

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERBO 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.

OTTAWA LETTER.

Nowhere in the broad domain of Canada's fair empire does the golden season of Autumn shed its glories with more splendor and profusion than in the magnificent valley of the Ottawa. Go up or 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 streamlet and pleasant hill or sheltered cove, and undulating field, but above all enjoy the regal glory and almost superlunary munificence of its forest growth, now attired in its richest apparel of celestial hue, where in 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 in contiguity to the great water as if eager to draw a parting inspiration and vigor from its roaring falls and its purring rapids. The writer had lately a truly welcomed opportunity of visiting the Upper 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 Deschênes and is now one of the most favored summer resorts of the Ottawa Valley. Beyond Lake Deschênes 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 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.

We do not at this moment propose to dwell at length on the scenery of the Ottawa. But we may promise the readers 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 the Upper Ottawa towns, is just now depressingly scarce, there being no stir whatever even amongst the politicians themselves, there is, however, to the stranger much to be seen in these towns really deserving of note, and for the faithful paragrapher never a lack of matter deserving attention. Beginning with

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 Arnprior. His place, meantime, is ably filled by the Rev. Father LeLac, of Montreal.

Seven miles from Arnprior, but on 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 entered in its inauguration and support.

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 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

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, of Osceola, Father Aguel, of Aylmer, Father Lemoyne, of Gower Point, and Father Cole, of Ottawa. One of the principal features of the picnic was the voting for a magnificent lady's gold watch, presented by the Rev. Father Brunet. The candidates were Mrs. 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 coveted prize by a majority of nearly three thousand. The numbers at the close of the poll were Mrs. C. P. Roney 4,993, 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 Portage du Fort. The hall was crowded to the doors by a most appreciative audience. The ladies and gentlemen who sustained the various roles in the entertainment 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.

About sixteen miles from Portage du Fort is Vinton, likewise in the township of Litchfield. Father Ferreri, the good pastor 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 return 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 causes he has already accomplished great good. The writer had the pleasure of being lately conducted by the rev. gentleman over one of the colonization roads now in course of construction in his section of the country. Mr. Patrick Conway, government contractor for the road, deserves credit for the work he has done. The writer begs to return him thanks for his kindness.

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 Cythera. His Lordship is at this moment engaged in the visitation of certain of his 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 remaining at least for a year.

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 lately made by the St. Patrick's Literary Association in that city. Since the accession of Principal McCabe to its Presidential 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 a flourishing condition. So great is the 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 firm heart and hand as of old when we knew him as assistant priest of St. Alphonsus' church, Windsor.

There are a hundred and five pupils in attendance at the Ursuline Academy thirty-five of whom are residents of Chatham. The superior advantages offered by the Ursuline Convent for a finished and refined education have greatly popularized this excellent institution with all classes of our people.

The Ridgetown papers speak in high terms of the Catholic entertainment given in that town recently. It was under the auspices of Father West. The Misses Hughson and Messrs. Reynold and Butler

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

Mr. Thibodeau has been chosen financial Secy. of the Chatham branch of the C. M. B. A. in the place of Mr. Marenette 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 is published the following paper:

In the Annals for January, 1869, we finished our last article on the subject of the Malgasia 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 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 be subject to the laws 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 Malgasia 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 kind of property, moveable or immovable, and devote themselves to all commercial and industrial pursuits which are not forbidden by internal legislation. They may employ in their service any Malgasia 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 has 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 dissimulated, 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 success.

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:

Letter of the Rev. Father Delbos, of the Society of Jesus, to the Very Rev. Father Carez, Superior of the Mission of Madagascar.

TANANARIVA, 17th December, 1869.

REVEREND FATHER,

Towards the middle of July, the chiefs of a village, or rather of a little town, styled Imerimandroso, sent us a request; Rev. Father Josen 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.

"On this being announced, one of the chiefs addressed me, and said it would be prudent to come to an arrangement with the Malgasia government. Had he the foreknowledge of what was going to occur, or was it simply the natural prudence of the Malgaise which made him 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 his journey.

"On Tuesday morning, two men who came from Imerimandroso acquainted me with all that was going on; the courier I had met was an officer of the palace sent before him the five men who had the temerity to invite a Father to the place. It is needless to tell the agitation amongst the people caused by the sudden arrival of such a personage and the reports

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 Raimaharavo 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 Josen, 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 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 Raimaharavo had not as yet given any explanation.

"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 himself served for a chapel. But all was not concluded by doing this; it was painful to Raimaharavo 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 Catholicity, he managed to disturb their minds to such an extent, that even now they waver between two opinions, or rather lean to that of Raimaharavo, going regularly to the Protestant house of worship, 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 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, 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 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. The Bishop 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 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 room already. I must here add, 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: we are idolaters, adorners of images and of the saints; the queen dislikes our prayers, etc."

"We believed it to be our duty to inform the prime minister of those tricky proceedings; they were a flagrant violation 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 recently, I have been able to baptize thirty-six adults.

"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 surrounds it, as is the case in all large Malgasia villages; the town was built and the ditch was made by Andrianampoinimerina, the great conqueror and founder of the Hova monarchy. The inhabitants belong, for the most part, to the Tamatavy caste; they were their fathers who enabled the great king to conquer his kingdom. In their carriage they are more resolute and independent

than the other Malgasia castes, and probably 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, 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; I called to your mind the forty mountaineers traversing France singing, *Pyrénées 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 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 contest to struggle for the triumph of the Church. For this purpose our Holy 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, together with the Litany of Loretto, 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 that the faithful may more earnestly comply with the aforesaid devotions, our Holy Father has been pleased to grant the following indulgences:—

1st.—A plenary indulgence to all who, on the Festival of the Rosary, or who, together with the Litany of Loretto, should hear confessions, on any day of the Octave, having worthily received the Sacraments of Penance and the Blessed Eucharist, shall visit a church, and there offer their prayers to God for the wants of the Church, according to the intentions of His Holiness.

2nd.—An indulgence of seven years, 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 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 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, 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.

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

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 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 necessary 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.

Hamilton, Feast of the Dedication of St. Michael, Archangel, 1883.

Prejudices, like odorous bodies, have a double existence, both solid and subtle—solid as the pyramids, subtle as the twentieth echo of an echo, or as the memory of hyacinths which once scented the darkness.—George Eliot.

MUSICAL AND LITERARY ENTERTAINMENT.

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 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 choicest 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 recalls 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 of comic songs that greatly amused all 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 *Barfaletta*—an Italian song and the 'Little Green Isle' were among the musical 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 aspirations.

Miss Killeen'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 recall.

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 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 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 inscription:

"JAMES PATTON, Esq.,
SUPERVISOR OF CULLERS,
From Cullers of the Square Department,
as a mark of respect.

Quebec, Sept. 29th, 1883."

To J. Walsh, Esq., Acting Deputy Supervisor of Cullers and Cashier, similar articles with inscription as above.

To Edmund Gowen, Esq., accountant, a meerschaum pipe, with usual attachments."

The spokesman was Mr. Culler Thomas Gilchen, who complimented the supervisor and his acting deputy 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 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 same satisfactory state.

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 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 made to their salary in the way of having their expenses paid, and stated that it only required to be pointed out to Hon. Mr. Gostigan 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.

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

The Catholic Record
Published every Friday morning at 400 Richmond Street.

LETTER FROM HIS LORDSHIP BISHOP WALSH.
Dear Mr. Coffey, - As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to subscribers and patrons that the change of proprietorship will work no change in its one and principal aim...

Mr. THOMAS COFFEY, Office of the "Catholic Record."

LETTER FROM BISHOP CLEARY.
Bishop's Palace, Kingston, 15th Nov., 1882.
Dear Sir: - I am happy to be asked for a word of commendation to the Rev. Clergy of the Catholic Record, published in London with the warm approval of His Lordship, Most Rev. Dr. Walsh...

Mr. DONALD CROW, 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 hence...

Table listing electoral votes for various states: Colorado, Illinois, Iowa, Maine, Michigan, New Hampshire, Ohio, Pennsylvania, Rhode Island, etc.

The uncertain states are not a few and control a very large electoral vote. We may count them as follows: New York, Virginia, California, Connecticut, Florida, Indiana, Nevada, etc.

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.

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 outlook it is extremely difficult to indulge in predictions as to the result in 1884. As far as present indications enable us to form a judgment, 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.

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 Ryeersonian 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 her sister colony supplies of men and stores. And why not thus aid each other, colonies sprung from the same glorious motherland? The maintenance of our traditions is the fundamental principle that must direct us 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 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 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 other happy things in store for the Acadians predicts for them within the next fifty years a population of more than 300,000. To arrive at such happy results M. Hache points out to his countrymen the surest and

best means in education and colonization. In New Brunswick specifically 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 Catholics.

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 a 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 broad-minded 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. In the magistracy, in the army, in finance and commerce, it is Irishmen who are most sought 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 unsurmountable difficulties in Ireland, hatred so fierce, animosities so profound, 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 in Ireland have to be withdrawn, that moment the Irish will rise in the might of their unanimity and earnestness against everything English.

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: 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 Ottawa. The fact is that every bona fide taxpayer in this city carries an exempted person and a slice of exempted property on his back, and the worst of it is the exempted 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 elsewhere, is either governmental, municipal, educational, or ecclesiastical. The taxing of property of this kind were to impose additional burdens on those already taxed, and instead 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 benefited as Ottawa from its so called exempted institutions, governmental, municipal, educational and ecclesiastical.

PERSONAL.

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 venerated gentleman met on his return with a most enthusiastic welcome 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, especially in Ontario.

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 Eastern Ontario, is now fully recovered from a late most severe illness. We rejoice at Father Barber's recovery on personal grounds indeed, but specially on account of his eminent public services, and his capacity, if spared, as we pray he will, to do such glorious work for years to come 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 Protestant Bishop of Toronto is suing an omnibus proprietor named Tremble for \$950 for mis carriage of His Lordship's trunk." It is satisfactory to learn, however, that the unfortunate omnibus proprietor need no longer "tremble," as "the trunk," including, we suppose, those of Mrs. and the Misses "Bishop," have since turned up all right.

Mrs. 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 cloister. The nuns elect their own president - the Lady Superior." The greatest living Canonist (Cardinal de Luca) is, we regret to announce, most dangerously ill at Freneste.

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, even-handed 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 calamities 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 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 effervescence 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 ingratitude may lie hid under the obsequious demeanour of courtiers. He had found, on the other hand, in the hats of the poorest, true nobility of soul. When wealth 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 seated on his ancestral throne. From such a school it might have been expected that a young man who wanted neither abilities nor amiable qualities, would have come forth from that school with social habits, with polite and engaging manners, and with some talent for lively conversation, addicted beyond measure to sensual indulgence, fond of sauntering and of frivolous amusements, incapable of self-denial and of exertion, without faith in human virtue or in human attachment, without desire of renown, and without sensibility to reproach. According to him, every person was to be bought; but some people haggled more about their price than others and when this haggling was very obstinate and very skillful it was called by some fine name. The chief trick by which the clever men kept up the price of their abilities was called integrity. The love of God, the love of country, the love of family, the love of friends, were phrases of the same sort, delicate and convenient synonyms for the love of self. Thinking thus of mankind, Charles naturally 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 glory, will not value its counterfeit. "It is creditable to Charles's temper that, ill as he thought of his species, he never became a misanthrope. He saw little in 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 virtue. More than one well-disposed ruler has given up whole provinces to rapine and oppression, merely from a wish

TO SEE NONE BUT HAPPY FACES ROUND HIS OWN BOARD AND IN HIS OWN WALKS.

No man is fit to govern great societies who hesitates about disoblighing 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, and whom he knew to be destitute of 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 shameless and importunate suitor who could obtain an audience.

"The motives which governed the political conduct of Charles the Second differed widely from those by which his predecessor 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 sat 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 parlours 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 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 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 Scotland, a King in name, but in fact a state prisoner in the hands of austere Presbyterians. Not content with requiring him to conform to their worship, and to subscribe their Covenant, they had watched all his motions, and lectured him on all his youthful follies. He had been compelled to give reluctant attendance at endless prayers and sermons, and might think himself fortunate when he was not insolently reminded from the pulpit of his own frailties, of his father's tyranny, and of his mother's idolatry. Indeed, he had been so miserable during this part of his life that the defeat which made him again a wanderer might be regarded as a deliverance rather than as a calamity. Under the influence of such feelings as these Charles was desirous to repress the party which had resisted his father."

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 thirsting for vengeance on the Roundheads and dissenters, so much so that the king found himself powerless 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.

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 of the sword to be solely in the King, but

declared that in no extent could the two houses be standing him by force. passed which required corporation to receive t cording to the rites of the land, and to swear that to the King's authority unlawful. A few hot-br to bring in a bill, which annul all the statutes p Parliament, and should Chamber and the High the reaction, violent a proceed quite to this le tained to be the law should be held every t stringent clauses which ing officers to proceed proper time, even with were repealed. The Bi to their seats in the ol ecclesiastical poli- ury were revived w cation which had any ciliate even the most tenaria. Episcopal for the first time, a qualification for cl About two thousand whose conscience did n form, were driven fro one day. The domi reminded the sufferer liament, when at the had turned out a still Royalist divines. Th too well founded: m ment had at least all whom it ejected a p keep them from str ample the Cavaliers, mostly, had not the to follow.

Then came penal conformists, statutes might too easily be legislation, but to not give his assent promise publicly m portant crisis of his his fate depended. extreme distress ar foot of the throne served as solemnly and rep King wavered. I own hand and sen be conscious that petitions. He w resisting importun temper was not th disliked the Purit dislike was a lan resembling the en burned in the h moreover, partial religion: and he impossible to gra the professors of tending the same ant dissenters. feeble attempt to zeal of the Hou House was un deeper convictions than his ow he yielded, and algerity, a series separatists. It attend a dissent single justice of without a jury, offence, pass ser beyond sea for cruelty it was should not be land, where he If he returned the expiration liable to capital most unreason divines who ha fices for nonco fused to take the coming within was governed town which ment, or of themselves re magistrates, statutes were eral men infl by the remen in the time of goals were th dissenters. M scarcely say, exercised on and clerical. was composed from the Eng by motives a legislative bo his return to play into the He looked o in Ireland, necessary i interest. A the most p civilities, th pathy expr land. It w Britain and subjectio ians should anomalies w igious big nations! mark: "Taken i

OCT. 5, 1893

declared that in no extremity whatever could the two houses be justified in withstanding him by force. Another act was passed which required every officer of a corporation to receive the Eucharist according to the rites of the Church of England, 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 the reaction, violent as it was, did not proceed quite to this length. It still continued to be the law that a Parliament should be held every three years; but the stringent clauses which directed the returning officers to proceed to election at the proper time, even without the royal writ, were repealed. The Bishops were restored to their seats in the Upper House. The old ecclesiastical polity and the old Liturgy were revived without any modification which had any tendency to conciliate even the most reasonable Presbyterians. Episcopal ordination was now, for the first time, made an indispensable qualification for church preferment. 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 Royalist divines. The reproach was too well founded: but the Long Parliament had at least allowed the divines whom it ejected a provision sufficient to keep them from starving; and this example the Cavaliers, intoxicated with animosity, had not the justice and humanity to follow.

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 freedom. The Athenians plundered the islands of the Egean without scruple; the Romans seized on the African lands, without descending 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, just as, in the beginning of the American war, they talked of our colonies; and these were 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 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 produced 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. 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 the Commons. They had possession of near all the urban corporations of the country, for which they secured the return of their own most steady adherents. They felt that the time had come for a decisive blow for the maintenance of their possessions and with the connivance of Ormond struck that blow with constitutional weapons. Their majority in the new Parliament was solid, bold and resolute. Americans who remember the carpet bag legislatures of the South, immediately after the late civil war, can form some idea of this Parliament. Taylor says of it: "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 nobility—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 of the strange exhibitions made by these men as magistrates, and country gentlemen; but they were themselves perfectly unconscious of their deficiencies. Spiritual pride and consummate impudence, founded equally on ignorance and self-sufficiency, 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 consideration of the settlement of estates, and the Puritans, more careful of their new lands than their old principles, cheerfully assented to the revival of Prelacy and the Liturgy, the destruction of which had been their primary object in taking up arms against their sovereign. With equal readiness, they concurred in censuring their own old "solemn league and covenant," and in condemning their former oaths of association. Their next proceeding was a curious sample of the kind of justice that the new ascendancy desired to establish. They voted an address to the Lords-Justices, that the term should be adjourned, and the courts of law shut up, in order to prevent the reversal of outlawries, and the ejection of adventurers or soldiers, before their titles should be adjusted by statute. The House of Lords refused, at first, to assent to such an open violation of the constitution; but they were finally persuaded to concur in the address; and the Lords Justices 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 ignorant and intolerant majority first

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 countrymen.

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 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 some extent an injustice as was the support of the Protestant establishment in Ireland. 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 an objection might be raised to the feasibility 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 by 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 knew 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 one-sixth, or 9,036 would be the Catholic town school population of Ontario. Now, as provision has been made for Separate Schools for only 6,583, of that number there must be 2,453 Catholic children in towns who cannot frequent Catholic schools.

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

Table with 2 columns: Name, Total pop., Cath. pop. Rows include Carleton, Renfrew S. R., Frontenac, Kingston, Hastings E. R., Peterbor. W. R., Victoria S. R., 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 following places:

Table with 2 columns: Name, Total pop., Prot. pop. Rows include Bonaventure, Megantic, Richmond, Wolfe, Sherbrooke, Montreal, Pontiac.

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 as must be the reflections to which it will give rise when we think of the difference between the laws enjoyed by our fellow-citizens 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 or in Council shall appoint, to form and constitute the Council of Public Instruction for the Province of Quebec, together with the Minister 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 present Council of Public Instruction shall continue in office.

2. The said Council, so soon as re-organized by this Act, shall resolve itself into two Committees, the one consisting of the Roman Catholic, and the other of the Protestant members thereof, and all 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 Education 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 Minister of Public Instruction or Superintendent of Education. The said Committees shall, as the case may be, sit at nine o'clock, a. m. on the first day of each month, but shall have the right of voting only in the Committee of the religious faith to which he shall belong.

3. 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 fifteen of the Consolidated Statutes for Lower Canada, and 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 Catholic and Protestant populations of the Province according to the then last census.

9. From and after the time of the passing of the Order in Council for the division of the Consolidated Statutes for Lower Canada, 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 schools shall continue to be apportioned and distributed in accordance with chapter fifteen 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 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 dissentient school in a municipality, it shall be lawful for any resident head of a family professing the religious faith of the minority in the said municipality and having children of school age, to declare in writing to the Chairman of the School Commissioners 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 thereupon pay, subject to the restrictions hereinafter 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 the children coming from a neighboring municipality, and such children shall not be taken into account in apportioning the school grants 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 inconceivably prove that the spirit of Lower Canadian legislation on the subject of education is even-handed, just, and broad-minded. 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:

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

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 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 may, from time to time, alter 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 amount.

12. Such tax shall be known as "the school tax." It may be levied and recovered at the same time and shall further, for the purpose of the collection thereof, be deemed to be a municipal tax of the town; provided always that the corporations and companies, which may have been or which shall be exempted from municipal taxes by-law of the town council, shall nevertheless be liable 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 exempt from the school tax.

17. The said roll shall be divided into four distinct panels.

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 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 person in charge thereof 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 or corporations, shall be entered on panel number one, or panel number two, according to the religious denomination 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 three.

24. The sum, arising from the tax for school purposes, shall be divided as follows: 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 entered in panels numbers one and two respectively, in the relative proportion of the Roman Catholic and Protestant population 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 notwithstanding.

And it shall be lawful for either of the said Boards, with the approval of the 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 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 approval, unless it be established to his satisfaction that the interested parties have been notified, at least thirty days beforehand, by public notice given in 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 2139 of the Civil Code to the contrary notwithstanding.

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 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.

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 into 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.

Perhaps your readers are not aware that the authoritative and as it were official, practice of dedicating the month of May to the Blessed Virgin Mary will be a hundred years old in 1884. The Very Rev. Father Ferrini, of the Order of *Monte degli Infermi*, is publishing a pamphlet which is addressed to the forthcoming Catholic Congress of Naples, and in which he urges the celebration of the 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 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, 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 Gloucester 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 his educational powers. He will probably 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.

"Taken individually, there is not on the

The Child's Prayer.
 Into her chamber went
 A little girl one day,
 And thus began to pray:
 "My dear Father, I beseech
 Thy form I cannot see,
 If Thou art near me, Lord,
 I pray Thee, speak to me."
 "What is it, child? I hear thee; tell the whole."
 "I pray Thee, Lord," she said,
 "That Thou wilt condescend
 To carry in my hand,
 And ever be my friend.
 The path of life is dark,
 I would not go astray;
 O let me have Thy hand,
 O let me have Thy hand."
 "Fear not, I will not leave thee, child,
 Alone," he said, "I'll bring thee home."
 "They tell me, Lord, that all
 The living pass away;
 The aged must die,
 And even children may.
 O let me have Thy hand,
 O let me have Thy hand,
 I'll never let go, Lord,
 Till I am with Thee."
 "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.
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 those which religion makes accessible to the human intelligence; and religion he imported into philosophy, to make up for 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 an archbishop of Canterbury, he displayed as much prudence as gentleness, as great zeal and firmness as he had previously shown fervor and piety when a religious of the abbey of Bec, and science and talent while employed 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 treatise he composed in her praise breathes the sweetest piety. His contemporaries honored him with the surname of the modern Augustine; and the Church derives honor 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 groundwork 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 his character of Christians, they encountered, with heroic courage, the several kinds of tortures, and in the end were 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 Christianity; but they were not the dupes of this perfidious manœuvre; they persevered apart even when they had separated when in company. Epipodius was beheaded, and Alexander expired upon the cross. This martyrdom was carried out at Lyons towards the year 165.
MORAL REFLECTION.—"A faithful friend," says Ecclesiasticus, "is a powerful protection, and who findeth him hath found a treasure." But friendship is only faithful in so far as it is Christian.

Saint Adalbert.
SALUTARY IMPRESSION OF DEATH.—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 Diemrich, bishop of Prague, and who expired in 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 he 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 diocesan duties not corresponding with his pious desires, he was empowered by the sovereign 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 Danzig, from the hand of an islander 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 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."
 There is no remedy known to medical science that is more positive in its effect, to cure Cholera Morbus, Colic, Diarrhoea, Dysentery, Cholera Infantum, and all Bowel Complaints than Dr. Fowler's Extract of Wild Strawberry.

WHY THE IRISH CHILDREN SPEAK SO PROFANELY OF THE PATERNAL 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 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 contains all the allegations in which a strong and hearty and courageous young man disposes 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 further prejudice his tender intellect against the policy of the dear mother country. It may be necessary to punish Ireland for so atrocious an act by closing all the schools and compelling the children to grow up in the densest ignorance. If England can only thus 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 them into fits, saying that he could cure them every time. But the worst of this document is that it contains several times repeated, a very malicious and ominous quotation which the children are to learn under the old time advice of Talleyrand, 'Let me make the songs of the people, and I care not who makes their laws.' This quotation is a revolutionary cry 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 directed to get that ungrateful sentiment out of the heads of Irish children, and we await with fear and trembling the result of the experiment."

They Wanted Coconuts.
 The other day a Michigan avenue grocer had about 250 coconuts 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 coconuts than any other retailer in Detroit.
 The grocer was reading in his paper about some one down East who smuggled whiskey by filling coconuts 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 whiskey."
 He selected six or eight coconuts, poured out the milk, refilled them with whiskey, and before night they were sold or given away. At 7 o'clock next morning an employe of a livery stable called in and asked:
 "Have you any coconuts?"
 "Yes a few."
 "Do you mind to send to my brother in the country?"
 He had scarcely gone when a woman came in and said she was hungry for coconut 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 purchaser who returned was a colored hotel waiter, who hung around for a spell and then said:
 "Dey wasn't nuffin but milk in the de cokenut I bought."
 "Nothing but milk, you rascal!" roared the grocer. "Do you imagine that Nature is going to grow big nuts 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-air 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. Father Sabela a year ago, and their usefulness in a large and Protestant district such as that of which Father Sabela has charge can hardly be overestimated. The strain on the strength of the missionary, however, must be very considerable, as Sunday's service involved a 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 additional four miles was added to the journey to and fro.
 P. M. Markell, West Jeddore, N. S., writes: "I wish to inform you of the wonderful qualities of Dr. Thomas' Electric Oil. I had a horse so lame that he could scarcely walk; the trouble was in the knee; 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, Warren Co., N. Y., writes: "She has been troubled with asthma for four years, had to sit up night after night with it. She has taken two bottles of Dr. Thomas' Electric Oil, and is perfectly cured. She strongly recommends it, and wishes to act as great as her neighbors."

Another Miracle.
A 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. At last, on the advice of one of the fathers, 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 meditation for some time longer, until the blessing for the sick had been pronounced. If England can only thus 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 them into fits, saying that he could cure them every time. But the worst of this document is that it contains several times repeated, a very malicious and ominous quotation which the children are to learn under the old time advice of Talleyrand, 'Let me make the songs of the people, and I care not who makes their laws.' This quotation is a revolutionary cry 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:—
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THE FATHER OF FISH-CULTURE.
SETH GREEN'S IDEAS ABOUT THE FINNY TRIBES AND SOME OF HIS VARIOUS EXPERIENCES.
 Turf, Field and Farm.
 "How did you ever come to devote this scheme?"
 "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 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 most valuable medicine in the world 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 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 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 report very many interesting sights with- in the past twenty-five years, but the view presented here exceeds in interest anything ever before attempted.
 "How many fish are there in those ponds, Mr. Green?"
 "As we have never attempted to count them it will be impossible to say. They extend far up into the millions though. We shipped over three millions out of the ponds this year and there seemed to be many afterward as before. We have nearly every variety of the trout family and 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 one-quarter salmon trout. This is one of the finest fishes in the world. It has all the habits of the brook trout, lives in both streams and lakes, develops vermilion spots on his sides, rises readily to a fly, is far more vigorous and fully one-third 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 was giving the above account, he could but feel that the few investigators of the world, from a rich and life-long experience, were bringing great benefit to the world. Let the reader imagine a strong and stalwart frame, surmounted by a head strongly resembling that of St. Simeon, and covered with a white silky beard, and you will have a fair idea of the father of fish culture, Seth Green, the father of our culture, and 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 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 with malaria in its worst 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, aching pains in my head, limbs and around my back. My appetite was wholly gone. I felt a lack of energy such as I had often 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 with Bright's disease was completely cured by a remedy in which I had great confidence. I therefore tried the same remedy for my malaria and to-day I am a well man and my health is the instrumentality of Warner's Safe Cure, 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 article concerning its value."
 "And are you now as well as formerly?"
 "Apparently so. I keep the remedy on hand all the while though and do not hesitate to recommend it to others."
 "The question now. How many ponds of fish have you here and how are they divided?"
 "Well, we have 43 ponds which are divided up as follows: 22 ponds of brook trout, 2 ponds of salmon trout, 2 ponds of German trout, 3 ponds of California mountain trout, 2 ponds of hybrids, 4 of one-quarter salmon and three-quarters brook trout, 2 ponds of gold fish, and one pond of carp. Then we have what we call the centennial pond or 'happy family,' consisting of crosses of different fish, including Kennebec salmon, Land Locked salmon, California salmon, brook trout, and salmon trout. These fish range in size from minnows to 15 pounds, and in age from one and one-half months to eleven years. I forgot to say, also, that we have a 'hospital' pond, which is entirely empty, which speaks

What is a Lady.
 Boston Pilot.
 "A Kentucky school girl" writes to the Pilot asking this question:—
 Editor 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 conventional "appearance" idea. 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 inwardly), and her appearance will take care of itself. A lady is simply the highest and the best of woman, and she is gentle and modest, mistress of temper and curiosity. She will be pure of heart for the sweet memory of her mother and for the sake of her own motherhood, and therefore she will love religion for God's sake and the sake of her 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 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, accomplishment and taste, that she may be a delight and a help in her home. She will know as many as she can, and be beautiful in things as she can; and she will never pretend 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 knowing which we ought to have and need no more be ashamed of knowing less than another person than of being less than one. 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 the top of the scale, and be natural, and calm self-respect, and respect for others; and two of the unsexed but real shields that protect ladies even in associations which must surely stain or injure natures of lower culture and less care. It will correspond. She will be more obtuse 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, 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 eminent German Protestant historian, Johann Frederic Boehmer, wrote in 1850:
 "Would God that the next Pope, who has been predicted as a *lumen de celo*, 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 Boehmer read as little less than prophetic.—London Tablet, September 1.

THE PATERNAL 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 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 contains all the allegations in which a strong and hearty and courageous young man disposes 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 further prejudice his tender intellect against the policy of the dear mother country. It may be necessary to punish Ireland for so atrocious an act by closing all the schools and compelling the children to grow up in the densest ignorance. If England can only thus 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 them into fits, saying that he could cure them every time. But the worst of this document is that it contains several times repeated, a very malicious and ominous quotation which the children are to learn under the old time advice of Talleyrand, 'Let me make the songs of the people, and I care not who makes their laws.' This quotation is a revolutionary cry 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 directed to get that ungrateful sentiment out of the heads of Irish children, and we await with fear and trembling the result of the experiment."

YOUNG LADIES' ACADEMY, CONDUCTED BY THE LADY OF THE SACRED HEART, LONDON, ONT.
 Locality unrivalled for healthiness offering peculiar advantages to pupils even of delicate constitutions. Fresh air, water pure and good wholesome. Extensive grounds every facility for the enjoyment of indoor and instrumental music, French, Italian, thorough and practical. Educational advantages unsurpassed.
 French is taught, free of charge, not only in class, but practically by conversation.
 The library contains choice and standard works. Literary reunions are held monthly. Vocal and Instrumental Music forms a prominent feature. Musical Soirees take place weekly, elevating taste, testing improvement and ensuring self-possession. Special attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manner.
 TERMS to suit the difficulty of the times, without impeding the select character of the institution.
 For further particulars apply to the Superior of any Priest of the Diocese.
ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, as well as the higher English studies, French and English, per annum, \$100; German, per annum, \$120; Music and Piano, per annum, \$100; French and English, per annum, \$100. For further particulars address:—MORAN SUPERIOR.

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 They are compounded from Hops, Malt, Buchu, Mandrake and Dandelion,—the oldest, best and most valuable medicine in the world, and contain all the best and most curative properties of all other remedies, being the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ailment can possibly long exist where these Bitters are used; so varied and perfect are their operations.
 They give new life and vigor to the aged and infirm. To all whose employment causes irregularity of the bowels or urinary organs, or who require an Appetizer, Tonic and Stimulant, Hop Bitters are invaluable, being highly curative, tonic and stimulating, without intoxicating.
 No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use Hop Bitters at once. It may save your life. Hundreds have been saved by using Hop Bitters before a case they will not cure or help.
 Do not suffer or let your friends suffer, but use and urge them to use Hop Bitters.
 Remember, Hop Bitters is no vile, drugged, drunken nostrum, but the Purest and Best Medicine ever made; the "Invalid's" friend and "Hops" and no person or family should be without them. Try the Bitters to-day.

SAFE CURE FOR THE KIDNEYS, LIVER & URINARY ORGANS. THE BEST BLOOD PURIFIER.
 There is only one way by which any disease can be cured, and that is by removing the cause. The cause of the disease is the impure blood. The authorities of the day declare that nearly every disease is caused by the impure blood. Here is where WARNER'S SAFE CURE comes in. It restores the blood to its natural purity, and in a healthy condition drives disease and pain from the system. For all Kidney, Liver and Urinary troubles, for the distressing disorders of women, for Malaria, and all diseases generally, this great remedy is the only one. Beware of imitations and concoctions said to be just as good.
 For Diabetes ask for WARNER'S SAFE DIABETES CURE.
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 T. MULLEN, Bishop of Erie.
 In order to meet the constantly increasing demand for these valuable books, and to bring them within the reach of every one, the publishers have issued
CHEAP EDITIONS.
 Free, by mail, on receipt of price.
The Christian Father!
 What he should be, and what he should do. Often 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 with Bright's disease was completely cured by a remedy in which I had great confidence. I therefore tried the same remedy for my malaria and to-day I am a well man and my health is the instrumentality of Warner's Safe Cure, 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 article concerning its value."
 "And are you now as well as formerly?"
 "Apparently so. I keep the remedy on hand all the while though and do not hesitate to recommend it to others."
 "The question now. How many ponds of fish have you here and how are they divided?"
 "Well, we have 43 ponds which are divided up as follows: 22 ponds of brook trout, 2 ponds of salmon trout, 2 ponds of German trout, 3 ponds of California mountain trout, 2 ponds of hybrids, 4 of one-quarter salmon and three-quarters brook trout, 2 ponds of gold fish, and one pond of carp. Then we have what we call the centennial pond or 'happy family,' consisting of crosses of different fish, including Kennebec salmon, Land Locked salmon, California salmon, brook trout, and salmon trout. These fish range in size from minnows to 15 pounds, and in age from one and one-half months to eleven years. I forgot to say, also, that we have a 'hospital' pond, which is entirely empty, which speaks

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 ACTS UPON THE BOWELS, LIVER, KIDNEYS AND THE BLOOD.
 Used all the Year Round
JOHNSTON'S SARSAPARILLA
 LIVER COMPLAINT, DYSPEPSIA, AND FOR PURIFYING THE BLOOD.
 It has been in use for 30 years, and has proved to be the best preparation in the market for SICK HEADACHE, PAIN IN THE SIDE, COLIC, BILIOUSNESS, PILES, and all Diseases that arise from a Disordered Liver and impure blood. Thousands of our best people take it, and give to their children. Physicians prescribe it daily. Those who use it, recommend it to others. It is made from the most delicate and purest of the most valuable roots and herbs. It is strictly vegetable, and cannot hurt the most delicate constitution. It is one of the best medicines in use for Biliousness, Piles, and all Diseases that arise from a Disordered Liver and impure blood. Those who use it, recommend it to others. It is made from the most delicate and purest of the most valuable roots and herbs. It is strictly vegetable, and cannot hurt the most delicate constitution. It is one of the best medicines in use for Biliousness, Piles, and all Diseases that arise from a Disordered Liver and impure blood. 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