt in the sixteenth century?" as the author of the volume entitled \*Ecce Spiritus\* would have men think, then Jesus was the author of individualism; and if of individualism, then of free religion: and if of free religion, then Christianity means anything that you please to call it. For if free-individualism is the high court of jurisdiction, then there is no room left for an appeal.

If free-individualism is Protestantism carried out to its logical consequences, then men who know how to put two ideas together in a logical form fail to see why the cloak of Dr. Martin Luther at the Diet of Worms does not cover under its folds equally the Anabaptist John of Leyden, M. D. Bennett, the late free love editor of the \*Truthsecker\*, the 'insane'' Freeman, and the murderer Guiteau, at the kind and to speak in Boston. I am aware I that Boston thinks much of herself and that the outer world thinks much of herself and that the outer world thinks much of herself and that the enter world thinks much of herself and that the enter world thinks much of herself and that the enter world thinks much of herself and that the enter world thinks much of herself and that the public mind is the estimation in the public mind is the estimation about its enterprise and its educational work. I have been struck with the fact that in every town I have gone to there has been a little query. In New York it is asked, "What is he worth?" In Bost ton it is, "What do you know?" and I can be a little query in the world thinks much of herself and that the outer world thinks much of herself and that the enter world thinks much of herself and that the enter world thinks much of herself and that the outer world thinks much of herself and that the enter world thin deserves its name, by those I have met

(applause).
I begin with the simple truth, we have I begin with the simple truth, we have some one to educate; we have to deal with the complex being of body and soul, composed of an organization which scientists confess the most perfect in the world, every member performing its function to one common end, the like of which is not met in any other creature on God's earth. It is a soul divided into two classes—intellectual and moral faculties. God's earth. It is a soul divided into two classes—intellectual and moral faculties. Endowed with intellectual and moral faculties, the unfortunate suffered with the first fall of man on earth. I am not and the will of than became prone to evil and the appetites of the soul were given to help the will in its great work, but it revolted against the will, and, as St. Paul says, "The good I would do I do not, and the evil I would avoid, that I do."

When we speak of education and religious education we are not speaking of the developments of one, but of every one of them, so that there shall be culture of of them, so that there shall be culture of the body, culture of the appetite, culture of the will and culture of the intellect. The first portion of my definition is from the Creator of man himself, and I have to turn to the second fact. Man is placed here for a distinct purpose, and we see the child grow into manhood that has to pass through the world's struggles and live child grow into manhood that has to pass through the world's struggles, and live fighting with itself and the world without. There must be physical education, and the saying and necessity are as true now as they were 2,000 years ago—that it is no use to have a sound mind if you have not a sound body. To train the mind and leave the body sick, and leave the members undeveloped, is of no use. I now pass to the second point. What is implied by training of the intellect? The scientists say these faculties develop themscientists say these faculties develop them-selves. Imagination is the first faculty that manifests itself, memory comes al most immediately after, and reasoning most immediately after, and reasoning not until some years later in life. If I have to train the intellect, I aught to begin with the culture of the imagination, then follow by the culture of memory, and continue until I am able to bring reasoning into play. I try to feed the mind of the young child try to feed the mind of the young child with beautiful stories and pretty pictures, and to train it to good things and good examples by all that is beautiful to look on. I take it to the picture gallery or carry to its home models of the great works of artists and describe the works there represented. I do this to strengthen imagination and to get the child to repeat to me the stories which I have told to it. And what is this, then, but the cultivation And what is this, then, but the cultivation of the imagination and memory? I will

men? The chief answer that Protestants give to this is, The Bible!

If the reading of the Bible were the ordinary means appointed by Christ to receive the grace of salvation for all men, then the first thing one would suppose is this: as God wishes all men to be saved, he would bestow upon all men the gift to read at sight. But this is not the fact. It stands to reason, then, that the reading of the Bible cannot be the appointed way, for those who do not know how to read, of reaching Christ in a saving manner.

Again, everybody knows that one has to

find the peace which the world cannot give and which is a foretaste of the bliss of Heaven.

MONSIGNOR CAPEL IN BOSTON.

He Lectures on "Christian Education."

The Rt. Rev. Mgr. Capel preached and lectured in Boston last Sunday. He was the guest of the Jesuit Fathers of Boston of the gospel of the day. Many prominent Protestants were present. High Mass was celebrated by the reverend Rector, Fr. O'Connor, S. J.

In the evening at eight o'clock, Monsignor Capel delivered a lecture at the Music Hall, in aid of the Home for Destitute Catholic Children. The Hall was packed, leave the school, but the whole period of the day would also the discourse was an eloquent exposition of the gospel of the day. Many prominent Protestants were present. High Mass was celebrated by the reverend Rector, Fr. O'Connor, S. J.

In the evening at eight o'clock, Monsignor Capel delivered a lecture at the Music Hall, in aid of the Home for Destitute Catholic Children. The Hall was packed, leave the school, but the whole period of the said that of the day would be caused in the deucation of the young, and the checation of the young, and the checation of the young, and worst kind because it satisfes their vanity. Little things of five or six years are brought in as prodicies, and teachers labor hard to satisfy the lachers I above hard to satisfy the lachers I above hard the control of the gospel of the Jesuif Fathers of Boston in England, where I came from the other side, I should not call it instruction or teaching, but the stuffing of suasages (laughter). They are instructed that such a meeting proved that peace had not yet been made between England and Ireland (cheers)—that the Land Act, the Laborer's Act, and the other installment of the discourse was all the discourse was all the laborer of the world have ranity. Little things of five or six years are brought of astisy the lachers I above have demonstration took place at Cappamore, County Limerick, at which addresses were demonstration took place at Cappamore, County Limerick, at which cation does not close with the day you leave the school, but the whole period of

leave the school, but the whole period of your life is a time of education, by observation for yourself or by reading the works of others.

My third point is the moral education of the child. I hold in this that the will of man has sinned much more than his intellect, and it is with difficulty that we make people fulfil their duty to each other. What, then, are we to do is the each other. What, then, are we to do to be able to take the weak-natured man and strengthen him for the struggle of life? We know that when our children leave our schools and our homes they are brought face to face with evils. We often see that men who are wicked are week.

face to face with evils. We often see that men who are wicked are much more charming, brilliant and intellectual than many who are good. Many who are goodness itself are often peevish and narrow-minded, and make goodness unbearable. There is still a greater difficulty. A boy leaves home, where he has been surrounded by all that is good, and goes out upon the world. Soon he begins to be ashamed of the goodness he has learned; he finds all those things turned to ridicule and joke. Then he begins to doubt, and to respond to the evil influences, and little by little is formed that atmosphere in which evil is preferred to good. From this state of things there comes a negligence of duties before fulfilled; and the boy who was pleased before to go home to see his mather or his state of the surface of the second of the see his mather or his state. boy who was pleased before to go home to see his mother or his sister's face finds the see his mother or his sister's face finds the home is slow, and he goes on and goes on, until at last he cries out, "There is no God," and he feels slipping away from him the strength he had before. How can we make them love truth rather than falsehood? Mothers and fathers, be not deceived; there is more training respectively. deceived; there is more training required for the training of such virtue than of any other. The young child knows not of the pleasures of the world, and cannot long for them: and in childhood there is a readiness to learn from those who are willing to teach. The child should be taught, day by day, certain truths; should be taught to be kind to its neighbor and to the poor, and to think of its duties to God. and to think of its duties to God.

Seek in your prisons to know who are there. Are they persons sick in health or wanting in intellectual training? No. I have visited the prisons of France, Italy, Germany, Spain, and England, and the worst criminals! I have seen are not those who have been brought up in ignorance. Look at the murders of the last ten years. Look at the large number of dishonest

Look at the large number of dishonest business failures, both here and in Eng-land. Were these the doings of the uneducated? No. They were men reading cated? No. They were men reading and writing and speaking foreign languages, and some of them high in literature. But they were not spared from crimes. There is the training of the will to virtue, and the lealing of it, day by day, to the strength which is necessary before the will can comply to the duty to man and God. We are supposed to do all in the name of the God. were bound together as in one great bundle. In the days of the Roman Empire one great effort was made to separate these, but it fell, and Rome fell. These are two great countries—your own and England—which are the two exceptions, and their future is to make every man a man coming into the world alone and going out alone (applause). Don't give up the right; insist that every man shall have the sense of responsibility, and if he has it from childhood to youth, from youth to manhood, and from manhood to the grave, there will be no truncation in the matter of education. The child who dies at the age of ten and stands before the judgment seat of stands before the judgment seat of God is responsible. You see, the point of Christian education is not to fit man for carth alone, but to make him responsible to God for the actions he has performed. I must no longer trespass. May you be pleased with the great gift of Christianity; may you be able to say at once that, to be educated in this way, is to enable a man to live a higher life and to put before him a hope that makes him greaters then when hope that makes him greater than under any other system. But, while the secular ists say a man is a man because he does all his duty to mankind, the Christian lifts his voice to God, and the best form of duty is to be found in him who knows his duty and does it. Let us say: "O Lord,

WINSTON, FORSYTH Co., N. C. GENTS—I desire to express to you my thanks for your wonderful Hop Bitters. I was troubled with dyspepsia for five years previous to commencing the use of your Hop Bitters some six months ago. My care has been wonderful. I am pastor of cure has been wonderful. I am pastor of the First Methodist Church of this place, the First Methodist Church of this place, and my whole congregation can testify to the great virtue of your bitters. Very respectfully, Rev. H. Ferebee.

teach me goodness, knowledge and discip line."—Boston Pilot.

"My daughter has taken medicine faith "My daughter has taken medicine faithfully, according to directions, and her health and spirits are now perfect. The humor is all gone from her face. I wish eyery anxious mother might know what a blessing Ayer's Sarsaparilla is in such cases.

True merit brings its own reward. In the case of Burdock Blood Bitters it is rapidly bringing its reward in its increasing sales, as a prominent druggist recently said, "it now sells on its merits." It is the grand specific for diseases of Blood, Liver and Kidneys; 25,000 bottles have been sold during the last three months.

Two policemen took notes of the speeches.
Very Rev. T. Cahill presided. He said that such a meeting proved that peace had not yet been made between England and Ireland (cheers)—that the Land Act, the Laborer's Act, and the other instalments of justice forced from the English legislature by Mr. Parnell, and his brave associates, were not adequate to satisfy the Irish aspirations; in a word, that nothing short of national independence would satisfy the longings of our people (cheers.) He read the resolutions, which demanded beneficial legislation for Irish laborers, condemned the Land Act of 'Sl, instructed the Limerick representatives to co-operate thoroughly with Mr. Parnell, pledged the people to support their members of Parliament, condemned emigration, and declared "that as no measure of reform coming from a foreign legislature (short of self-government) will satisfy the Irish race at home and abroad, we are determined and pledge ourselves to agitate till we have the making of our own laws on our own soil."

Michael Davitt's speech was a thrilling attack on landlordism, and it moved his audience profoundly. For this speech the landlords again demand that the brave man be again sent to prison, and Lady
Dixie screams that it was "treason and
rebellion." Mr. Davitt sail:

While the country was calming down,
and the popular movement was every

and the popular movement was every day assuming a more practical shape, they were again witnessing the old enemy at his congenial task, unroofling the homesteads of the people (groans). In this province alone there were 434 families, or more than 2,000 men, women and children evicted during the quarter ending with the month of June (groans). Three times that number met the same fate throughout Ireland during the same fate throughout Ireland during the same period. How many men had been driven to despair to brood over wrongs and injuries in consequence of these unjust acts. A voice—Too many, God help us.

Mr. Davitt—How long was it possible for these outrages upon the people to continuous the contraction of the same period.

Mr. Davitt—How long was it possible for these outrages upon the people to continue without inciting men to the commission of other outrages as well? But he might be told, as the Dublin Express was kind enough to inform him the other day, that these people owed rent to their landlords, and were, consequently, entitled to no more commiseration than a car-driver would be from whom the car should be taken for not having handed in his weekly return to the owner (laughter).
Well, people can live without land (cheers).
God made the land, but man made juuning cars, and until the Dublin Express could demonstrate the same proprietorial re-lationship between a landlord and the land as existed between the maker of a car, and as existed between the maker of a car, or the owner who paid for its construction, it would have made out but a poor case in favor of eviction (cheers). How long had these people been paying rent before being turned out? How much was such rent above the valuation? How many of them were evicted for arrars under a rely sendowed with intellectual and moral faculties, the unfortunate suffered with the first fall of man on earth. I am not to applaud my thesis, but, I take it, these primary truths are allowed by all. Christians. By the fall of man that soul was wounded, and intellect was from thence born in ignorance and ever after was prone to error. When man was made, that intellect received the whole [of natural truth, and had, therefore, the knowledge of God, who had created him, and looked on knowledge as encyclopediac. As to the will, it was wounded much more than intellect, for malice entered it, and the will of man became prone to evil and the appetites of the soul were given by the land of the sale with the mane of the God state and the will of man became prone to evil and the will of man became prone to evil and the appetites of the soul were given by the sale in the more than intellect, for malice entered it, and the will of man became prone to evil and the appetites of the soul were given by the more than intellect, for malice entered it, and the will of man became prone to evil and the appetites of the soul were given by the man and God. We are supposed to do all in the name of the God that made us. This doctrine is well put before us by St. Paul, when he says:

the will of mean that soul was given by the strength which is necessary before the will can comply to the duty to man and God. We are supposed to do all in the name of the God that made us. This doctrine is well put before us by St. Paul, when he says:

the them were evicted for arrears under a rack rent after having obtained reductions in the Land Court! How many of these cabins were built by the landlord! How many of these the will can comply to the duty to man and God. We are supposed to do all in the name of the God that made us. This doctrine is well put before the will can comply to the duty to man and God. We are supposed to do all in the name of the God when the says:

the matter having obtained reductions in the Land Court! How many of these cabins w them were evicted for arrears under a rack a widow paid 400 per cent above the valuation of her holding, and yet she was evicted because she owed £19 arrears of rack-rent after having had it reduced 60 per cent in the Land Court. The hand of per cent in the Land Court. The hand of destiny has written the doom of Irish landlordism upon the pages of the history of this generation, and no human power can arrest its overthrow (cheers). In the various remedies that are now proposed for the settlement of this agrarian strife, the question of compensation is the most prominent feature. In order to nullify the principle of the Healy Clause of the Land Act (cheers) the obstructive assem-Land Act (cheers) the obstructive assem-bly of the Lords inserted the doctrine that length of enjoyment of the improvements which the tenant had made constituted adequate compensation for the labor and outlay which effected them. Very well. Let them try the landlord's claim to compensation by the same canon of justice and what will the result be? If a tenant is repaid by a twenty years' enjoyment of the improvements that have resulted from his own labor and expenditure, what number of years' enjoyment of the same improvements on the part of the landlord should be an equitable compensation for him? Since the Act of Union Irish landlordism has taken over one thousand millions of money from the laborers of Ireland. This money they have contributed nothing towards produc-ing, and is not a generous enjoyment of this unearned wealth more of a compensa-tion for Irish landlords for the land which was never theirs in justice, than is a generation's enjoyment by a tenant of his eration's enjoyment by a tenant of his own improvements an equitable return to him for the labor put forth and the money expended in adding this value to his holding (cheers)?

A Voice—They made us pay and we'll make them pay.

Mr. Davitt—I want the farmers and the people of Ireland to be careful before committing themselves to schemes of expenses.

committing themselves to schemes of compensation. Let them take their stand upon the ground of justice, and consent to pay in conpensation what justice determines upon, that and no more (cheers). Finally, men of Limerick and Tipperary, be not impatient of re ults in this great be not impatient of re ults in this great government. The system that has a growth of centuries in the social life of Ireland cannot be uprooted in a day; but uprooted it will be as sure as the mornance and the still resolution. row's sun will rise if we be still resolute in our struggle against it, self-controlled in our efforts to make that struggle a successful one, and united in a firm resolve to avoid every act and every mistake which would prolong its criminal existence one single hour.

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OCT. 5, 1883

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Ber Catholic Mecorb Published every Friday morning at 486 R REV. JOHN F. COFFEY, Editor. THOS. COFFEY, Publisher & Proprietor

WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC ESCORD, I deem it my duty to announce to the subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and latty of the diocess.

ye me, Yours very sincerely, + John Walsh, Bishop of London Mr. THOMAS COFFEY

LETTER FROM BISHOP CLEARY. Bishop's Palace, Kingston, 13th Nov., 1882.

DEAR SIR:—I am happy to be asked for word of commendation to the Rev. Clerg. word of commendation to the state and faithful laity of my diocese in behalf the CATHOLIC RECORD, published in London the the warm approval of His Lordshi the warm approval of his lead to the le supply Catholic families with most useful and interesting matter for Sunday readings, and help the young to acquire a taste for pureliterature.

I shall be pleased if my Rev. Clergy will countenance your mission for the diffusion of the Record among their cargegations.

Yourse thaily.

†JAMES VINCE T CLEARY,
Bishoff of Kingston.

MR. DONAT CROWE, Agent for the CATHOLIC RECORD

Catholic Record.

LONDON, FRIDAY, OCT. 5, 1883. THE NEXT PRESIDENCY.

Speculation is daily growing more

rife with our republican neighbors as to the next Presidential campaign. Never was the issue of an electoral campaign involved in more doubt and uncertainty. The election of Gen. Garfield in 1880, took many by surprise, but the republican party three years ago was a more united, powerful and enthusiastic body than it is to-day or than it is likely to be a year henc'. But the democratic party has so often allowed victory to slip from its grasp by bal leadership and by internal dissensions that we would not be at all surprised if the dark shadow of defeat once more lowered on its banners in 1884. Previous to every other Presidential campaign, republican journals professed themselves sanguine as to the result. Well, indeed, in former years could they have been sanguine; first, with a gagged and unreconstructed south, and a north! lashed into fury by partisan appeals; then by unscrupulous returning boards in the one section, and barrels of gold in the other. But the south is now free to cast its vote as it desires: the north no longer so open to appeals of "blooly shirt" politicians, the recrite. Rutherford B. Hayes, and the barrels are now far from full. The republican journals are therefore constrained to hold a significant silvolved in doubt concerning the next Presidency. At the next election there will be four hundred and one electoral votes to be arranged by the people. Of these two hundred and one are required for election of any candidate. The republicans will, there is little doubt, with one possible exception, that of Ohio, choose electors in the following commonwealths.

Total ..... The democrats on the other hand may justly feel assured of victory in the following states:

The uncertain states are not a few and control a very large electoral vote. We may count them as fol-

lows:

If to this latter number we add Ohio's electoral vote of 23, we have the sure republican list reduced to 148, or two more than the sure democratic list, and the uncertain vote increased to 97, which is perhaps the fairest calculation. Assuming, then, that Ohio is an uncertain state, the republicans, it must be admitted, have just ground for hope that they

will carry, of these uncertain states, Virginia with twelve votes, Connecticut with six, California with eight, Nevada with three, and Ohio with three and twenty, making in all two hundred, or one less than the number required for an election. It will thus be seen that from the

present atlook it is extremely difficult to indulge in predictions as to the result in 1884. As far as present indications enable us to form a judg. ment, we may say that they lead us to expect a very close contest, but one devoid of the bitterness and heart-burnings which so often attend American electoral struggles. Very much will, of course, depend on the choice of candidates made by each party, and a great deal on the course the democratic majority in the next Congress may see fit to pursue on trade and other questions If the time of the session be frittered away in useless discussions and unprofitable legislation, the cause of republicanism, now far from bright, will speedily rise in public favor and again perhaps be crowned with a national victory.

THE SCHOOL LAW.

We continue this week our statement of the school question. We once more urge on our readers the necessity of a careful study of the situation, that that miserable relic of Ryersonian bigotry, the present separate school system of Ontario, may soon disappear to be replaced by a true and effective system of Catholic education.

THE ACADIANS.

We find in a speech delivered by M. Wilfrid Hache, at Bouctouche, on the 15th of August last, the national festival of the Acadians, certain sentiments expressed that we deem it well to lay before the English speaking public. Our only regret is that we cannot convey the speaker's thoughts with the grace and strength of the original French. "Acadia," said M. Hache, "may well be proud of her glorious past, for in every regard she has, notwithstanding the obstacles and difficulties placed in her way, accomplished her mission. Like her sister colony, Canada, whose mission is identical, Acadia has caused the French name in America to be respected and has worked with all her strength for the conversion of the aborigines. They have besides mutually aided each other. Whilst Acadia for a century and a half held in check the English forces which, once masters of her coasts, could have easily taken Canada, the latter sent turning boards have disappeared, her sister colony supplies of men and with that canting knave and hypo- stores. And why not thus aid each other, colonies sprung from the same glorious motherland? The mainten ance of our traditions is the fundamental principle that must direct us ence or admit that all is as yet in- if we desire to place our future prosperity on a solid basis, for that which gave strength and success to our fathers must produce like results for us, since we have the very same interests to promote, the same aspirations to realize and the same mission to fulfil. Our mission as a people was not completed with the eighteenth century, no more than our destruction was operated by the infamous proscription of 1755. If indeed the Indian tribes that inhabited these shores at the time of the establishment of the colony and towards whom our ancestors did their duty, have disappeared, other races with customs and creeds different from ours have taken their place. For us then be it a duty to guide towards the true faith those races that live in our midst. This duty let us fulfil, by the force of good example and by means of amicable relations with .146 them. During the past twenty years the Acadian people have begun to rise from the obscurity in which we were long buried, every day we are acquiring new influence, whether as a power in the political arena, or claiming a just share in the division of public offices, and positions in the liberal professions." M. Hache then proceeded to cite from Rameau, the historian of Acadia, who amongst oppression. other happy things in store for the Acadians predicts for them within

best means in education and colonization. In New Brunswick speci ally there is ample room for the development of the Acadian race by colonization. Its increase there is already so very marked that no one can be surprised if at the close of the next half century the majority of the inhabitants of that once bitterly intolerant Protestant Province be Cath-

IRELAND AND SCOTLAND.

The Moniteur, a leading journal of

the French metropolis, published,

towards the close of last month, a

correspondence in which we find

some reflections well worthy earnest

attention. Why not, says the writer,

govern Ireland, not after British, but

after Irish ideas? Look at Scotland. On the other side of the Tweed, the Scots are governed by Scotchmen not by an English lord-lieutenant. If reforms are sought for, if enquiries are ordered, the members of the committees of enquiry are Scotchmen, not Englishmen. The new minister for Scotland must be a Scotchman, and the chief law officer in that country is the lord advocate, who must be always a Scotchman. Such is the position which Scotland has obtained after many struggles and bloody combats, after an oppression as implacable as that of which the Irish now actually complain, but which the hardy Scots resisted step by step without flinching for a single moment. Why, then, does England wish the Irish to humbly incline their heads at the injunction of Mr. Gladstone, in acceptance of persecution and humiliation. By whom is Ireland governed? By an Englishman who must be a Protestant, although the vast majority of the Irish are Catholics. Who are the administrators and principal functionaries of government in Ireland? Englishmen, who, through influence at home, obtain comfortable positions with substantial remuneration from Dublin Castle. The Protestant Archbishop of Dublin is an Englishman, the Irish lord chancellor is likewise English. What s'ould be thought at Edinburgh or Glasgow if both the church and the administration of the law were placed in the hands of Englishmen? Why then expect submission in Dublin, Cork or Limerick? Scotland has its own land laws, its own legislation concerning marriage, its own commercial laws, its own particular system of education, its national religion, its national costume and its national traditions. Why should it not be the same for Ireland? The broadminded and liberal Britain, yielding to prejudice, refuses to Ireland that which she freely grants to Scotland. Yet the Irish do honor to the mighty empire of which they form part. I the magistracy, in the army, in finance and commerce, it is Irishmen who are most scught after in London and in the colonies. Their valor equals that of the Scots. Witness the fields of Alma, Inkerman, and in the days quite recent the fights of Ulandi in Zululand and Tel-el-kebir in Egypt. Their eloquence is admired by their most determined foes, and their probity is unquestioned. Why then exasperate a people rendering such great services. If Britain have not a care she will create for herself unsurmourtable difficulties in Ireland, hatred so fierce, animosities' so pro found, that reconciliation will become impossible, and this state of things must inflict more injury on England than on Ireland. Lest the present unfortunate state of things continue, we advise Britain to be careful before plunging into war, for the moment the fifty thousand soldiers

teur. They show a clear insight

into British injustice in regard of

Ireland, and the existence of a heal-

thy sympathy amongst Frenchmen

for Ireland in its struggle against

Le Canadian of Quebec says :- On Sun-

TAX EXEMPTIONS.

There is another feeble attempt on foot to revive the agitation on the so-called exemptions from taxation. The Ottawa Free Press says:

The Ottawa Free Press says:

Abolition of exemptions from taxation is again being agitated in several cities of the Dominion. St. John, N. B., Toronto and Hamilton papers are discussing it, and calling for redress of the abuse. There is, however, no city in the country so much defrauded by exemptions as Ottaws. The fact is that every bona fide tax payer in this city carries an exempted person and a slice of exempted property on his back, and the worst of it is the exempted are cuite as able, and in many instances are quite as able, and in many instances more able, to pay their taxes than the non-exempted. Every man should stand on an equal footing before the tax gatherer.

Our contemporary, in the course of this one short paragraph, is guilty of certain mis-statements showing a complete misapprehension of the question. The Free Press says, (1) that there is no city in the country so much defrauded by exemptions as Ottawa, and (2) that every tax payer carries an exempted person and a slice of exempted property on his back. Now what are the facts? Exempted property in Ottawa, as lsewhere, is either governmental, municipal, educational, or ecclesiastical. The taxing of property of this kind were to impose additional burdens on those already taxed, and nstead of affording relief, crush the already overburdened tax bearer under an additional impost. Then as a matter of fact there is no city in the country that has so largely benefitted as Ottawa from its so called exempted institutions, governmental, municipal, educational and ecclesias-

Government officials are, we beieve, but for no good reason that we can see, exempt from income tax, but we never thought they were so numerous as the Free Press would seem to say. As to the slice of exempted property which the non-exempted tax bearers have to bear, they are, we think, satisfied with their burden. It is at all events preferable in that shape to the imposition of new taxes of the most odious character.

We heartily agree with the Free Press that every man should be made pay as he goes and all should stand on equal footing before the tax gatherer, but this very desirable state of things must be brought about otherwise than by the taxation of churches and schools belonging to an already

We are happy to perceive the Very Rev. Dr. Tabaret, President of the College of Ottawa, lately returned from the North West, is once more at his post. The reverend and that a young man who wanted neither venerated gentleman met on his re- abilities nor amiable qualities, would have urn with a most enthusiastic wel- come forth a great and good King. Charles come from the five hundred students of the College. We are happy to state that the College was never on a more healthy or promising footing, a fact that bodes great good for the cause of Catholic education, especi-

Our readers will be delighted to learn that the Rev. Father Barber. whose missionary labors in the dioceses of Kingston and Ottawa, have won him lasting remembrance in the cause of truth.

- What a contrast is offered by the following to the acts and lives of Catholic Bishops; and how little resemblance does it bear to the Apostolic missionary spirit :

the unfortunate omnibus proprietor need no longer "tremble," as "the trunks," including, we suppose, those of Mrs. and the Misses "Bishop," have since turned up all right.

Mgr. Capel is not without possessing a delicate sense of humor. In a lecture the other evening in the Brooklyn Academy of Music, on the subject of "Life in the Cloister," he said:—"We hear much about women's rights. For these there is no more perfect, place than the cloisters. is no more perfect place than the clois-ter. The nuns elect their own president ter. The nuns electric."
—the Lady Superior."

The greatest living Canonist (Cardina

IRELAND'S STRUGGLE FOR THE FAITH.

Oh! land without love, oh! halls without song! How luckless the weak race who found you

strong! Chivalry grows not on English ground, Nor can Mercy about its throne be found. The joy of the Catholics of Ireland at the youthful king's accession can be more readily imagined than described. It was the sincere, hearty, unanimous outpouring of deep and unfeigned loyalty. The young monarch had, besides, in his declaration of Breda, published a year before his restoration, established a strong claim to their affection and support. "We do declare," he said, in that document, "a liberty to tender consciences; and that no man shall be disquieted, or called in question for matters of religion that do not disturb the peace of the kingdom; and that we shall be ready to consent to such an act of Parliament, as, upon mature deliberation, shall be offered to us for the full

granting of that indulgence." Immediately on his return the king appointed Ormond to the Lord Lieutenancy of Ireland, an appointment that gave but feeble promise of a straightforward, evenhanded course to the Catholics. But the latter's hopes were too ardent to be disturbed even by the reappearance of the wily and selfish Ormond at the head of Irish affairs. They had, however, but little knowledge of the real character of the new monarch which is accurately enough set forth by Macaulay. "The restored King," says that writer, "was at this time more loved than any of his predecessors had ever been. The calamitie of his house, the heroic death of his father, his own long sufferings and romantic adventures made him an object of tender interest. His return had delivered the country from an intolerable bondage. Recalled by the voice of both the contending factions, he was in a position which enabled him to arbitrate between them; and in some respects he was well qualified for the task He had received from nature excellent parts, and a happy temper. His education had been such as might have been expected to develop his understanding, and to form him to the practice of every public and private virtue. He had passed through all varieties of fortune, and had seen both

sides of human nature. He had, while

was offered to any who would betray him.

when death was denounced against all who

should shelter him, cottagers and serving

men had kept his secret truly, and had

kissed his hand under his mean disguises

with as much reverence as if he had been

such a school it might have been expected

habits, with polite and engaging manners,

and with some talent for lively conversa

were phrases of the same sort, delicate and

convenient synonymes for the love of self.

Thinking thus of mankind, Charles natur-

ally cared very little what they thought

of him. Honour and shame were scarcely

more to him than light and darkness to

the blind. His contempt of flattery has

been highly commended, but seems, when

viewed in connection with the rest of his

character, to deserve no commendation

It is possible to be below flattery, as well

as above it. One who does not value real

"It is creditable to Charles's temper that,

ill as he thought of his species, he never

became a misanthrope. He saw little in

virtue. More than one well-disposed

ruler has given up whole provinces to

glory, will not value its counterfeit.

very young, been driven forth from a palace to a life of exile, penury, and danger. He had, at the age when the mind and body are in their highest perfection, and when the first effervesence of boyish passions should have subsided, been recalled from his wanderings to wear a crown. He had been taught by bitter experience how much baseness, perfidy, and ingrati-tude may lie hid under the obsequious demeanour of courtiers. He had found, on the other hand, in the huts of the poor. est, true nobility of soul. When wealth

overburdened people.

PERSONAL.

ally in Ontario.

Eastern Octario, is now fully recovered from a late most severe illness. We rejoice at Father Barber's recovery on personal grounds indeed, but trick by which handsome women kept up specially on account of his eminent the price of their beauty was called modespublic services, and his capacity, if ty. The love of God, the love of country, spared, as we pray he will, to do such glorious work for years to come in

"The Protestant Bishop of Toronto is in Ireland have to be withdrawn, that moment the Irish will rise in the might of their unanimity and ear-Lordship's trunks.' It is satisfactory to learn, however, that nestness against everything English. These are some of the views expressed by the writer in the Moni-

> men but what was hateful. Yet he did not hate them. Nay, he was so far humane that it was highly disagreeable to him to see their sufferings or to hear their complaints. This, however, is a sort of humanity which, though amiable and laudable in a private man whose power to help or hurt is bounded by a narrow circle, has in princes often been rather a

de Luca) is, we regret to announce, most dangerously ill at Præneste.

to see none but happy faces round his man is fit to govern great societies who hesitates about disobliging the few who have access to him, for the sake of the many whom he will never see. The facility of Charles was such as has perhaps never been found in any man of equal sense. He was a salve-without being a dupe. Worthless men and women, to the very bottom of whose hearts he saw, and whom he knew to be destitute o affection for him and undeserving of his confidence, could easily wheedle him out of titles, places, domains, state secrets and pardons. He bestowed much; yet he neither enjoyed the pleasure nor acquired the fame of beneficence. He never gave spontaneously; but it was painful to him to refuse. The consequence was that his bounty generally went, not to those who deserved it best, nor even to those whom he liked best, but to the most shame-

less and importunate suitor who could

"The motives which governed the polit-

ical conduct of Charles the Second differ-

ed widely from those by which his prede-

obtain an audience.

cessor and his successor were actuated. He was not a man to be imposed upon by the patriarchal theory of government and the doctrine of divine right. He was utterly without ambition. He detested business, and would sooner have abdicated his crown than have undergone the trouble of really directing the administration. Such was his aversion to toil, and such his ignorance of affairs, that the very clerks who attended him when he sate in council could not refrain from sneering at his frivolous remarks, and at his childish impatience. Neither gratitude nor revenge had any share in determining his course; for never was there a mind on which both services and injuries left such faint and transitory impressions. He wished merely to be a King such as Lewis the Fifteenth of France afterwards was: a King who could draw without limit on the treasury for the gratification of his private tastes, who could hire with wealth and honours persons capable of assisting him to kill the time, and who, even when the state was brought by maladministration to the depths of humiliation and to the brink of ruin, could still exclude unwelcome truth from the parlieus of his own seraglio, and refuse to see and hear whatever might disturb his luxurious repose. For these ends, and for these ends alone, he wished to obtain arbitrary power, if it could be obtained without risk or trouble. In the religious disputes which divided his Protestant subjects his conscience was not at all interested. For his opinions oscillated in contented suspense between infidelity and Popery. But, though his conscience was neutral in the quarrel between the Episcopalians and the Presbyterians, his taste was by no means so. His favourite vices were precisely those to which the Puritans were least indulgent. He could not get through one day I without the help of diversions which the Puritans regarded as sinful. As a man eminently well bred, and keenly sensible of the ridiculous, he was moved to contemptuous mirth by the Puritan oddities. He had seated on his ancestral throne. From indeed some reason to dislike the rigid sect. He had, at the age when the passions are most impetuous and when levity is most pardonable, spent some months in state prisoner in the hands of austere Presbyterians. Not content with requiring him to conform to their worship, and tion, addicted beyond measure to sensual to subscribe their Covenant, they had indulgence, fond of sauntering and of frivwatched all his motions, and lectured olous amusements, incapable of self-denial him on all his youthful follies. He had and of exertion, without faith in human been compelled to give reluctant attendvirtue or in human attachment, without ance at endless prayers and sermons, and desire of renown, and without sensibility might think himself fortunate when he to reproach. According to him, every perwas not insolently reminded from the son was to be bought: but some people pulpit of his own frailities, of his father's haggled more about their price than others yranny, and of his mother's idolatry. and when this haggling was very obstinate Indeed, he had been so miserable during and very skilful it was called by some this part of his life that the defeat which fine name. The chief trick by which made him again a wanderer might be rethe clever men kept up the price of their garded as a deliverance rather than as a abilities was called integrity. The chief calamity. Under the influence of such feelings as these Charles was desirous to repress the party which had resisted his the love of family, the love of friends,

Steps were soon after the King's return taken for the election of Parliament both in England and Ireland. In both countries the elections excited a degree of interest and enthusiasm almost without parallel. In England there was, according to Macaulay, returned a body of representatives such as the country had never before seen. The Royalist party literally swept the country. The new members flocked to the metropolis athirst for vengeance on the Roundheads and dissenters, so much so that the king found himself nowerless to protect the Presbyterians from the violent religious zeal of the victorious Cavaliers. Some idea may be formed of the character of the new English Parliament by its first proceedings.

The Commons, according to Macaulay, began by resolving that every member should, on pain of expulsion, take the sacrament according to the form prescribed by the old Liturgy, and that the Covenant should be burned by the hangman in Palace Yard.

An act was passed, continues Macaulay, which not only acknowledged the power rapine and oppression, merely from a wish of the sword to be solely in the King, but keep them from st ample the Cavaliers, mosity, had not the to follow. Then came penal conformists, statutes might too easily be legislation, but to not give his assen promise publicly m portant crisis of his his fate depended. extreme distress an foot of the thron recent services as solemnly and repe King wavered. H own hand and see be conscious that petitioners. He w resisting importun temper was not th disliked the Purit dislike was a lan resembling the en burned in the l moreover, partial religion: and he impossible to gra the professors of tending the sam ant dissenters. feeble attempt to zeal of the Hou House was un deeper convictio sions than his ov he yielded, and alacrity, a series separatists. It attend a dissent single justice of offence, pass ser beyond sea for s cruelty it was should not be land, where he If he returned the expiration liable to capita most unreason divines who ha fices for none fused to take th coming within was governed town which ment, or of themselves r magistrates, statutes were eral men infl by the reme in the time gaols were th scarcely say, and clerical. was compose from the Eng by motives legislative b his return t play into the He looked in Ireland, necessary i interest. the most I clivities, th pathy expre

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declared that in no extremity whatever could the two houses be justified in with-

standing him by force. Another act was

passed which required every officer of a

corporation to receive the Eucharist ac-

cording to the rites of the Church of Eng-

land, and to swear that he held resistance

to the King's authority to be in all cases

unlawful. A few hot-headed men wished

to bring in a bill, which should at once

annul all the statutes passed by the Long

Parliament, and should restore the Star

Chamber and the High Commission; but

proceed quite to this length. It still con-

tinued to be the law that a Parliament

should be held every three years: but the

stringent clauses which directed the return-

ing officers to proceed to election at the

were repealed. The Bishops were restored

to their seats in the Upper House. The

urgy were revived without any modifi-

cation which had any tendency to con-

Royalist divines. The reproach was but

too well founded: but the Long Parlia-

ment had at least allowed to the divines

whom it ejected a provision sufficient to

keep them from starving; and this ex-

ample the Cavaliers, intoxicated with ani-

mosity, had not the justice and humanity

Then came penal statutes against Non-

conformists, statutes for which precedents

might too easily be found in the puritan

legislation, but to which the King could

resembling the energetic hatred which had

burned in the heart of Laud. He was,

moreover, partial to the Roman Catholic

religion: and he knew that it would be

impossible to grant liberty of worship to

the professors of that religion without ex-

tending the same indulgence to Protest-

ant dissenters. He therefore made a

feeble attempt to restrain the intolerant

zeal of the House of Commons: but that

House was under the influence of far

deeper convictions and far stronger pas-

sions than his own. After a faint struggle

he yielded, and passed, with a show of

without a jury, and might, for the third

offence, pass sentence for transportation

beyond sea for seven years. With refined

cruelty it was provided that the offender

should not be transported to New Eng-

land, where he was likely to find friends.

If he returned to his own country before

the expiration of his term of exile, he was

liable to capital punishment. A new and

most unreasonable test was imposed on

divines who had been deprived of the bene-

fices for nonconformity; and all who re-

fused to take that test were prohibited from

coming within five miles of any town which

was governed by a corporation, of any

town which was represented in Parlia-

land. It was felt that in the interests of

Britain and of the maintainance of Irish

subjection to that country, the Cromwell-

ians should be protected. To what

anomalies will not national pride and re-

ligious bigotry lead even the greatest

nations!

Well, indeed, does Taylor re-

The

themselves resided as ministers.

to follow.

v who of the perhaps equal being a nen, to le him secrets ch; yet nor ace never inful to was that o those o those shame-

o could d differs predeupon by detested e trouble the very e sate in childish hich both faint and

d merely fteenth of who could asury for stes, who kill the state was brink of ome truth raglio, and For these he wished t could be e. In the d his Prowas not at soscillated infidelity conscience tween the terians, his s favourite which the He could ut the help

ns regarded ently well the ridicultemptuous . He had e the rigid he passions n levity is months in in fact a of austere with requirorship, and t, they had d lectured s. He had tant attendermons, and te when he from the his father's r's idolatry.

might be reer than as a nce of such s desirous to resisted his King's return liament both both coundegree of innost without vas, according of representa never before

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defeat which

iterally swept mbers flocked or vengeance dissenters, so himself powvterians from the victorious be formed of inglish Parlia-

to Macaulay, very membe sion, take the he form preand that the by the hang-

nues Macaulay, ged the power the King, but

earth a more noble and generous people than the English; but, taken collectively, there are few that have committed grosser acts of national injustice. Appeals made to their pride, their passions, or their prejudice, have frequently been found more effectual than a calm address to their honor or their generosity. It was the same in the free states of antiquity, and appears to be part of the penalty paid for same in the free states of antiquity, and appears to be part of the penalty paid for freedom. The Athenians plundered the islands of the Ægean without scruple; the Romans seized on the African lands, without condescending to produce the shadow of a claim; and the English believed, that, in disposing of the lands of Ireland, they gave away what was absolutely their own. The very peasants spoke of the country as our kingdom of Ireland, inst as in the The very peasants spoke of the country as our kingdom of Ireland, just as, in the beginning of the American war, they talked of our colonies; and there was not one who did not feel himself elevated in his own opinion, by this fancied participation in sovereignty over another people. It was also a settled maxim, in what may be called the political economy of the day, that Ireland should be systematically depressed, in order to prevent her from becoming a formidable rival of England. Her great natural resources, her fertile soil, her noble rivers, her capacious harbors, were viewed with jealousy and suspicion, as means of securing future independence, and raising her to an emindependence, and raising her to an emindependence, and raising her to an eminder the dependence of the securing future in the reaction, violent as it was, did not proper time, even without the royal writ, old ecclesiastical polity and the old Litciliate even the most reasonable Presbysuspicion, as means of securing future independence, and raising her to an eminence that would eclipse the glory of her
illustrious rival. The Puritans promised
to avert this terrible consummation. They
offered, if their ascendancy was secured, to
crush the energies of Ireland, to render
the bounties of Providence unavailing, to
produce wretchedness where God had
given plenty, and to spread desolation
where nature had created a paradise.
The English accepted the offer; and the
Cromwellians kept their promise to the
letter. terians. Episcopal ordination was now, for the first time, made an indispensable qualification for church perferment. About two thousand ministers of religion, whose conscience did not suffer them to conform, were driven from their benefices in one day. The dominant party exultingly reminded the sufferers that the Long Parliament, when at the height of its power, had turned out a still greater number of

letter.

The royalists of Britain sacrificed the Catholics of Ireland to Cromwellian rapacity, and thus paved the way for the downfall of the very dynasty in whose fortunes they professed so much interest. The elections in Ireland resulted in the return of 198 Protestants and 64 Catholics to the Commons. In the Lords there were 72 Protestants and but 21 of the ancient faith. Ignorance, rapacity, and bloodthirstiness were the leading characteristics of the Cromwellian majority in not give his assent without a breach of the Commons. They had possession of promise publicly made, in the most imnear all the urban corporations of the portant crisis of his life, to those on whom country, for which they secured the rehis fate depended. The Presbyterians, in turn of their own most steady adherents. extreme distress and terror, fled to the They felt that the time had come for a foot of the throne, and pleaded their decisive blow for the maintainance of their recent services and the royal faith possessions and with the connivance of solemnly and repeatedly plighted. The Ormond struck that blow with constitu-King wavered. He could not deny his tional weapons. Their majority in the own hand and seal. He could not but new Parliament was solid, bold and resobe conscious that he owed much to the lute. Americans who remember the carpet petitioners. He was little in the habit of bag legislatures of the South, immediately resisting importunate solicitation. His after the late civil war, can form some temper was not that of a persecutor. He idea of this Parliament. Taylor says of disliked the Puritans indeed; but in him dislike was a languid feeling, very little

"The new parliament that met in Dublin was composed of the most heterogeneous materials. The House of Lords contained the shattered remnant of the ancient nobil. ity-a body of men that might then challenge comparison with the proudest aristocracy in Europe. But the House of Commons consisted of the soldiers and adventurers who had seized on the corporations-men that had risen from the very lowest ranks, and were perfectly ignorant of the most ordinary usages of civilized society. The most whimsical and extraordinary anecdotes are traditionally told one-sixth, or 9,036 would be the Catholic of the strange exhibitions made by these aparity, a series of outous acce against the separatists. It was made a crime to men as magistrates, and country-gentleseparatists. It was inside a chime to Separate attend a dissenting place of worship. A men; but they were themselves perfectly Schools for only 6,583, of that number single justice of the peace might convict unconscious of their deficiencies. Spirit there must be 2,453 Catholic children in ual pride and consummate impudence, towns who cannot frequent Catholic founded equally on ignorance and selfsufficiency, brought them through all the scrapes in which they were frequently involved, whenever they came into contact with the Crown or the Upper House. One of the first objects that engaged the attention of the new parliament was the restoration of the established Church, which, it was supposed, would encounter the most determined opposition. But Ormond, by whose advice the government was chiefly directed, had a plan for overcoming the scruples of the Protestants which was found of wondrous efficacy. He brought on the question of the church establishment prior to the conment, or of any town where they had sideration of the settlement of estates, and the Puritans, more careful of their magistrates, by whom these rigorous new lands than their old principles, cheerstatutes were to be enforced, were in genfully assented to the revival of Prelacy eral men inflamed by a party spirit and and the Liturgy, the destruction of which by the remembrance of wrongs suffered had been their primary object in taking in the time of the commonwealth. The up arms against their sovereign. With gaols were therefore soon crowded with equal readiness, they concurred in censurdissenters. None, however, we need ing their own old "solemn league and scarcely say, experienced the same cruelties covenant," and in condemning their exercised on unfortunate Catholics, lay former oaths of association. Their next and clerical. The new Irish Parliament proceeding was a curious sample of the was composed of very different materials kind of justice that the new ascendancy from the English, and actuated and guided desired to establish. They voted an by motives as ignoble as ever animated a address to the Lords-justices, that the legislative body. From the moment of term should be adjourned, and the courts his return to Ireland Ormond began to of law shut up, in order to prevent the play into the hands of the Cromwellians. reversal of outlawries, and the ejectment He looked on them as an English colony of adventurers or soldiers, before their in Ireland, the persecution of which was titles should be adjusted by statute. The necessary in the Protestant and British House of Lords refused, at first, to assent interest. Amongst Englishmen even of to such an open violation of the constituthe most pronounced monarchical protion; but they were finally persuaded to clivities, there was a very hearty symconcur in the address; and the Lords juspathy expressed for the Puritans in Ire-

tices complied with the request. The few Catholics who had been returned to Parliament were to the majority an object of the most bitter hostility. The Puritans felt pained at their forced association with those Catholic gentlemen many of whom by birth and education were inferior to none in Europe. The "Taken individually, there is not on the ignorant and intolerant majority first total number. These counties are

attempted to exclude them by a bill imposing an oath of qualification, but this bill was contemptuously rejected by the English Privy Council. They then passed a resolution declaring that all members of the House should take the oath of supremacy, but this the Lord-justice condemned as an invasion of the royal prerogative. This act of intolerance is all the more deserving of condemnation because the very men who were guilty of it detested royal supremacy within church and state and regarded the most solemn rites of the Church of England as impure and unchristian. Failing to rob the Catholics even of the small and inadequate representation they still enjoyed in Parliament, the Cromwellians had recourse to old tactics. They accused the Catholics of meditating another massacre and rebellion, and thus succeeded in setting the entire Protestant population of Ireland against their Catholic fellow country-

THE SCHOOL QUESTION.

In our last article we said that the public schools of Ontario are, according to the theory of their two great exponents and defenders, the late Dr. Ryerson and the as must be the reflections to which it will late Mr. George Brown, wholly religious in character. In practice we have, however, shown them to be quite different. They are in vast majority really Protestant schools, with some form of non-Catholic prayer and worship. In some few cases they are, indeed, wholly irreligious, but, on that account, not less objectionable to our people. In some instances they are not only non-Catholic, but entirely anti-Catholic. Such is the public school system of Ontario both in theory and practice. In both it is objectionable to Catholics, and its support is to them as grievous an injustice as was the support of the Protestant establishment in Ireland to the Catholic majority in that country. In both cases there is a violation of conscientious liberty.

What Catholics want is a school law giving them control over their own schools throughout the Province. But as objection might be raised to the feasability of any proposal looking in that direction, we propose to enter into certain investigations from which we hope to draw conclusions favorable to a sound scheme of Catholic education in Ontario.

In the memorandum previously spoken of the writer, last fall, said :

"With regard to the attendance of Catholic children in Ontario in Public and Separate schools respectively, it may be stated that in 1880, in thirty-one towns there were, according to the Minister, forty-one Separate Schools, with an attendance of 6,583 pupils. Few besides Catholics living in these places know the extent of the sacrifices and the arduous character of the labor that had to be undergone to secure the establishment of these schools. The Minister reports the total school population in all the towns of Ontario at 54,218. Of this number about town school population of Ontario. Now,

If we turn to the county figures we find matters in a still more unsatisfactory condition as far as Catholics are concerned. Mr. Crooks places the whole school population of the counties at 384,226, of which say 64,036 would be Catholic. Now, according to the same report of the Minister, provision has been made for the Catholic education of only 7,191 out of this vast number of children. In other words, only one out of every nine Catholic children of Ontario gets the benefit of the Separate School system. In the whole Province, including cities, towns and counties, there are 25,311 Catholic children attending Separate schools, whereas there cannot be any fewer than 85,000 Catholic children of school age in the Pro-

The Electoral Districts in Ontario where the Catholics are in a majority are reported by the last census as follows :

	Total pop.	Cath. po
•	N. Essex 25,659	Cath. po 
	Glengarry 22,221	11,75
;	Cornwall 9,904	5,0
	Russell 25,082	13,2
	Proscott 22.857	16,8
	Ottawa 27,412	15,9
	In the following electoral districts	
3	Quebec the Prot	testant population
	1 11 1h - C	atholic :
t	m . 1	Prot. po
•	1	9.8

Argenteuil 16,062 8,847
Huntingdon 15,495 8,098
Missisquoi 16,784 8,970
Brome 15,827 10,110
Stanstead 15,556 9,678
Compton 19,581 10,990 Thus there are in Quebec but six elec-

toral districts in which the Protestant exceeds the Catholic population, but in most cases the excess is very slight indeed. Let us, however, pursue our investigation a little further. According to the census of 1881 there are in Ontario nine counties wherein the Catholic population, though less than half, is one-fourth or more of the

Cath. pop. 6,839 
 Carleton
 24,689
 6,889

 Renfrew S. R. 19,160
 8,947

 Renfrew N. R. 20,965
 8,014

 Frontenac
 14,993
 3,991

 Kingston
 14,091
 4,451

 Hastlings F. P. 17,212
 4,513
 Victoria S. R. 13,799 ..... 20,320 .....

Algoma In Quebec, on the other hand, the census returns show a Protestant population of more than one-fourth, but less than half, of the total population in the follow-

ing places : 26,339 ..... Wolfe Sherbrooke 12,221 ...... 5,362 Montreal 140,747 ..... 36,208 Pontiac 10.939 ..... Now, what do these figures show ? They clearly prove (1) That the Separate

school system of Ontario, in its present form, is wholly inadequate to meet the just wishes and demands of the Catholics of the Province, and (2) that the Catholic population of Ontario is as favorably grouped as the Protestant population of Quebec for the establishment of a system of education similar to that obtaining in the latter Province. Let us take a glance at the Quebec Education Act, saddening give rise when we think of the difference between the laws enjoyed by our fellowcitizens of Lower Canada and the burdens under which we labor in this Province.

An Act to amend the Law respecting Education in this Province.

[Assented to April 15th, 1869.]
Her Majesty, by and with the advice and consent of the Legislature of Quebec, enacts as follows:

Within four months after the passing of this Act the Lieutenant-Governor in Council shall appoint, to form and con-stitute the Council of Public Instruction for the Province of Quebec, together with the Mmister of Public Instruction or Superintendent of Education for the Province, as the case may be, for the time being, twenty-one persons, fourteen of whom shall be Roman Catholics and seven Protestants, and until such appointment shall take place the members of the pres-ent Council of Public Instruction shall

continue in office.

2. The said Council, so soon as re-organized under this Act, shall resolve itself into two Committees, the one consisting of the Roman Catholic, and the other of the Protestant members thereof, and the matters and things which by law belong to the said Council, shall be referred to the said Committees respectively, in so far as they shall personally affect the interests of Roman Catholic and of Protestant Educa-Roman Cathone and of Protestant Educa-tion respectively, and in such manner and form as the whole shall from time to time be determined by the Lieutenant-Governor in Council on the report of the Governor in Council on the report of the Minister of Public Instruction or of the Superintendent of Education. The Minister of Public Instruction or Superintendent of Education, as the case may be, for the time being, shall be a member (ex-office) of each Committee, but shall have the right of voting only in the Committee of the religious faith to which he shall belong.

shall belong.

The quorum of the Council of Public Instruction thus re-organized shall consist of nine members, and each of the Committees of the same shall fix its own

quorum.

4. The total aid to Universities, Classical Colleges, Industrial Colleges, Academies and Model Schools, under the provisions of chapter fifteenth of the Convolutions of chapter fifteenth of the Convolutions of chapter fifteenth of the Convolutions of the Co mies and model Schools, under the provisions of chapter fifteenth of the Consolidated Statutes for Lower Canada, or any other law that may be passed concerning superior education, shall in future be distributed between the totality of the Roman Catholic and of the Protestant Institutions respectively, in the relative proportion of the respective Roman Catholics.

Panel number one shall comprise the taxable real estate, belonging exclusively to Roman Catholics.

Panel number two shall comprise the taxable real estate, belonging exclusively to Roman Catholics.

Panel number two shall comprise the taxable real estate, belonging exclusively to Roman Catholics.

Panel number one shall comprise the taxable real estate, belonging exclusively which is addressed to the forthcoming Catholic Congress of Naples, and in olic and Protestant populations of the Province according to the then last cen-

9. From and after the time of the passing of the Order in Council for the divis-ion of the Council of Public Instruction as provided by the sixth Section of this Act, the grants to the Normal Schools and all other grants whatsoever for educational purposes shall be divided between the Roman Catholics and Protestants respectively, in proportion to the Roman Catholic and Protestant populations of the Province at the then last census; but the sums to be paid to the common school shall continue to be apportioned and dis tributed in accordance with chapter fif-teen of the Consolidated Statutes for Lower Canada

teen of the Consolidated Statutes for Lower Canada

13. Any non-resident proprietor may declare in writing to the School Commissioners and to the Trustees of dissentient Schools his intention of dividing his taxes between the schools of the majority and those of the minority, and in that case the School Commissioners shall continue to levy and receive such taxes, and shall pay over to the trustees of the dissentient schools such part and proportion thereof as directed by the said proprietor.

14. Whenever the School Trustees of the minority in two adjoining municipalities shall be able to support a school in each municipality, it shall be lawful for them to unite and to establish and maintain under their joint management, a school

under their joint management, a school which shall be situated as near the limits of both municipalities as possible, so as to be accessible to both; said Trustees shall jointly report their proceedings to the Minister of Public Instruction or to the Superintendent of Education for the time being, as the case may be, who shall remit the share of the common school grant to the Secretary-Treasurer, whose name shall appear first on the return.

15. Whenever there shall be no dissen-

tient school in a municipality, it shall be lawful for any resident head of a family professing the religious faith of the minchildren of school age, to declare in writ-ing to the Chairman of the School Comssioners that he intends to support a school in the neighboring municipality, which school shall not be more than three miles distant from his residence; and he shall thenceforward pay, subject to the restrictions above named, his taxes to the

commissioners or Trustees, as the case may be, by whom such school shall be maintained; but special mention shall be made in all school returns of children coming from a neighboring municipality, and such children shall not be taken into 4,512 account in apportioning the school grants
3,338 between the Commissioners and Trustees.

These are but few of the provisions of the education law in force in the sister Province, but these few thus cited incontestably prove that the spirit of Lower Canadian legislation on the subject of education is even-handed, just, and broadminded. But, lest any one fail to see this as clearly as we desire it to be seen, we will, by the leave of those of our readers already satisfied with the justice of our position, cite from an act passed at the last session of the legislature of Quebec in regard of the public instruction in the town of Richmond, a corporation in the Eastern townships, of mixed population. We call our readers' earnest attention to the provision of this Act:

the provision of this Act:

1. Hereafter there shall be, in the town of Richmond, two Boards of School Commissioners, and each of such Boards shall be composed of five commissioners, and shall be, under its own name, a body politic and corporate, with all the powers and privileges of corporations.

2. One of such Boards shall be "The Board of Roman Catholic School Commissions".

2. One of such Boards shall be "The Board of Roman Catholic School Commissioners of the town of Richmond," and the members thereof shall be Roman Catholics; the other shall be "The Board of Protestant School Commissioners of the town of Richmond," and the members thereof shall be Protestants.

3. The members of each of such Boards shall be elected by proprietors of real estate, entered on the town assessment roll, and by tenants who agree with their landlords to pay the tax levied under this act sufficient to entitle them to vote at municipal elections in the town.

4. The members of the Roman Catholic Board shall be elected by Roman Catholic proprietors, and Roman Catholic tenants,

proprietors, and Roman Catholic proprietors, and Roman Catholic tenants, described in section 3, and those of the Protestant Board, by Protestant proprietors and Protestant tenants described in

7. The annual grant of the government of this Province, for the support of schools in the town of Richmond, shall be divided between the two Boards of School Commissioners, in recent leaves the school Commissioners, in research missioners, in proportion to the Roman Catholic and Protestant population of the town, according to the then last census.

8. The two Boards of commissioners

may, from time to time, meet together and agree with respect to the establishing or altering the amount of the tax to be levied on the taxable real estate of the town for such purposes; provided that such tax be not in any case less than two mills or more than five mills in the dollar.

11. It shall be the duty of the council of the town of Richmond to cause to be

levied, by its secretary-treasurer, upon the taxable real estate of the municipality, the tax which shall have been determined by the two Boards of commissioners, or that of three mills in the dollar, if such Boards have not agreed on the average. of three mills in the dollar, it such boards have not agreed on the amount.

12. Such tax shall be known as "the school tax." It may be levied and recovered at the same time as the other taxes of the town, and shall further, for the purpose of the collection thereof, be deemed to be a municipal tax of the town;

deemed to be a mulnicipal tax of the town; provided always that the corporations and companies, which may have been or which shall be exempted from municipal taxes by by-law of the town council, shall nevertheless be liable for the school tax. theress be hable for the school tax.

13. Real estate, belonging to religious, charitable or educational institutions or corporations, and occupied by them for the objects for which they were established

and not solely possessed for the purpose of deriving a revenue therefrom, shall be ex-

to Protestants.

Panel number three shall comprise the taxable real estate, belonging:

1. To corporations or incorporated companies subject to taxation under this act; 2. To persons professing neither the Roman Catholic, nor Protestant religion, Jews, or whose religion is unknown, or again, when the father and mother are of

a different religious belief; 3. Lastly, property belonging, partially or jointly, to persons or partnerships, some of whom profess the Roman Catholic and others the Protestant faith; Panel number four shall comprise all

real estate exempt from taxation, to wit:

a. All lands and properties, belonging to Her Majesty, her heirs and successors, occupied by any public body or department or by any person in charge thereof for the service of Her Majesty, her heirs and successors:

for the service of Her Majesty, her heirs and successors;
b. All Provincial property and buildings;
c. All places used for public worship, parsonage-houses, and the dependencies thereof, and all cemeteries;
d. All public school-houses and the grounds on which they are built, provided the area thereof does not exceed one arpent.

e. All educational establishments or institutions, as well as the ground on which they are built, provided the area of the same does not exceed two arpents.

f. All buildings, grounds or properties occupied or possessed by hospitals or other charitable institutions, provided the area

does not exceed three arpents.

18. Property, possessed for revenue purposes by religious, charitable or educational institutions or corporations, shall be entered on panel number one, or panel number two according to the religious denumber two, according to the religious de-nomination to which such institutions or

nomination to which such institutions or corporations belong, or according to the declarations made by them to that end. If the religious denomination be not known, and if no declaration is made, such property shall be entered on panel number

24. The sum, arising from the tax for school purposes, shall be divided as fol-

1. An amount proportionate to the value of the property entered in panel number three, shall be divided between the Board of Roman Catholic School Commissioners and the Board of Protestant

School Commissioners, in the relative proportion of the value of property en-tered in panels numbers one and two re-spectively, in the relative proportion of the Roman Catholic and Protestant popu-lation of the town, according to the then last census;

lation of the town, according to the then last census;

2. The taxes, derived from panels numbers one and two, shall be divided between the Roman Catholic and Protestant Boards, in the relative proportion of the value of the property entered in panels number one and number two, respectively.

33. The respective Boards of school commissioners of the said town of Richmond shall have power to lay aside annually a portion of their revenues, not exceeding one-fourth thereof, for the purchase of lots, and for the construction of school houses, without any limitation as to the amount to be expended on each school house, any law to the contrary not withstanding.

And it shall be lawful for either of the said Boards, with the approval of the

said Boards, with the approval of the Lieutenaut-Governor in Council, to raise Lieutenant-Governor in Council, to raise loans for the said purposes, and to transfer as security for such loans a part of their annual claims on the corporation of the said town for the following years, subject to the above limitations; and either of the said Boards, with the approval aforesaid, may for the said purpose, raise money in advance, by issuing debentures of not less than one hundred dollars each, redeemable in not more than twenty-five years, and than one hundred dollars each, redeemable in not more than twenty-five years, and for such amount as the superintendent of education shall approve; and in such case the portion of their revenues set aside annually, as aforesaid, or so much thereof as they may determine shall be applied to the forming of a sinking fund for the redemption of the said debentures; but the Lieutenant-Governor shall not grant such approach, upless it he established to his approval, unless it be established to his satisfaction that the interested parties have been notified, at least thirty days nave been notined, at least thing support the usual manner, and published in at least one newspaper in the town of Richmond.

34. It shall be lawful for the said Boards to declare in the said debentures that the

same are secured by hypothec on all the real estate then their property; and in the case when such declaration shall have been made, the said debentures shall be secured, both as respects principal and interest, on all their said real estate, without the formality of registration, articles 2084 and 2130 of the Civil Code to the contrary notwith-

standing.
35. Any of such debentures may contain a stipulation to the effect that the sum, annually carried to the sinking fund established for the redemption thereof, be

established for the redemption thereol, be paid to the holder thereof, instead of being invested by the commissioners.

In any such case such debenture is not redeemable at the expiration of the term thereof, but shall be deemed to be paid and discharged in full by the payment of the interest and sinking fund, specified in such debenture.

such debenture.
39. It shall be lawful for either of the 39. It shall be lawful for either of the boards of commissioners to establish, either separately or in connection with the common schools of the town under the control of the Board, taking such the control of the Board taking such that the control of the Board taking action, a superior school, graded school, model school or convent for girls, or to amalgamate with any such school or any college already established or that may hereafter be established within the limits

of the town of Richmond. What town in Ontario would not rejoice to be placed in the favored position of Richmond? But we cannot hope to see such a happy state of affairs inaugurated in this Province till the Catholic people of Ontario, irrespective of party feeling and partisan bias, rise in strong and united assertion of their just rights.

### Month of Mary.

which he urges the celebration of the centenary. He traces the habit of May centenary. He traces the habit of May devotions to the popular customs of pious families – customs which date indeed further back than he, perhaps, cares to follow them. No one, however, need dislike to discover the sanctification of Pagan tradidiscover the sanctification of Pagan traditions in the popular devotions of South Italy—and, indeed, such discoveries are inevitable. It appears that in 1784 the first public recognition of the May devotions was made in a church of the author's Order at Ferrara, soon after which the example spread, and Pius VI. gifted the practice with its first Indulgence. It is possible that the May of next year will be kept, by universal consent, with an added solemnity.—London Weekly Register, September 8.

Judge E. F. Dunne, of San Antonio, Judge E. F. Dunne, of Sai Antonio, Florida, was in the city yesterday on a visit to his children, who are boarders in the Congregation Convent, Gloucester street. Last evening he was the recipient of a vocal and instrumental ovation from young lady boarders of the institution, and in return he gave them a recitation The judge leaves for Montreal, en route for his far-off home this morning.—Ottawa Citizen, 26th Sept.

Before leaving for his distant home in Florida, Judge Dunne treated the young

ladies of Glouester Street Convent to a most recherche luncheon. Sweets for the sweet, as he himself expressed it, for such was the impression made upon him by the charming impromptu reception they had offered him on the evening previous.

Yesterday afternoon Prof. Bonbright gave a delightful entertainment to the two hundred pupils of the convent. After elucidating his method of instruction orally and by charts, he rendered in his own inimitable style several choice selections. The young ladies greatly enjoyed it, and at the close one of their number thanked the Professor for his kindness and expressed their high appreciation of thanked the Frotessor for his kindness and expressed their high appreciation of his elocutionary powers. He will prob-ably have a large class there.—Ottawa Citizen, 27th Sept.

The elegant new edition of Pope Leo's poems, which was published for the bene of the Catholic poor schools of Rome selling at two dollars per volume.

Into her chamber went
A little girl one day,
And by her chair she knelt,
And thus began to pray;
"Jesus, my eyes I close;
Thy form I cannot see.
If Thou art near me, Lord,
I pray Thee, speak to me."
A still, small voice she heard within
soul— What is it, child? I hear thee; tell th

"I pray Thee, Lord," she said.
"That Thou wilt condescend "That Thou wilt condescend
To tarry in my heart.
And ever be my friend.
The path of life is dark,
I would not go astray;
O let me have thy hand
To lead me in the way."

"Fear not; will not leave thee, child,
alone."
She thought she felt a soft hand press her
own.

"They tell me, Lord, that all
The living pass away;
The aged soon must die,
And even children may.
O let my parents live
Till I a woman grow;
For if they die, what can
A little orphan do?"
"Fear not, my child; whatever ill may come,
I'll not forsake thee till I bring thee home."

Her little prayer was said,
And from her chamber now
She passed forth with the light
Of heaven upon her brow.
"Mother, I've seen the Lord,
His hand in mine I felt;
Andoh, I heard Him say,
As by my chair I knelt,
"Fear not,my child; whatever ill may come,
I'll not forsake thee till I bring thee home."

HALF HOURS WITH THE SAINTS.

Saint Anselm.

Saint Anselm.

THE CHRISTIAN PHILOSOPHER.—St. Anselm, one of the most eminent and grandest minds of the ages of faith, imported philosophy into religion, in order to clear up that which religion makes accessible to the human intelligence; and religion he imported into philosophy, to make up to philosophy for its own insufficiency. He should be regarded as the founder of modern philosophy, for he laid down all those principles which Descartes and Malbranche developed at a subsequent period. Having been created archbishop of Canterbury, he displayed as much prudence as gentleness, as great zeal and firmness as he had previously shown fervour and piety when a religious of the abbey of Bec, and science and talent while employed in the capacity of teacher of polite of Bec, and science and talent while em-ployed in the capacity of teacher of polite literature and philosophy. He was always animated with a tender devotion to the Blessed Virgin, to whom his conversion was due, and the treatises he composed in her varies breathe the sweetest piety. His her praise breathe the sweetest piety. His contemporaries honoured him with the surname of the modern Augustine; and the Church derives honour from his works. St. Anselm died in 1109.

MORAL REFLECTION.-Religion and philosophy are not antagonistic, provided that philosophy keep in the second rank. The Lord has named Himself "the God of all knowledge."—(1 Kings ii. 3)

SS. Alexander and Epipodius.

HOLY FRIENDSHIP.—Alexander and Epipodius were fast bound in friendship from their earliest childhood, while studying under the same master; and this friendship was so much the more sincere and inviolate because it was of a saintly character, religion forming the ground-work thereof. Being wont to encourage each other in well-doing, they reckoned sufficiently upon one another to leave them tranquil-minded as to their mutual perseverance. During the persecution of Lucius Verus, having been cast into chains in their character of Christians, they encountered, with heroic courage, the several kinds of torture. Despairing of being able to get the upper hand, the judge had them separated, and caused them to appear at the tribunal in turns; he tried even to persuade one of them that his friend, yielding to better counsel, had renounced cut at Lyons towards the year 165. out at Lyons towards the year 165.

MORAL REFLECTION "A faithfu moral Reflection.— A laterium friend," says Ecclesiasticus, "is a powerful protection, and he who findeth him hath found a treasure." But friendship is only faithful in so far as it is Christian.

SALUTARY IMPRESSION OF DEATH.—Adalbert, dedicated to the Blessed Virgin Adalbert, dedicated to the Blessed Virgin through the piety of his parents, and carefully trained in the love of religion by a bishop of Magdeburg, called in like manner Adalbert, received the last sigh of Diethmar, bishop of Prague, from whom he had received holy orders, and who expired in utter despair, reproaching himself with never having sought anything but the advantages and honours of this world. This spectacle produced such an impression upon him that it never left his mind, and upon him that it never left his mind, and he proposed to himself to have but one aim for the remainder of his life, that, namely, of gaining heaven, cost what it might. Having himself become bishop of Prague, he displayed incomparable zeal, piety, humility, and charity; but his diocesans not corresponding with his pious desires, he was empowered by the soverein notiff to leave them is not the strong of thirty two wiles being the father Sabela has charge can hardly be overestimated as Sunday's service involved a bicycle ride of thirty two wiles. desires, he was empowered by the sover-eign pontiff to leave them in order to devote himself to the conversion of the unbelievers. He evangelized Hungary, Poland, and Prussia, and had the happiness of baptizing thousands of idolaters. He at length met his death in an island near Dantzic, from the hand of an idolatrous priest, on the 23rd April, 997.

MORAL REFLECTION .- "In all thy works remember thy last end, and thou shalt never sin."—(Eccles. vii. 40.)

Persons of weakly constitution derive from Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda a degree of vigor obtainable and Soda a degree of vigor obtainable from no other source, and it has proved itself a most efficient protection to those troubled with a hereditary tendency to consumption. Mr. Bird, Druggist, of Westport, says: "I knew a man whose case was considered hopeless, and by the use of three bottles of this Emulsion his weight was increased twenty pounds."

weight was increased twenty pounds."

There is no remedy known to medical science that is more positive in its effect, to cure Cholera Morbus, Colic, Diarrhœa, Dysentery, Cholera Infantum, and all Bowel Complaints than Dr. Fowler's Extract of Wild Strawberry.

There is no remedy known to medical troubled with asthma for four years, had to sit up night after night with it. She has ever handled has had such a large sale as Burdock Blood Bitters, and adds, "in no case have I heard a customer say aught but words of highest praise for its remedial qualities."

WHY THE IRISH CHILDREN SPEAK SO PROFANELY OF THE PATER-NAL GOVERNMENT.

The cause of the intense hostility of the Irish people to England has been discovered, if we can believe the N. Y. Herald, which says: "England has been searching many years for the handle of the Irish revolution, and now her unparalleled labors are rewarded, and we may henceforward look for peace and plenty, or, at any rate, happy and contented starvation, in the Emerald Isle. A large corps of detectives have been at work to discover the reason why Irish children speak even profanely of the paternal and maternal affection of the British government. It has cost hunthe British government. It has cost hundreds and thousands of pounds to get at the secret; but everybody knows that when England begins a work, either good or bad, she always carries it to a successful issue. It is now an undisputed fact that into the schools of Ireland a certain inflammatory document has found its way, and that it has so affected the little ones that they say England just as an indignant man says damn. This document consists of an allegory in which a strong and hearty and courageous young man dispossesses an ugly and old ogre of his castle and is supposed to point to the way in which the national party hopes to take possession of Dublin Castle. It seems positively wicked to teach the young Irish idea to shoot at this target, and to furtively prejudice his tender intellect against the policy of the dear mother country. It may be necessary to punish Ireland for so atrocions an act by closing all the schools and compelling the children to grow up in the densest ignorance. If England can only thrust Ireland back into barbarism she might possibly be excused for a continuance of her present mode of procedure, and would closely resemble the quack doctor who, no matter what was the matter with his patients, tried to throw him into fits, saying that he could cure fits every time. But the worst part of this document is that it contains several times repeated, a very malicious and ominous quartrain which the children are to learn under the old time advice of Talleyrand, "Ict me make the songs of the people, and I care not who makes their laws." This quartrain is revolutionary to the last degree, but we fear that it is too late to suppress it, since it is known by issue. It is now an undisputed fact that into the schools of Ireland a certain inlaws." This quartrain is revolutionary to the last degree, but we fear that it is too late to suppress it, since it is known by heart by every child who is able to make mud pies. It runs thus:—

"Fee, fie, fo, fum,
I smell the blood of an Englishman;
Be he alive or be he dead,
I'll grind him up to make my bread.

"All the resources of the British Empire are at present taxed to get that ungrate-ful sentiment out of the heads of Irish children, and we await with fear and trembling the result of the experiment." They Wanted Cocoanuts.

he finished the article, drew down his left eye and called out to his clerk:
"Thomas Jefferson Bangs, go out and buy me a gallon of mean whisky."
He selected six or eight cocoanuts, poured out the milk, refilled them with whisky, and before night they were sold or given away. At 7 o'clock next morn-ing an employe of a livery stable called in and asked:

"Have you any cocoanuts?"
"Yes a few."

and asked

"I want to buy ten to send to my brother

"I want to buy ten to send to he in the country."

He had scarcely gone when a woman came in and said she was hungry for cocoanut pie, and she took six of the nuts along. Then a boy came and bought four, and before 3 o'clock that afternoon the entire lot had disappeared. The only the entire lot had disappeared. purchaser who returned was a colored hotel waiter, who hung around for a spell and

"Dey wasn't nuffin but milk in de "Dey wasn't nuffin but milk in de cokernut I bought."

"Nothing but milk, you rascal!" roared the grocer. "Do you imagine that Nature is going to grow a big nut like that for five cents and fill it with kerosene oil to boot!"—Free Press.

Travelling on a Bicycle to Say Mass.

The Rev. Father Sabela held an open The Rev. Father Sabela held an openair service at Billingsboro', Lincolnshire, England, which was well attended, a large number of Protestants being present. It will be remembered that it was by means of such missionary efforts that the foundation of the new Mission was laid by Father Sabela a few years ago, and their usefulness in a large and Protestant district such as that of which Father Sabela has charge can hardly be overestimated. as Sunday's service involved a bicycle ride of thirty-two miles, between High Mass and the evening service. The distance from Sleaford to Billingsboro' is only twelve miles by the road, but owing to a recent heavy rainfall, a brook which lies midway was impassable, and thus an addi-tional four miles was added to the jour-ney to and fro. ney to and fro.

P. M. Markell, West Jeddore, N. S., writes: I wish to inform you of the wonderful qualities of Dr. Thomas' Eclectric Oil. I had a herse so lame that he could scarcely walk; the trouble was in the knee; and two or three applications. and two or three applications completely

cured him." C. S. Judson, Wallaceburg, says; Dr. Fowler's Extract of Wild Strawberry, for Summer Complaints, is a splendid preparation, and I do not know of a single case in which it has not given satisfaction, but on the contrary have had many testimonials to its efficacy.

Mrs. E. H. Perkins, Creek Centre, War-ren Co., N. Y., writes: She has been troubled with asthma for four years, had

ANOTHER MIRACLE.

South End Lady Cured, by Prayer at the Church of our Lady of Perpetual Help.

Another well-attested case of miraculous cure at the Church of Our Lady of
Perpetual Help occurred last week. Miss
Ellen F. T. Meagher, who resides at 304
Harrison avenue, had been sick for three
years, and her friends several times
thought her on the point of death. Physicians seemed to do her no good. And at
last, on the advice of one of the fathers,
she was induced to make a novena to Our she was induced to make a novena to Our Lady. Last Saturday morning was the last day. On that morning she arose with the assistance of her sister and made preparations for going to church in the carriage when it should come. Promptly at 6.30 o'clock it arrived, and, supported on one side by the banister of the stairs and on the other by her sister, the descent to the street door was begun. It was a laborious, painful proceeding, and required several minutes. Finally they arrived at the church in time for the 7 o'clock mass. After being assisted into the edifice the patient knelt near Our Lady's altar, and immediately lost all sense of her surroundings. She remained in this state during the mass, and was only aroused to consciousness by the priest's voice proshe was induced to make a novena to Our consciousness by the priest's voice pro-nouncing the benediction. Upon being aroused, she motioned to one of the altar bys and requested him to send a priest that she might receive communion, which that she might receive communion, which was done. She continued on her knees in meditation for some time longer, until the bleasing for the sick had been pronounced at Our Lady's altar, when she suddenly arose without any special intention of doing so, and stood up without assistance. Two of her sisters were present at the time, and were delighted to see her walk down the aisle unassisted. A great many others present also witnessed the proceeding, and were, to say the least, not a little surprised thereat. She returned home in a carriage, ascended the stairs home in a carriage, ascended the stairs without any difficulty or assistance whatever, and subsequently partook of breakfast, which she relished keenly. This was last Sunday. At noon the physician called and was astonished at the great chance that had taken place. Since then change that had taken place. Since then Miss Meagher has walked out daily, and has not experienced the slightest sense of weariness .- Boston Republic.

What is A Lady.

Boston Pilot.

"A Kentucky school girl" writes to the "A Kentucky school girl" writes to the Pilot asking this question:—
Elitor of the Pilot:—Will you please inform me through the columns of the Pilot what is the appearance of a lady, and how she should act?
Well, that is a double question, because there are many women who really look like ladies and are not; while there are true ladies who by no means come up to

The other day a Michigan avenue grocer had about 250 cocoanuts piled up in front of his doors. To day he hasn't a single one. The other day he thought he was stuck for about \$25\$. To-day he realizes that he has made more clear profit on cocoanuts than any other retailer in Detroit.

The grocer was reading in his paper about some one down East who smuggled whisky by filling cocoanuts with it, and he finished the article, drew down his left eye and called out to his clerk:

"Thomas Jefferson Bangs, go out and buy me a gallon of mean whisky."

there are many women who really look like ladies and are not; while there are the many women who really look like ladies and are not; while there are the many women who really look like ladies and are not; while there are the many women who really look the conventional "appearance" jidea. First, we should say that "how she should act" is the whole question. Let her act well (and by "act" we mean live, outwardly and in wardly), and her appearance will take care of itself. A lady is simply the highest type of a woman. She will be gentle and modest, mistress of temper and curios-type in the conventional "appearance" jidea. First, we should say that "how she should act" is the whole question. Let her act well (and by "act" we mean live, outwardly and in wardly), and her appearance will take care of itself. A lady is simply the high-and modest, mistress of temper and curios-type in the conventional "appearance" jidea. First, we should say that "how she should act" is the whole question. Let her act well (and by "act" we mean live, outwardly and in wardly), and her appearance will take care of itself. A lady is simply the high-and modest, mistress of temper and curios-type in the conventional "appearance" jidea. First, we should say that "how she should act" is the whole question. Let her act well (and by "act" we mean live, outwardly and in the whole question. Let her act well (and by "act" we mean live, outwardly and in the whole question. Let her act well (and by "act" we mean and the sake of poor humanity. She will know and honor her own place in the social order, as the divinely-appointed moulder, teacher, and refiner of men; and out of this beautiful and noble place she will not seek to move. To fit herself for her place, she will cultivate hody and her place, she will cultivate body and mind, the body in health and vigor, that she may take her share of burdens and be cheerful under them, and that her work in the world shall be as fairly done as her hands can do; and the mind in knowledge, hands can do; and the mind in knowledge, accomplishment and taste, that she may be a delight and a help in her home. She will know as many useful and beautiful things as she can; and she will never preterd to know anything of which she is ignorant. Ignorance of things is not shameful, though there is such a thing as shameful, ignorance—for instance, not shameful ignorance—for instance, not knowing that which we ought to have and knowing that which we ought to have and might have learned. But otherwise, one need no more be ashamed of knowing less than another person than of being less in stature. Acquirement, in extent, is largely accidental. A lady will know all those things that befit her station, and as many more as she can. These qualities will keep her always at her case; a lady is always natural; and calm self-respect and respect for others are two of the unseen but real shields that protect ladies even in associations which must surely stain or injure natures of lower culture and less poise. A lady's outward and inward "appearance" will correspond. She will no more obtrude in dress or manner their lady's outward and inward "appearance" will correspond. She will no more obtrude in dress or manner than in spirit. Common sense, good taste, and love of the beautiful will appear in both. She will be so dressed that no one will look at her because of her dress. There is a lady hidden in every woman, as there is a gentleman in every man; and no matter how far the actual may be from the possible, one thing is certain, that a true lady or a true gentleman is always recognized and acknowledged by this secret nobility in the human heart.

"Little Less than Prophetic."

It is a remarkable thing that the emi-nent German Protestant historian, Johann Frederick Boehmer, wrote in 1850: "Would to God that the next Pope,

who has been predicted as a lumen de cælo, would look upon the truth-loving, serious science of history, as a 'light from heaven'

in the darkness and errors of the want of principle of the present day!"

The "next Pope" has come in the person of Leo XIII., and after perusing his remarkable letter to the three Cardinals on this very subject, the words of Boeh-mer read as little less than prophetic.— London Tablet, September 1.

For sufferers of Chronic diseases, 36 pp, symptoms, remedies, nelps, advise. Send stamp—DR. WHITTER, 29 Race St., Inciumati, O., (old office). State case.

THE PATHER OF PISH-CULTURE.

SETH GREEN'S IDEAS ABOUT THE FINN TRIBE AND SOME OF HIS VARIED EXPERIENCES.

Turf, Field and Farm. "How did you ever come to devise this

"I have been working at it ever since I

afternoons watching the movements of the fish and studying their habits. In the fish and studying their habits. In this way I discovered many characteristics which were before unknown. I saw, as every observer must see, the destructive elements that are warring against fish, and I realized that unless something was done, the life in the streams of this coun-

but I finally succeeded, and to-day I am able to hatch and raise fully seventy-five

per cent of all spawn."

"Enormous! Why, that is a larger percentage than either the vegetable or animal kingdoms produce in a natural condition."

"I know it, but we exercise the greatest care in the start, and guard the little fellows until they become able to care for

themselves."

The foregoing conversation occurred at
Caladonia where the representative of this
paper was paying a visit to the state fish
hatcheries. It has been his privilege to

"How many fish are there in those ponds,

tenance of Mr. Green while he was givin the above account, he could but feel that he was in the presence of one of the few investigators who, from a rich and life-long experience, bring great benefit to the world. Let the reader great benefit to the world. Let the reader imagine a strong and stalwart frame, surmounted by a head strongly resembling that of Socrates, and covered with a white silky beard and luxuriant gray hair. Seth Green, the father of fish culture, is a picture of health, and the reporter could not help remarking so.

"If you had seen me the last winter and spring, young man, you might have thought differently," said the veteran. "How is that? One would think, to look at you, that sickness was something

look at you, that sickness was something

of which you knew nothing "And so it was until last winter. I went down into Florida in the fall to see what kind of fish they had in that state and study their habits, and was attacked and study their nabits, and was attacked with malaria in its severest form, and when I came home I realized for the first time in my life that I was sick. My symptoms were terrible. I had dull, symptoms were terrible. I had dull, aching pains in my head, limbs and around my back. My appetite was wholly gone, and I felt a lack of energy such as I had often heard described but had never exoften heard described but had never experienced. Any one who has ever had a severe attack of malaria can appreciate my condition. I went to bed and remained there all the spring, and if there ever was a sick man I was the one."

"It seems hardly possible. How did you come to recover so completely."

"My brother, who had been afflicted by a severe kidney trouble and threatened."

"One question more. How many ponds

"I have been working at it ever since I was large enough to bend a pin."
The above remark was addressed to Mr. Seth Green, the veteran fish culturist, who is known to the entire world, and his reply indicates the extent of his labors.
"When I was quite young," he continued, "I would lie on the limbs of trees that reached out over the water entire afternoons watching the movements of

done, the life in the streams of this country would become extinct. To counteract this disastrous end became my life work, and I am happy to say I have seen its accomplishment."

"Were you successful on the start?"

"No, indeed. Up to that time all artificial attempts to hatch and raise fish from the spawn had failed, and I was compelled to experiment in an entirely new manner. The work was a careful and tedious one, but I finally succeeded and to-day I am

report very many interesting sights with-in the past twenty-five years, but the view presented here exceeds in interest anything ever before attempted.

"As we have never attempted to count them it will be impossible to say. They extend away up into the millions though. We shipped over three millions out of the ponds this year and there seemed to be as many afterward as before. We have nearly every variety of the trout family and many hybrids."

many hybrids,"
"You speak of hybrids, Mr. Green.
What do you mean by that?"
"I have experimented for years in crossing the breed of the various fish and am still working upon it. We cross the female salmon trout with the male brook trout, and thus produce a hybrid. Then we cross the hybrid with the brook trout, which gives us three-quarter brook trout and gives us three quarter brook trout and one-quarter salmon trout. This makes one of the finest fishes in the world. He has all the habits of the book trout, lives in both streams and lakes, develops verin both streams and lakes, develops vermillion spots on his sides, rises readily to
a fly, is far more vigorous and fully onethird larger than ordinary brook trout of
the same age. The possibilities of development in the fish world are great and
we are rapidly ascertaining what they are."

As the man of news watched the countenance of Mr. Green while he may in-

a severe kidney trouble and threatened with Bright's disease was completely cured by a remedy in which I had great con-fidence. I therefore tried the same rem-I therefore thed the same rem-edy for my malaria and am happy to say I am a well man to-day and through the instrumentality of Warner's Safe Cure, which I believe to be one of the most which I believe to be one of the most valuable of medicines. Indeed, I see it is endorsed by the United States medical college of New York, and that Dr. Gunn, dean of that institution, has written a long

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Home Items.

-"All your own fault
"If you remain sick when you can
Get Hop Bitters that never-Fail. -The weakest woman, smallest child, and sickest invalid can use Hop Bitters with safety and great good.

-Old men tottering around from Rheunatism, kidney trouble, or any weakness, will be made almost new by using Hop Bitters. —My wife and daughter were made healthy by the use of Hop Bitters, and I recommend them to my people.—Methodist Clergyman.

Ask any good doctor if Hop Bitters are not the best fam'ly medicine On earth.

On earth.

—Malaria fever, Ague, and Biliousness will leave every neighborhool as soon as Hop Bitters arrive.

—"My mother drove the paralysis and neuralgia all out of her system with Hop Bitters."—Ed. Oswego Sun.

—Keep the kidneys healthy with Hop Bitters, and you need not fear sickness.

—Ice water is rendered harmless and more refreshing and reviving with Hop Bit-

ore refreshing and reviving with Hop Bitmore refreshing and retving with Hop Bitters in each draught.

—The vigor of youth for the aged and
infirm in Hop Bitters.

—"At the change of life nothing equals
Hop Bitters to allay all troubles incident
Thereto."

Hop Bitters to allay all troubles incident Thereto."

"The best periodical for ladies to take monthly, and from which they will receive the greatest benefit, is Hop Bitters."

—Methers with sickly, fretful, nursing children, will care the children and benefit themselves by taking Hop Bitters daily.

—Thousands die annually from some form of kidney direase that might have been prevented by a timely use of Hop Bitters.

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A timely • • use of Hop Bitters will keep a whole family In robust health a year at a little cost.

—To produce real genuine; sleep and child-

-To produce real genuine sleep and child-like rep se all night, take a little Hop

Bitters on retiring.

—That indigestion or stomach gas at night, preventing rest and sleep, will disappear by using Hop Bitters.

—Paralytic, nervous, tremulous old ladies are made perfectly quiet and sprightly by using Hop Bitters.

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100,000 SHARES. \$2.00 Per Share.

The best Investment offered to the Canadian Public.

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Guelph, Ont., Canada.

PENSIONS for any disability; also to Widown, and the property of the propert

NONSUCH! NONSUCH!

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Is what every hotel laundry requires. NONSUCH: Is what every public laundry should use, NONSUCH! Is what every family wants.
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Is guaranteed not to injure any fabric.
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Once tried commands the approval of all and gives satisfaction in every case. NONSUCH! When used as directed has never failed to please and satisfy.

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Designs and estimates furnished for Altars
pulpits, pews, &c. We are also prepared to
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FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own Purgative, Is a safe, sure, and effectual estroyer of worms in Children or Adults.

A GOOD OPENING. A Catholic Blacksmith of steady ha and some means will hear of a good open by addressing the editor of this journal.

#### LATEST CABLE NEWS.

London, September 25, 1883.-The Ulster campaign was opened to day by Messrs. T. P. O'Connor and Timothy Har-Messrs. T. P. O'Connor and Timothy Har-rington. Desperate efforts are being made by the English press and the Irish Tory papers to induce the Government to prohibit National meetings in the North. Frantic appeals have been made to the Orangemen inciting them to attack the Catholics, and threats have been freely uttered that Belfast rowdies will be brought to support the cause of law and order with bludgeons, but the National leaders refuse to be terrorized, and if the meetings are attacked the landlord row-

dies will get a warm reception.

The efforts in progress to increase the number of Nationalist voters on the registry are being rewarded by very successful results. In Dublin the Nationalists

ful results. In Dublin the Nationalists are making large gains, and in many English constituencies the number of Irish voters has been materially enlarged.

The Manchester election has produced a split between the Whigs and the Radicals, the workingmen breaking away from the snob Liberals. Dr. Parkhurst, the Demonstitute and the resulting the product to the form cratic candidate, promises to vote for a Parliament in Dublin. The Radicals hope to carry Manchester without the Whigs by Irish aid. Should the attempt prove suc-cessful it will sound the death-knell of

cessful it will sound the death-khell of Whiggery in the manufacturing towns of England.

Dublir, Sept. 26, 1883 —The English government has concluded to press the infamous coercion policy in Ireland once again. It fears that the National League is growing too strong. The recent monsagain. It tears that the National Leagues is growing too strong. The recent monster meetings in the South and West have shown Lord Spencer that the people are thoroughly permeated with Nationalist principles, and he is now afraid that the National movement will grow so strong that neither crimes nor coercion acts will be strong enough to suppress it. All through last week rumors were rife of the intention of the government to prohibit some of the projected meetings, and, sure enough, on Saturday last the announce-ment was made that thirty-six townships and two in county Mayo had been pro-claimed as being in a disturbed state. Extra bodies of police were sent to these districts. It is rumored that the Irish government intends to prohibit some of the projected meetings of the Parnellites in county Clare, two in county Limerick of this policy a meeting announced to be held last Sunday at Milltown Malbay, county Clare, was prohibited, but notwithstanding the proclamation forbidding it, several thousand persons, headed by a priest, gathered there on Sunday and at-tempted to hold an Irish National League meeting. A large police force was present and prevented the organization of the meeting. A magistrate read the prohibit-ory proclamation and the crowd dispersed,

ory proclamation and the crowd dispersed, uttering groams for the Queen and shouting "God save Ireland!"

Dublin, Oct. 1.—The Convention of the Irish National League of Great Britain begins its sessions at Leeds this morning. To-day's sitting will be held with closed doors. During the meeting the Convention will be addressed by the following members of Parliament:—Charles Stewart Parnell, for Cork; Thomas Sexton, for Sligo; Joseph E. Biggar, for Cavan; Thomas Power O'Connor, for Cavan; Thomas Power O'Connor, for Galway; and James O'Kelly, for Roscom-mon. The Convention met this morning,

mon. The Convention met this morning, 100 delegates being present.

Parnell, Biggar and O'Kelly were present and participated in the proceedings.

A programme of the proceedings, which it is understood was of a moderate nature, we find the proceedings and the proceedings. representation. Parnell, Sexton and O'Connor took part in the debate. The matter was finally decided, the convention voting that the Executive shall consist of seven members with the following officers: President, Thos. Power O'Connor: Vice-President, Joseph G. Biggar; Secretary, J. Redmond; Treasurer, Jas. O'Kelly. Healy, Justin McCarthy and Sexton were ap-pointed members of the executive. The galleries were cleared of the few spectators who had been admitted, because reporter was discovered there. The selection of a salaried secretary to replace Byrne was postponed, the matter being debate Dublin was chosen as the place a committee. After a long business transacted by the conven-tion occupied much less time tion occupied much less time than on former occasions. Although some warmth was shown, there was a remark-able absence of the exciting scenes usual to these gatherings. The conference was enthusiastic throughout. Parnell's appearance was the signal for an outburst of

A public meeting was held in Albert Hall to-night, Thomas Power O'Connor presiding. The Chairman spologized for Parnell's absence (Mr. P. started for Cork at 8 o'clock this evening) and explained that it was due to his having contracted a severe cold. Sexton was then introduced to the audience. He said the immense gathering before him proved the truth of the saying that there was a greater Ireland beyond the sea. It seemed as if Irishmen had taken peaceable possession of the British Isles. The speaker reminded his British Isles. The speaker reminded his hearers that they were the children of emigrants who had left Ireland in tears. He solemnly asserted that the day would come when the elect of the Irish race would assemble on College Green. The convention, he said, had given fresh proof of the confidence in Parnell by committing the fortunes of the federation to seven of

itself to the policy in local Parls mentary elections the best calculated to promote the Irish cause, and congratulating Ulster on its campaign against landlordism and bigotry. A resolution was also unanimously adopted denouncing mob violence and reprobating journals hounding Protestants to outrages.

### SUNDAY SCHOOLS.

Editor Catholic Record.

Dear Sir,—The difficulty of getting children properly trained in their catechism is very great, but the importance of the work is equally so, and justifies me in troubling you with a few thoughts on the subject of Sunday Schools. Having a little experience in the management and organization of these schools in a rural parish, you will kindly permit me to describe the plan of procedure which has been found successful where tried, and if I should impose upon your space in doing been found successful where tried, and if I should impose upon your space in doing so my anxiety for the religious training of Catholic youth is my only apology. In the first place let us sketch out a map of any particular parish and divide it into sections. No rule can be given for the size and conformation of each section, as they depend entirely on circumstances. Having now judiciously divided the parish into suitable sections, let us look for a family near the centre of each division that has the accommodation and are willa family near the centre of each division that has the accommodation and are willing that the school should be carried on in their house, or, for that matter, in their barn during the summer. The house thus selected should not only be central, but occupied by people who have an interest in and love for the work of educating children. Actuated in this way they will be better prepared to bear with any annoyance which the assembling of a number of children, Sunday after Sunday, may cause. However, it would be unjust may cause. However, it would be unjust to place the burden of providing accom-modation on the shoulders of one family continuously; for the next house may be equally suitable, and even a few houses, within a certain radius, might be used in

turn.

The next step is to select and appoint

The next step is residents of the section a staff of teachers, residents of the section thus formed, the best that can be got. The organizer should exercise his best judgment in making the selection of teachers from the material at his disposal; for much of the success of the school depends upon the efficiency of the teachers. Pious, steady young women often make the most successful teachers.

make the most successful teachers.

The third step is to call in the youth residing within the defined limits with a view to their classification, and this being completed, let each class be consigned to its respective teacher. The organizer, if experienced in teaching catechism, ought to teach a lesson in the presence of the teachers and suggest to them, who are supposed to be inexperienced, the best method of teaching and dealing with the youth committed, to some extent, to their youth committed, to some extent, to their care. He should also endeavor to im-press on the minds of these teachers the press on the minds of these teachers the importance of their work and the necessity for a punctual and faithful discharge of their duty. Each school should be supplied with a register in which are to be noted the attendance, demeanour and progress of the scholars, and this register should be presented at stated times to the priest for inspection, so that he may learn all particulars relating to the working of each school; for the discovery of a disease and its nature is the first step towards cure. Even the fact of recording attendance, &c., has a restraining influence. Teachers should appoint a lesson each Sunday to be prepared during the week Parnell, Biggar and O'Relly were present and participated in the proceedings, which it is understood was of a moderate nature, was furnished to delegates, but it has not been made public, though it is stated that the main object of the convention is to take measures for a more complete organization of the party. Thomas Power O'Connor temporarily presided over the convention in place of Parnell. A heated discussion took place upon the demand of delegates from London that there should be a revision of the rules for the election of Executive. They asked for a larger representation. Parnell, Sexton and tion natural to youth, and to convince them that instruction in the catechism is a religious exercise and should be engaged in with becoming attention, it ought of course to be commenced with prayer or the Litany and ended in like manner. A controlling effect is not, I need scarcely mention, the only object aimed at by the last recommendation. If, however, any-thing else is required to exert a control-

thing else is required to exert a countil ling influence over the children while ling influence over the children while assembled, as the teachers may be young assembled, as the teachers may be young persons, intimate with the scholars and incapable of preserving order, an elderly man should be engaged to be present to act. if I may so speak the part of a act, if I may so speak, the part of a balance-wheel, to regulate the motion of the machinery, to maintain proper decorum. As there are youth in every parish who have arrived at different stages of instruction, I would suggest the folof instruction, I would suggest the fol-lowing basis of classification, which I found on trial to serve a good purpose:—

(1) Those that are preparing for first confession; (2) those that are preparing for first Communion; (3) those that are preparing for Confirmation. The classification should be the same in all the schools of the prich. By no wear substitute of the prich. cation should be the same in all the schools cheers. The rumor that delegates from America would attend the convention proved to be unfounded.

A public meeting was held in Albert convention and the senior class. Being a layman, I would expose myself to the charge of presumption were I to determine what por tion of catechism ought to be known to fit a child to approach the Sacraments. The priest will, of course, always settle this question at his periodical examinations

this question at his periodical examinations of the different classes.

A piece of machinery may be well contrived, all its parts well suited for the purposes intended; yet a motive power is absolutely necessary. It might be conceded that the object in view, the acquiring of a christian education, would prove ing of a christian education, would prove a sufficient stimulus to exertion and persea summer stimulus of each of the part of all concerned is the rule at first setting out, but the interest soon begins to lag and indifference often creeps in, blighting the hopes of the promoters and friends of the youth. This difficulty may be overcome the fortunes of the federation to seven of his followers. Sexton declared that he cared nothing for the contempt of Engage lishmen. Biggar next addressed the meeting. He said that Irishmen were not afraid of the Tory Government. In some respects Tory rule would pay the Irish well. For instance, they would profit from a foreign war. After speeches by O'Kelly and O'Connor, the meeting unanimously passed resolutions expressing confidence in the Irish leaders, pledging

of this individual, but the hearty co-operstion of parents is also necessary. They should see to it that their children prepare the lesson assigned to them for the following Sunday, that they punctually and regularly attend school. Parents should also understand that the Sunday School also understand that the Sunday School does not relieve them from their parental obligation of training and educating their children at home, but that the school only serves as auxiliary. serves as auxiliary.
Ashfield, Aug. 28th, 1883.

### PORTAGE-DU-FORT.

THE DEMONSTRATION LAST THURSDAY-FINE DAY, A LARGE CROWD AND A GRAND

SUCCESS. The managing committee of the R. C. demonstration, which came off in Mr. Amy's grove last Thursday, have every reason to feel satisfied with the great measure of success which rewarded their

The weather for some time previous having been remarkably fine, fears were entertained that it would not continue so until Thursday; but contrary to these ex-pectations, the morning of that day dawn-ed beautiful and bright, and the weather exhibited such a settled aspect, that crowds of people left their homes at an early hour for the scene of amusements, feeling con-ident that a good day's enjoyment was in

Following the direction in which the crowd of people was moving our reporter soon found himself in a beautiful cluster of evergreens, where the martial strains of band music, the fantastic tripping of a host of daucers, and the welcome rattling of dishes betokened a lively time. In a large open space adjacent to the grove a base ball match was in progress, the play-ers being members of the Vinton club and a few young men selected from the crowd.

Our reporter's attention was soon attracted by a number of young ladies with small, suspicious looking satchels hanging to their arms—some in pairs, others having the escort of gentlemen—moving in ing the escort of gentlemen—moving in every direction through the trees. Strange it seemed, yet nevertheless true, that although these fair ones gave expression to the most fascinating glances and bewitching smiles, the majority of gentlemen present had no desire to cultivate their acquaintance, or even come in contact with them. For a solution of this perplexing enigma he had not long to wait; having enigma he had not long to wait; having come within the range of one party vision, they quickly approached him and in a few words gave him to understand that they were soliciting votes for one of the candidates in the gold watch contest which was to be decided that day. Votes meant money, of course. Having assured them that his last nickel had been gaththem that his last nickel had been gathered in at the gate, they struck out for fresh victims, leaving him free to pursue his way to the dinner tables which were now being filled up. Such ample provision had been made in this connection to once, that no confusion or crowding took

place, and in a very short space of time over four hundred partook of a sumptuover four hundred partook of a sumptuous repast.
While the sports were in progress, the
other machinery of the day's proceedings
was kept in motion as well. The contest
between Mrs. C. P. Roney of Portage du
Fort and Miss Merleau of this village, for
a gold watch presented by Rev. Father
Brunet, was the most important feature
of the day. Mrs. Roney and her friends
having the advantage of being on the
grounds in the morning, verified the adage
that "the early bird catches the worm,"

tention for a few hours, during which time a very creditable sum of money was received from this source. Mr. Aubrey had charge of a large and inviting refresh-ment-booth, where anything in the line

of sweetmeats, fruits, refreshing drinks, or cigars could be had.

Towards evening a race took place between horses owned by Mr. T. McWilliams and Mr. John Copeland, of Pembroke.

Mr. McWilliams' animal won by a short distance. distance.
Excellent music was supplied through

out the day by the Portage du Fort band. THE CONCERT

o'clock in the evening and lasted about two hours. The choice programme which we give below was admirably rendered and well received by the audience. Some selections especially eliciting prolonged applause and repeated encores:

"Some day I'll wander Back Again"—song and chorus—Miss Toner and company.

pany. iamese Twins—a farce. St. Paul's Waltz—organ and violin—Dr. and Mrs. Shepherd.

"Kerry Dance"—Messrs. M. Toner and L. Tremblay."

"Maiden's Prayer"-flute-Rev. Father

Agnel.

"Killarney"—song—Mr. J. T. St. Julien.

Mistress O'Flaherty and P. O'Grady—
dialogue between two puppets representing a landlady behind the bar at
which a visitor sues for drink—Mr.

James McLane. James McLane.

'No Sir"-duet-Misses Jessie Toner and A. Tremblay.
"Des Illusions"—song—Dr. Rouleau.
"I'm the only One that's Left—song—

A. Tremblay,
A. tremblay,
A. trimonial Sweets"—duet—Miss L "Matrimonia and Mr. R. Merleau.

and Mr. K. Mericau.
Bad Whiskey—dialogue between intoxicated husband and his wife.
"Home Sweet Home"—organ and violin—Dr. and Mrs. Shepherd.
"The Bridge"—song—Miss O'Kelly.
"Star of the Evening"—song—Rev.
Father Aonel.

Father Agnel.
"Train to Morrow"—humorous dialogue.
"The lonely Harp"—song—Miss O'.

Meara. Meara.

"The auld Scotch Sangs"—song—Miss
M. Thompson.

"The little Spring beside My Cabin
Home"—song—Miss Katie Toner.
God Save the Queen.

At the conclusion of the programme,

Rev. Father Burnet thanked the andience for their kind attendance during the ence for their kind attendance during the day and evening; to Mrs. Roney and Miss Merleau he felt especially grateful for the energetic manner in which they had labored in the interests of the demonstration, thereby adding very materially to the day's proceeds. He expressed his gratitude to those who had rendered assistance in carrying out the arrangements in such a satisfactory way, and thanked the members of the press for their attendance.—Pontiac Equity.

### C. M. B. A NOTES.

Brantford, Sept. 22nd, 1883.
Samuel R. Brown,—Dear Sir and Bro.
—I beg to forward to you the following resolution which was unanimously carried at the last meeting of Branch 5:
"The members of this Branch having

"The members of this Branch having heard with the deepest regret of the loss which our Grand Treasurer (and late member of this branch), Bro. D. J. O'Connor, has sustained by the death of his wife, desire to express to him their heartfelt sympathy in his great affliction."

It was also resolved that a copy of this resolution be forwarded to Bro. O'Connor, and a copy to the Grand Secretary for

and a copy to the Grand Secretary for publication in the Catholic Record. Yours fraternally, J. A. Zinger,

Secretary.
We regret to have to announce the

death of Mr. John Delaney, Barrister, Toronto, a member of Branch No. 15. Mr. Delaney joined the C. M. B. A. only seven months ago in perfectly good health. He had been out camping in Muskoka lately, and returned home sick with typhoid fever, from which he

died.

Supreme President Riester says in a letter to the undersigned: "I cannot refrain from expressing my satisfaction with the work Canada Grand Council is doing to advance and extend the C. M. B. A." He also says, "my attention has been called to the fact, that in some places Branches take upon themselves the right of reinstating members, expelled by remaining suspended over three months, for non-payment of Beneficiary. An expelled member cannot be reinstated. He nust apply the same as a new member. He can make the application any time after his expulsion."

No such case, as the Supreme President

refers to, has, to our knowledge, occurred in Canada. Our Branch officers "study up" the constitution, and our grand council officers give full information and instructions when appealed to. The constitution is quite clear in regard to ex pulsions.

On the 1st day of each quarter we will

send Branches their accounts for monies due grand council. Those accounts will include everything except Beneficiary assessments; and we trust Branch officers will remit promptly after receiving their accounts. So far, our council work stands second to none; let us hope

to keep it so.

Branch No. 25 will be organized at
Cayuga immediately. The medical certificates of seventeen gentlemen have been
approved by our supervising examiner.

SAMUEL R. BROWN,
Seev. Grand Council.

Secy. Grand Council.

A SUCCESSFUL STEAMSHIP COMPANY, -The A SUCCESSFUL STEAMSHIP COMPANY,—The Mational line, sailing between New York, Liverpool, and Queenstown, have been running twenty years, and during that time has never lost a passenger, or a vessel. Buy your tickets for the Old Country by this popular line. F. S. CLARKE, Ager Exchange Office, Richmond St., next do to Advertiser Office, Growth of a Large Industry.

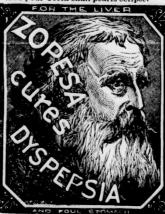
Growth of a Large Industry.

Such has been the growth of the business of Wm. Knabe & Co., plano manufacturers, that even their immense factories have not been large enough for them. To accommodate this increasing business they have leased a large and convenient building just opposite their factories. The building was formerly used as a tobacco factory, and its size suits well for the purposes to which it will now be put. The building is on the southwest corner of Eutaw and West street, fronting 155 feet on West street and 45 feet. It. deep, with an engine house 40 by 45 feet. It is four stories in height, with a basement. By this extensive addition the firm will be able to increase its production to 70 pianos a week.—Baltimore American.

eek. - Baltimore American.
The antidote is Dr. Fowler's Extract of Wild Strawberry—an unfailing remedy for Colic, Cholera Morbus, Cholera Infan-tum and all Summer Complaints.

A curiosity to be seen at John Connors, No. 9 Masonic temple, is a large white seal, one of the finest specimens of its kind, caught on the coasts of Scotland and a native of the Russian seas. It is worth seeing, especially to those interested in natural history.

Old and young should use "TEABERRY,"
Then your laugh may be quite merry;
Fragrant Breath shall pass your lips,
And your Teeth shall pearls eclipse.



Stick a Pin Here. Union, N. Y., Dec. 12, 1881.

Your Zopesa is selling beyond my expecta-ions. After a trial bottle is sold they always et a large size, and not one of them but says t helps them more than any medicine they get a large size, and not one of them but says the leps them more than any medicine they ever took. Some who have had Dyspepsia for years are almost cured already. The doctors are beginning to prescribe it. H. L. WHITNEY, Druggist,

McShane Bell Foundry Manufacture those celebrated BELLS and CHIMES FOR CHURCHES, TOWER CLOCKS, &c. &c. Prices and catalogues sent free. Address H. McShane&Co.,Baltimore,Md

To any suffering with Catarrh or Bron-chitts who earnestly desire relief, I can furnish a means of Permanent and Pos-litive Cure. A Home Treatment. No

#### LOCAL NOTICES. Visit to London.

Visit to London.

SPECIALISTS

From the International Throat and Lung Institute, 173 Church street, Toronto, will be at the Tecumseh House, London, the first Thursday and two following days of every month, next visit being October 4th, 5th and 6th. We make a specialty of treatment of catarrh, catarrhal deafness, bronchitis, asthma, consumption, and all the diseases of the head, throat and lungs, using the spirometer, the wonderful invention of M. Souvielle, of Paris, ex-aidesurgeon of the French army, which conveys the medicines directly to the diseased parts. Consultation Free. For information write, enclosing stamp, to 173 Church street, Toronto, or 13 Phillip's square, Montreal.

For the best photos made in the city go to Edy Bros., 280 Dundas street. Call and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

a specialty.

SPECIAL NOTICE.—J. McKenzie has removed to the city hall building. This is the Sewing Machine repair part and at tachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machine or color.

### BAKING POWDER.

PREPARED AT

DRUG STORE, Patent Medicines at Reduced Prices.
Physicians' Prescriptions & Family Recipes a specialty. INSURE WITH THE

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THE SUCCESSFUL PIONEER OF CHEAP AND SAFE FIRE IN-SURANCE IN CANADA.

Assets, 1st January, 1883: \$310,781.97. With 39,719 Policies in Force.

Farm Property and detatched residences in cities, towns and villages insured at lowest safe rates.

Parties will be called on by P. J. Quinn, our agent for City and Suburbs, or Jas. McLeod, London East, by leaving word at Head Office, 428 Richmond Street.

D. C. McDONALD,

### DR. JENNER'S VEGETABLE LIVER PILLS.

VEGETABLE LIVER PILLS.

SAFE, SURE, RELIABLE & EFFECTIVE.

Elisare a complete substitute for mercury or other injurious substances, common to this class of preparations. They are prepared with the most rigid scrutiny, care and exactness, from the most select and highly concentrated extracts, so compounded as to reach the endless diseases which originate in derangements of the digestive organs, the bowels, liver and stomach. Being composed of entirely refined vegetable extracts, they can be taken at all seasons without restriction as to diet or clothing. They are the result of many years of practical experience, and operate effectively, cleansing out the disordered numors, and thoroughly purifying and enriching the blood.

Single Box 25 cents, or 5 Boxes for \$1.00

EM-Ask your Druggist or Storekeeper for DR. JENNER'S PILLS, and take no other that may be represented to be "just as good."

They are the presented to be "just as good."

They are the presented to be "just as good."

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To this we coursurer than by we propitiate Mary, of God, who is set ministratrix of he human folk strivin and dangers the through her patro This is why, on of solemn festivals great blessings gra Rosary of Mary, Christians are con that these especial this year, through

world, with a par Great Virgin,—th her Divine Son m grant us an allev suffer. Therefore able Brethren, the you may, by your up the devotion pious doing of our First of all, and for Catholics, in tr the times, to fly to fuge in her mat been not only a seplete confidence, thas ever had laid

Mother of God.

In truth, Virginorigin, chosen Moconsort in the salv

she has such gra Son, that nothing or can, surpass. it is grateful and and console every ing to the prayers sal. This grand a of hope in the a shone forth more of errors creepin tion of morals dis of society, or the Church Militant stories of ancient accredited record helps granted b peace thereupon those signal ti nations have sa Christian," "Suc forter," "Bellun forter," "Bellum cem," "Pacifer among these is to direction of the l to the entire Chr None of you ignorant of the on the Church o

Twelfth Centur heretics, offspri Manichees, who and other regio their pestiferou terror of arms, their power Against these vi God in his mere man, the father his teaching, by by the performa he was great. alted disposition arms in his han plan of prayer under the name he, and his Relig far and wide. and teaching of by the help of l the most pow enemies would

and compelled attack. Which, in fac of prayer begun