ns of Condolence, etc., engrossed ntation at a very small cost. All enwork executed promptly and care. Address, C. C. COLLINS, nelph, Ont. tranch No. 4, London.
the 2nd and 4th Thursday of every
o'clock, at their hall, Albion Block,
Street. P. Cook, Pres., P. F.
cording Secretary.

an be used for Local, District or neil Conventions. Every Branch cure one previous to the *L John a. Orders already been received 40 Branches, Furnished in a hand-nined Leatherette Case. Price *L TANSEY, Manufacturer of As-Supplies, 14 1 rummond Street, P. Q.

TECHER WAN ED IN ELORA te school for the rest of the year. begin after summer holidays. For the sale to the Secretary of the sgb-3. EACHER WANTED.

D TEACHER FOR SCHOOL on No. 6, Township of Mara, Male holding second or third class certif-bly, stating salary, to Colln Stitu , Rathburn P. O., Ont. 824-2.

ARKET REPORTS.

Aug. 9.—Wheat 85 to 90c. Oats \$1.08
Beef \$4.50 to \$5.50 per cwt. Lamb,
lb. by the carcass. Spring chickens
pair. Ducks, 60 to 90c. a pair. Butlc. a lb. for best roll, and 20 a lb, for
and crock. Eggs 1/c. a doz. New
0 to 90c. a bushel. Black raspberries
uart. Black currants 14c. a quart.
Aug. 9.—Flour — Straight roller,
2.8c; extra, 2.50 to 82.60. Wheat—
5; spring. 58; red winter, 55;
r wheat on the northern, 75\(\theta\)c, peas,
barley, No. 1, 43 to 45c; feed, 40 to 43;
corn, 52c.

test Live Stock Markets.

o, Aug. 3.—Export Cattle—Prices were this and buyers were scarce, diffi-ng found in making sales. The top \$3,75 per cwt., while many failed to

were plentiful, the supply being heavy emand, and prices being weaker. One lambs, averaging 70 lb, was sold for h; another lot of 18, averaging 74 lbs, 82.65 each; on one lot of 39 lambs, averabs, as low as \$2.30 was bid, and a f 61 cuils was sold for less than \$2 a

Buffalo, N. Y., Augusta.—Cattle—Three sale: dull, but with improving prossale: (dill.) but with improving pros-rnext week. Fifteen cars; common to and Lambs—Fifteen cars; common to dull and slow, better qualities slightly ron improved reports from eastern Good to fancey lambs, \$3.15 to \$3.75, \$3.35 to \$3.59; fair to good mixed sheep,

Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, AUGUST 18, 1894.

NO. 826.

A FITTING TRIBUTE.

Ireland's Children Honor Their Dead.

A Perpetual Memorial to the Victims of the Irish Famine in the Year 1817.—A Beautiful Statue of Carrara Marble — Erected Over the Mound Where 1,400 of the Unfortunate Fever Hunted Exiles Lie Sleeping the Sleep of Peace—The Statue and Pedestal a Gift from Archbishop Cleary—The Archbishop's Eloquent Address—Closing of the Ceremony by Offering Prayers for the Repose of the Souls of the Victims.

Last Monday evening another event was entered in the pages of the history of the Kingston General Hospital—the unveiling of the handsome statue presented to the Board of Governors by Archbishop Cleary in commemoration of the Irish immigrants who perished from the deadly ship fever in 1847.8. Long before the hour appointed for the ceremony, crowds of citizens of every denomination were seen making their way towards the General Hospital way towards the General Hospital grounds. By 7 o'clock Stewart street was black with people. Every point of vantage was crowded to its utmost capacity. It is estimated that nearly 2,500 people were in attendance.

On Saturday night the Board of Governors hed held a special meeting at

ernors had held a special meeting, at which Principal Grant was appointed to receive the statue.

Precisely at 7 o'clock the Archbishop

of Kingston drove up to the General Hospital in his splendid equipage. He was accompanied by Monsignor Farrelly, V. G., and Archdeacon Kelly. On alighting from his carriage, he was received by Dr. Kilburn, medical superintendent, and conducted to the top of the historic mound, where he was welcomed by Mr. Edwin Chown, President of the Board of Governors of the General Hospital, and Principal Grant and several other members, the staff of the General Hospital, who insisted on His Grace taking the central chair as the seat of honor before the assemblage. The vast crowd exhibassemblage. The vast crowd exhibited signs of interest and amusement at the little courtesies and pleasantries that were exchanged between the Rev. Principal of Queen's and the Arch bishop of Kingston. It looked to the casual observer as if no difference of opinion had ever existed between them, they smiled so graciously on each other. Funny remarks were heard on every side among the people, and the Ca holic ladies looked serenely

The priests of the Archdiocese arrived a few minutes later, and took their places around their Archbishop. His Grace was arrayed in purple robes, the priests in black cassock and ber-On the platform were many distinguished citizens of all creeds among whom we noticed Dr. Herald, Mayor; Mr. Chown, the newly-appointed Chairman of the Board of Governors of the Hospital; Dr. K. N. Fenwick, Dr. Kilburn, Medical Superintendent, Rev. A. Saunders and other protestant clergymen. The Archbishop commenced the ceremony by the blessing of the statue of the Angel of the Resurrection and the large Irish cross that covered the face of the previous year it began to be styled a previous year it began to be styled a city. Father Dollard' tabulated registers that died between January ic citizens that died between January 1 and June 30 in 1847; whereas in the pedestal. After recital of the prayers 1 and June 30 in 1847; whereas in the of the Roman Ritual, he sprinkled the statue and the cross with holy water, and then, a cushion being laid for him, he knelt down on both knees and reverently kissed the foot of the cross. The priests followed in single file, beginning with the Vicar-General, the Archdeacon and the Deans, and each one did what the Archbishop had done, genuflecting on both knees and devoutly kissing the foot of the cross. This pious proceeding, expressive of the faith of the Catholic Church in the sacred sign of redemption, excited much interest among the large crowd and evidently was edifying to all, even to the unbelievers. The Archbishop then delivered the following address:

The Archbishop's Address. "About thirty years ago my friend, Mr. John Francis Maguire, member of Parliament for my native borough of Dungarvan, add subsequently for Cork city, made a tour through the United States and Canada, to examine the condition of the exiled Irish that had settled in these countries. spent some days in Kingston and paid a visit of sympathy to this spot whereon we now stand, once the scene of unspeakable woe. God alone and the recording angel have kept account of the excruciating pains of body and sorrow of soul, of the tears and agonizing groans of the famine striken, fever-hunted children of Ireland that expired here, in their last breath mingling ejaculatory prayer of sub-mission to the Divine will with Christlike cries to Heaven for forgiveness to those who had most cruelly ill-treated them. In a book published afterwards, Mr. Maguire severely notices the fact that 'neither rail, nor fence, nor stone, nor cross, nor inscription is here to tell that 1,900 of a Christian people slept beneath the turf of this gigantic grave.'

RESOLVED TO ERECT A MONUMENT. On reading this a few years ago, I resolved within myself that, so soon as my diocesan obligations should allow me a respite from labor, I would erect a monument here to my afflicted compatriots and wipe out the reproach so vividly chronicled by Mr. Maguire.

fellow-citizens of Kingston, irrespective of creed or race, and to Irishmen all over Canada and elsewhere. The inscription carved upon the pedestal of this monument has been prepared with becoming deference to the senti-ments of the Protestant governors, lay and clerical, of this hospital, and, as it stands now, is approved by them. It commemorates in simplest language the sad event of which it is to be a perpetual memorial. It omits designedly all reference to the causes that brought about the Irish famine of 1847 and the extermination of the hardy and industrious farmers of Ireland from their ancestral homesteads

HARD TIMES IN IRELAND IN 1847. Those were indeed awful times in Ireland. Week after week, hundreds of families—men, women and children, the robust and the sick—were ejected from their peaceful dwellings, and ruthlessly cast upon the roadside, without roof or shelter from the inclemency of the weather, and without food or adequate clothing, or provision of any kind for nature's necessities. Famine succeeded hunger and exposure, and fever succeeded famine; and despair at length enforced the fatal decision to accept the land agents' proposal of pay-ment of a few pounds of passage-money for every family that consented to cross the Atlantic Ocean in the floating hearse. This historical reference is omitted from the monumental inscription, because it would help to keep alive for all time these painful recollections, which we who witnessed the shocking scene of misery can never forget, but which, it is hoped, will gradually fade from memory when the good feeling recently awak-ened and already developed into vigorous activity among the British people towards their Irish brethren shall have overturned forever the execrable system of misrule hitherto imposed on Ireland by a greedy, heartless alien aristocracy, whom nobody now-a days will undertake to defend. In the dawn of the coming era of peace and permanent friendship between the two nations we bury the hatchet. May the muchafflicted dead rest in peace!

THE VICTIMS ARE COUNTED. The number who died of the ship-fever in Kingston in 1847-8 is variously estimated, exact registers not having been kept for a good part of that laborious and distressing time regarding the Protestant victims. Good Father Dollard, however, has left behind him a most carefully kept diary of the Catholics who succumbed to the pestilence and were buried by him religiously, giving the name and surname of each, the age and the date of death, and the parish or county in Ireland from which the emigrant had come. Kingston was then a comparatively small place. It was only in the previous year it began to be styled a city. Father Dollard' tabulated registively. Father Dollard' tabulated registant the charity of Christ." only 53 Catholics, styled 'last year's immigrants', to have died of the dread had set in, and the record of disease. Accordingly, after making the closest approximate calculation warranted by the existing Protestant records, we have inscribed on this mon ument the total number of the victims of the plague, Catholics and Protestants, "about 1,400."

THE GOOD SAMARITANS OF KINGSTON With thankfulness to the Heavenly Father, 'from whom are all holy desires, righteous counsels and just works,' we commemorate on this monument 'the assiduous attention and compassionate offices of the good citizens of Kingston' towards the sick and dying immigrants, who were thrown suddenly and in alarming numbers upon the streets of this city. In a single day a forwarder named Grier, landed 1,800 of them upon his wharf, now called Gunn's wharf. The sight of their diseased and helpless condition sickened the souls of the bravest. Many were seized with panic and fled to distant places. But, thank God! there were many, very many, among the Irish of Kingston who received their poor, hopeless fellow countrymen into their homes and cared for them tenderly. Their charity, alas! was the occasion of the spread of the contagion through the city, and hence the large number, 141, of the 'Catholic residents' who died of the fever in the second half of the year 1847. There were also in sufficient number courageous and kind-hearted gentlemen, of Irish birth most of them, who occupied civic posi-tions or stood high in social estimation, and were ready to risk their lives in fulfilment of the sublime duty of religion set before us by the Church in the parable of the good Samaritan, recited in yesterday's Mass. The names of the most prominent of those high-minded, unselfish men are familiar to most of you. The members of the municipal council of the city of Kings-There is a melancholy pleasure in the work of this evening. It soothes a work of this evening. It soothes a tricken strangers, as I am credibly thorny feeling in my Irish heart, and will, I doubt not, afford comfort to my clerk, Mr. Michael Flanagan, who was control has need up St. Andrew's church has need up St. Andrew's church has need up St. Andrew's ward for children, The put in charge of the children and a situation obtained for the man.

Called away a respectable person was great creat indeed.

LIST OF THE CLERGY PRESENT. Right Rev. Mgr. Farrelly, V. G., Belleville; Very Rev. C. H. Gauthier, V. G., afford comfort to my clerk, Mr. Michael Flanagan, who was control has need up St. Andrew's ward for children, The put in charge of the children and a situation obtained for the man.

Cought we not to feel proud that our ville; Very Rev. C. H. Gauthier, V. G., and the children and a situation obtained for the man.

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in punishment of God's visitation upon the land by the blight of the potato crop. relief Alderman James Baker, a fervent Catholic and most worthy citizen, father of Mrs. James Davis, who still resides amongst us and is respected by all; also Alderman Robert Anglin, a thorough Protestant Irishman, universally esteemed by Catholics as well as Protestants, and united in close friendship with the venerable Bishop Phelan. Alderman Anglin's brothers and sons are still to the fore in this city, enjoying the respect of all who knew them. Mr. William Ford and knew them. Mr. William Ford and Mr. James Meagher have left after them likewise a tradition of zeal and activity in alleviating the pains and sorrows of the afflicted exiles in 1847. All praise is given to the medical profession in this city for the courageous services rendered by its members dur-ing the pestilence of 1847. BISHOP PHELAN AND HIS TWO ASSIST ANT PRIESTS.

To none, however, is the tribute of grateful remembrance and public honor more fully due than to the largehearted and self-sacrificing Bishop | Phelan and his two assistants, Father | Dollard and young Father Patrick | Neylon. On them the chief burden of | the care of the sick, dying and dead naturally fell; because the victims of the plague were for the most part Catholics; and the more helpless the sick, the more of time and care and watchful solicitude was demanded of the priest in attendance upon them for the beneficial administration of the last rites of religion. Therefore did they devote themselves to the dangers and fatigues of the fever-sheds day and night without any regard to their own safety. The immense number of those poor people whom they shrived and anointed and buried with the funeral rites of the Catholic Church— 1.183—besides those who recovered from the pestilence after reception of the last sacraments, tells, of itself, the measure of the labor they underwent during that half year of indescribable horror. The Bishop and Father Dollard survived it; but the young priest,

The Archbishop, addressing Principle Grant, said: "To you, sir, as representative of the Board of Government of the control of second half of that year he buried 1,182 Catholics, of which number 989 1 immigrants, and 141 residents, were 'immigrants' and 141 'residents' were victims of the plague. The mortality became gradually reduced after winter became gradually reduced after winter stitution and this city, with full constitution and the city, with full constitution and the city, with full constitution and the city with full constitution and the city, with full constitution and the city with the ci fidence that ye future generations in memory of th terrible sufferings of my exiled com-patriots, and of the Christian kindness and heroic charity of the good citizens of Kingston in the alleviation human distress in the year 1847.

Principal Grant then stepped to the front and spoke as follows:

Principal Grant's Address. "Archbishop, Venerable Fathers d Brethern, Fellow-citizens: On Saturday night the Board of Governors of the hospital asked me to receive this gift on its behalf, as our President had recently resigned. I accept it in their name with thanks. hardly add that gifts are always received with pleasure. The Bible says that it is better to give than to receive, but average men like the governors of the hospital are not all educated up to that point, as doubtless you gentlemen are; for does not your calling indicate that you have given yourselves to what you believe to be the cause of God and man? We, as governors of the hospital, are content to receive. We are thus in the position of the good young woman whose father reminding her that while she that married did well she that married not did better, demurely responded

that, she was content to do well. "We, too, gentlemen, are content to receive; and if you look around you will see that we have done the receiving builness with all our might. The east wing was received from the late John Watkins. Many rich men have died in Kingston since, who are forgotten, but the name of John Watkins will live longer than our lime with the force of the state of the s stone building. The other wing we received from the estate of the late William Nickle. The new Maternity building—the best that I have seen in Canada for gyneæcological operations -comes from the estate of the late little children. St. Andrew's church has fitted up St. Andrew's church has fitted up St. Andrew's ward for children, The put in charge of the children and a Michael Doran.

which we are now commemorating, to this it has been not a Protestant but the general hospital, and, therefore has received gifts from all churchesfrom the Anglo-Catholic, the Scottish Catholic, the Canadian Catholic and the Roman Catholic. It is general, has universal humanity in its spirit, its patients and its government. It thus represents the Catholic or Universal Church in the best sense of the word. Forty-seven years ago the Women's Benevolent Society gave it up to the poor immigrants from Ire-

and, simply because their necessities were greatest. As regards its government, the same door by which I entered is open to everyone. You have to pay only \$100 and agree to give \$4 to pay only \$100 and agree to give \$4 is a year as proofs that you are interested in suffering humanity to be entitled to take a seat at the Board of Governors. I invite the Archbishop to qualify. I invite, too, every other man who wishes to respect the example of his chief pastor to come and do likewise. You can surely pay and do likewise. You can surely pay him no better compliment than by doing as he does. We need the money to complete the equipment of the new building and to pay for some things that we ordered in faith, perhaps in faith that this occasion would bring us

Permit me a few words regarding

in a rich harvest.

the melancholy circumstances in the history of Kingston that this mound and gift recall. We look back upon them not so much with mourning as with a pardonable civic pride that in a day of sore trial Kingston did her duty. What a time that was, when thousands of immigrants, most of them poverty-stricken or typhus-stricken, were streaming to the west through this central part of Canada. John Carruthers testified on oath that on one day in June eleven hundred were landed on Greer's wharf, near his store. What a burden was thrown on the Board of Health and the corporaselves equal to the strain. They obtained the use of the hospital. They built sheds on Emily street, on King street and on the Common. They employed two doctors, who gave their whole time to the work. Others gave their services free of charge. Prominent among those I may mention the large-hearted Dr. Steward. Of course, he got into a newspaper war over it, for the good doctor could not put even an hospital in order as quietly as other men. But we have forgotten the warfare and remember only the large-hearted service, especially his giving up, three devices are serviced by in the self-man and constraints of the mention of the pestilential "ship fever," and the passidous attention and compassionate offices of the good citizens of Kingston. May the Heavenly Father give them eternal offices of the good citizens of Kingston and compassionate of the pestilential and Christian submission patient suffering and christian su tion and citizens! They proved them-selves equal to the strain. They ob vice, especially his giving up, three days in succession from five in the morning until midnight, to unpleasant and dangerous personal work in getting the hospital in order and classify ing the diseased. I learn from a pamphlet that Mr. Flanagan sent me to day that four members of the Board of Health, namely, Mayor Kirkpatrick, R. Anglin, J. Baker and A. B. Hawke, were indicted at the Autumn Assizes for putting up the sheds and main taining a nuisance to the danger of the health of the citizens. They were found guilty, too, but as the object was to get them to remove the sheds farther away from the homes of the citizens before another season, no action wa taken on the verdict. It was felt that they, although disregarding the letter of the law, had kept its spirit, for the object of law is to preserve life, prop-erty, health and the public safety. They did what Nelson did on the eve of the battle: Told that the Admiral was flying a signal of recall to him, he put the telescopes to his blind eye. Looking earnestly through it, he re marked, "I see no signal," sailed on

and gained the victory.

Let us not forget that all the immigrants were not Irish. Some came from Scotland where evictions also took Some came place, as they do for different causes, at different times, in every country. Only yesterday, one lady, a member of St. Andrew's Church, told me some incidents in connection with the time that gave me a vivid picture of the scenes and showed how private citizens of all nationalities worked. For instance, observing one man in particu lar, because, as she naively remarked, he was better-looking than most, she asked why he appeared in such distress? He guided her to where his wife was dying, surrounded by four little children. Everything was done The Sunday-school of for the poor woman, and when she was

At the trial Mr. Justice John, promptly rebuked these ghouls. Let me read his words to you: 'He was sorry to hear a great deal said at the Bar about an Irish feeling which was His Grace, the Archbishop of Kingston, He was attended by the priests of his diocese,

to His body will through the merits of His Divine Son, Christ Jesus Our Lord. Amen.

DESCRIPTION OF THE MONUMENT,

The monument — plinth, pedestal and the statue—stands nearly twelve teet high above the summit of the mound. The monument of the mound the was sculpture nection with moderately outside the summit of the mound. The form of the sent the summit of the mound to towards the entombed dead, with an experience of the sent plant and experience. In his right hand the bear and the less children of Ados graceful countermance. In his right hand the bear divided to the broad of governors, the less children of Ados from the less of the sent of the sent promise delivered by the Apostos St. Fam of the broad of the sent the less children of Ados from the less children of Ados from the suffering Savial shall rise again incorrupted by the Apostos St. Fam of the sund in the form the Sufferian of Ados from the Ados fr

then, as now, the first officer of the city, and who at the same time was a Secretary to the Municipal Board of Health. It will not be invidious to a mention a few who distinguished themselves in the work of charity by their expected father of Geo. A. Kirkpatrick, Lieutenant Governor of Ontario to-day. He was a most in timate and valued friend of the Right Rev. and Hon. Alexander Macdonell, who seek in the work of charity by their expected father of Geo. A. Kirkpatrick, Lieutenant Governor of Ontario to-day. He was a most in timate and valued friend of the Right Rev. and Hon. Alexander Macdonell, who seek in the work of charity by their expected father of Geo. A. Kirkpatrick, Lieutenant Governor of Ontario to-day. He was a most in timate and valued friend of the Right Rev. and Hon. Alexander Macdonell, who seek in the executor of his last will. He salways exhibited the kindliest feeling towards his Catholic fellow-citizens, and in the day of direful distress he stood gallantly by the side of his poor Irish compatriots, on whom the hand on a filliction had been laid heavily. With him were associated in every effort of sellef Alderman James Baker, a ferille control of the Past.

W. Robertson, the fountain; and tother noble gitts have come from other other noble gitts have come from other other hother than the three hother noble gitts have come from other time? Our citizens asked no questions about the causes of the immigration. In the pamphlet to which I have are received more of his time than may we received more of his intention and where a more of the sown business. And now we are receiving this beautiful and the teauses of the immigration. In the pamphlet to which I have are not yet than the causes of the immigration. In the causes of the immigration. In the pamphlet to which I have are received more of his intention to the causes of the immigration. In the causes of the immigration. In the pamphlet to which I have are received more of his intention to the causes of the immigration. In the causes of the immig

Bar about an Irish feeling which was excited by this prosecution. He was sorry to hear that any such a feeling existed in Canada. We were all Canadians—if not by birth, at least by denizenship. He had lived many years, and had, or ought to have, as much experience as most men of the ways of thinking and habits of the Canadian people; and he knew that much experience as most men of the ways of thinking and habits of the Canadian people; and he knew that there existed no necessity for drawing any distinction. We are all British subjects, and entitled to the same privileges as other British subjects. That is a word that we should never forget. We are all Canadians, and enjoy the rights and privileges of British subjects. One flag flies over us all. On its broad field the cross of St. George, the cross of St. Andrew and the cross of St. Patrick are blended together into one. Let no one seek to divide us in heart. We need the united efforts of all good men to make a beautiful, prosperous, happy, and truly religious city and nation. God's blessing be on every man who seeks to unite us in brotherhood, and His dissipatore on any—if any there be—who would divide an in order to consuler. The sorrowful history of that mound has been told for nearly fifty years from taker to son, till there are few from tather to son, till the dead in m unite us in brotherhood, and His displeasure on any—if any there be—who would divide us in order to conquer."

At the conclusion of Dr. Grant's address, Mr. Edwin Chown was introduced as the Chairman of the Board was the Chairman of the Board was a few appropriate remarks. duced as the Chairman of the Board and made a few appropriate remarks.

The ceremony was brought to a close by the Archbishop calling on all the people to unite with him and the clergy in reciting the De Profundis for the souls of the poor Irish victims of plague buried beneath this mound.

All voices inited in the prayer, fer-All voices joined in the prayer, fervently responding to the Archbishop deaths—a total of 1,186 Catholic victims in alternate verses. After the final of famine and fever. For 1848 St. prayer, His Grace sang out in clear and beautiful tones "Requiescat in pace," to which the clergy responded by singing the "Amen."

of famine and fever. For 1848 St. George's Cathedral records show three hundred and fifteen deaths, while St. Andrew's church registrar must have had the sad duty of recording an equally large number. Over 400 bodies were taken to the R. C. burial

literally reeked with pestilence. All CONTINUED ON PAGE FIVE.



Doctor Pierce's Pleasant Peliets.
They're so tiny, so easily taken, so easily taken, so easy and natural in the way they act — no disturbance, no unpleasantness, no reaction afterward. They're made of nothing but refined and concentrated vegetable—sugar-coated. One of them at a corrective, a regulator, a gentle leasant Pellets.

laxative.

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\$13.00 Plow or Team Harness for \$13.00 COLLARS, Hog skin. Leather lines of full length and good quality. BRIDLES, open or blinds. BACK BANDS, 3½ inch heavy strap with TRACE BEARERS and BELLY BANDS attached. MARTIN-GALE and BREAST CHAINS for neck yoke. HAMES, best white oak, 3 loops and overtop. Warranted to satisfy.

Single Harness, same Quality . \$6.50 This harness will serve as well, and last onger, than a \$40.00 harness.

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The Catholic Record or One Year For \$3.00.

The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from "Battler's Lives" and other approved sources, to which are added Lives of "he American Saints, recently piaced or the Calendar for the United State by special petition of the Third Plenary Council of Baltimore; and also the Lives of the Saints Canonized in 1881 by His Holines Pope Leo XIII. Edited by John Glimary Shea, LL.D. With a beautiful frontispiece of the Holy Family and nearly four hundred other it ustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special besing to the publishers; and approved by forty Archbishops and Bishops.

The above work will be sent to any of our subscribers, and will also give them credit for a year's subscription on The CATHOL'R. CORD, on receipt of Three Dollars. We will in all cases prepay carriage.

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Extract of Wild Strawberry is a reliable remedy that can always be depended on to cure cholera, cholera infantum, colic, cramps, diarrhœa, dysentery, and all looseness of the bowels. It is a pure

Extract

containing all the virtues of Wild Strawberry, one of the safest and surest cures for all summer complaints, combined with other harmless yet prompt curative agents, well known to medical science. The leaves

of Wild

Strawberry were known by the Indians to be an excellent remedy for diarrhæa, dysentery and looseness of the bowels; but medical science has placed before the public in Dr. Fowler's Ext. of Wild

Strawberry

a complete and effectual cure for all those distressing and often dangerous complaints so common in this change able climate

It has stood the test for 40 years, and

Cures

summer complaints so promptly, quiets the pain so effectually and allays irrita-tion so successfully as this unrivalled prescription of Dr. Fowler. If you are

Summer

be sure and take a bottle with you overcomes safely and quickly the tressing summer complaint so often caused by change of air and water, and is also a specific against sea-sickness, and all bowel

Complaints.

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ALTAR WINE.

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J. D. BURK, Amherstburg, Prop. The Amherstburg Vintage Co

THROUGH TWO FIRES.

CHAPTER I.

Billy Dinneen, own man and factotum general to the promising young physician, Bernard Somers, Esq., M. D., stands at a window of a certain modest city mansion, and looks with grim, contemptuous countenance at the street, at the sky, at all external scenes which come within range of his vision. The streets are wet, slimy, muddy; the sky is flecked with dull, murky clouds which skip, and dart, and chase each other in wild sport. The cold, sleet-laden wind whistles down lanes, shrieks around corners, and sweeps through the open streets. The few pedestrians who are out hurry along their way, if we except a group of little boys who, in defiance of the storm and their mothers' anger, stand in open-eyed, open-mouthed admira-tion outside a toy shop window. "'Tis little I thought," murmured

Billy, as he resumed his suspended occupation of laying a luncheon for one person, "when I left my good old naster's an' kem to this onlucky, big, dirty town to have an eye after this poor, soft, aisy-blinded son, poor Mas-ier Bernard—'tis little I dreamed the way he'd be treated, an' half kilt an murdered by day an' by night by these audacious, imperant, assumptious Dubliners an' their wives. An' their wives!" reiterated Billy, as he placed a plate on the table with an emphasis suggestive of destruction — "that's twice as bad. Thanks be to God" here he piously elevated his eyes-"I never tied myself to a woman; no, nor never will, with the help of God. but Master Bernard is to blame himself. He is. He wouldn't take my good advice, first, to stay snug an' aisy at home in his own house, an' divart him self fishin', an' hunting, an' knockin' up sport for himself. He wouldn't up sport for himself. take my advice, second, an' not go for to get himself into these butcherin' hos pitals and poor-houses. He wouldn't take my advice, third, an' not be turnin' this house into an hospital consultin' room; and he wouldn't take my advice, last, an' go to bed o' night, like a decent Christian, about 9 or 10 o'clock, the hour he was reared to by his good mother, an' along with that take a stretch on the sofa whenever the murderin' public gives him a chance. But no-no," he repeated with drama tic earnestness, "instid o' that he goes writin'-writin' like mad-an' studyin them dirty prentins an' books, that I believe no wan understands but doctors an' devils. Here, this Christmas Eve, when every decent Christian that's not a dirty pagan all out is occupyin' themsels in lookin' for a bit of sport an' diversion, I declare to you"—Billy evidently forgot there was no audience—"as sure as my name is Billy Dinneen, a boy o' fifty come Michaelmas, that has good blood in him, though it's himself is sayin' it,

from the old ancient county o' Limerick, 'tis a hundred times more work they're heepin' on the poor persecuted young gentleman."
The sudden entrance of the "poor persecuted young gentleman," so feelingly referred to, cut short Billy's interesting soliloquy. Billy's master immediately applied himself to the viands set before him in a manner

which proved that the "persecutions to which he was subject did not impair his appetite. Somers was over the middle eves, crisp brown mustache,

height, strong, and sinewy looking, with genial Celtic features, broad forehead denoting thought, dark gray abundant bright brown hair, which, despite the utmost efforts of the barber's art, would send a few boyish halfwaves over the forehead. His years appeared to be about twenty-six. ovements were quick and energetic, and there seemed about him the atmos phere of subdued, unconscious power, combined with quiet humor and an

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cines, nostrums, and empirical preparations, whose ingredients are concealed, will o not be admitted to the Expo-

Why was Ayer's Sarsaparilla admitted? Because it is not a patent medicine not a nostrum, nor a secret preparation not dangerous, not an experiment, and because it is all that a family medicine

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WHO HAY EDIFFICULTY AFTER ENTING! WHO SUFFER FROM NERYOU SHICE 40 CENTS

aptitude for enjoyment of simple, good

looked toward Billy, and caught that gentleman's eyes fixed sadly upon him. "Billy," said the doctor, laughing,
"I perceive by your expressive countenance that the muscles of your heart
are deeply affected. Kheumatism, the accumulated miseries of mankind, the last massacre by the Bashibazouks, the latest edict of Bomba for the imprisonment of innocent men, the cold assurance of the Dublin public, or any new grievance? Pray, enlighten me,

"Bedad yer very funny, sir. There's a few new griefs for you, then," returned Billy, as with grim solemnity he laid before his master a salver on which lay five printed cards, each praying the doctor's immediate official attendance at the designated address.

"'Tis well for some people," resumed Billy. "How funny they can be, an' all for nothing, an'—"

A faltering knock at the door arrested his further observations. He

made his exit grumbling, but returned in a few minutes, closely followed by thinly-clothed, pale little boy, apparently of eight years or thereabouts.

"This lad says he must speak to you,
. He wouldn't go away or wait," said Billy.
"Give him something to eat, Billy!"

commanded the doctor, noticing the longing glance the boy cast on the unremoved viands.

"If you please, sir," exclaimed the boy, "I don't want it bad. But, oh! would you come at once to where the lady is. She told me not to delay—but I forgot the name she mentioned—the doctor's name. 'Twasn't you! but,

oh! won't you come?"
"Who is the lady, and where is the sick person?" inquired the doctor.

"At Choke lane, sir-44 Choke lane. She fell down the steps last night. Mother brought her in—the lady says she's dying.

In a few minutes the doctor, accompanied, to Billy's great disgust, by the poor little boy, was rolling in a cab

through the streets. "I rapped at three doctors' doors," explained the boy in answer to the gentleman's inquiry — "I knew they were doctors by the brass plate on the doors that I read — but two of them were out, and the other was gone away. Then I saw Dr. Somers printed on your door, so I rapped, and the little, cross man that opened it said you were in, and where else would you be? Do you think the lady will be sorry that I didn't bring the right gentleman?" he said, with an appearance of concern.

"Let us hope not," said the doctor, with a smile; "but who is this won-derful lady?"
"Don't you know?" returned the

boy, opening his eyes with half pity, half incredulity. "The grand young lady that comes with her servant every day up Choke lane. She got a situa-tion for my sister, and work for mother, and she helps all the people. I am to teil her when any one is strange or sick in the lane. My very self is to tell her. Oh! do you know what hapyesterday? I'll never, never pened

forget it. "Well, I don't think I know everything happened yesterday," was the

loctor's amused reply. "Oh! I must tell you. Mind, 'twas my own fault, and no one else's, that the lady walked by accident on my foot — for I was too near her. She didn't hurt me a bit; but she thought looked at my foot. So she brought me these boots this morning. She spoke to me—me, mind you, that every one used to abuse and box !—as if I was a gentleman, and—and I'll never forget it," the boy added with a flush of pleas-

"Tell me her name?" asked the doctor, with a thrill of admiration for the unknown lady, and of pity for the poor, roughly-used waif before him.

"Her name!" reiterated the boy 'She never told. Oh! she's a lovely lady. She's a living saint! Myself thinks she's nobody only an angel.

Their destination, 44 Choke lane, was a miserable, rickety tenement The doctor followed his guide up a couple of flights of wretched stairs and stopped at a half-open garret door while the boy stepped inside and an-nounced his advent in a whisper. A respectable - looking, middle - aged woman was preparing food at a re-cently-lit fire. There was no furniture in the room, no pictures on the walls; one cracked pane of glass illuminated the place. On a substitute for a bed lay a woman — or the living skeleton of a woman—whilst kneeling beside her and endeavoring to force some liquid between the closed teeth, was a slight, youthful, dark-robed figure, with a small head covered with a wealth of auburn plaits, swan-like neck, and white, well-shaped hands, So much the doctor saw at a glance. She heard his step, but did not look from the poor patient.

"Ah! thank God you've come, Dr. Williams," murmured the girl.

" Dr. Somers !" " Miss Gregory !"

The lady extended her hand and blushed deeply. The gentleman took it, looking mightily mystified.
"Has Dr. Williams sent you instead of himself?" Miss Gregory at length interrogated.

"No, but your messenger" (parenthetically, "heaven bless him!") "for-got the name which you confided to him, and came to me instead."

heiress of Sir John Gregory, was a slight, fragile-looking girl of about eighteen or nineteen summers, of medium height, with pure, pale face lit up with lustrous eyes of blue, low brow, rose red lips, and auburn hair.

The doctor knelt by the poor patient, felt, here pulse, evanipad, the work.

felt her pulse, examined the worn, starved features, and pronounced her dying - dying of want, or to put it plainly, the woman was dying of that Irish complaint called starvation He endeavored in vain to force some

warm cordial between her lips.
"Let me try, please?" said Miss

Gregory.

The doctor immediately yielded the goblet and spoon to the young lady. She knelt, and with coaxing words and caresses induced the poor woman to drink the cordial to the last drop.

Dr. Somers, the servant, and the messenger still watched the proceedings

At length the patient, grasping the girl's white hand with her own, and staring wildly into the beautiful, pity ing face bent over her, began to mut ter and rave:
"O allannah bawn!" she mur

mured, hollowly, whilst a wild light flashed over her face. "O Gracie, acushla machre! you came back to me. Darling, darling of my heart, you parling, darling mother! They came back to your poor mother! They told me—oh! oh! what did they tell me?—that my Gracie, my lovely darling child, was dead—in America—dead along with Pat and Myles and Annie. All dead-O Mother of Sorrows, all dead! But I never believed you were dead, Gracie, never, darling. Are you hungry, allannah? Are you cold, acushla? You were often hungry and cold when the landlord took the oats and the cow, and so was your mother. But I never let on. And oh! I was never hungry and cold in heart till my Gracie went away to America to earn for me. Ah! my birdie, my pet," she added with sudden energy, rising on the pillow, "did you hear that the agent tumbled the roof on me, and then your mother went to beg? Oh, Gracie," she added with dreadful, unearthly vehemence, almost raising herself to a sitting posture and grasping her weeping benefactress more closely, "don't go to the poorhouse! Die, Gracie—die a thousand times but don't go there! Don't cry, avourneen "-Miss Gregory's tears were fall ing fast upon the woman's fingers
-"don't cry, don't cry. We'll meet in heaven.

The poor creature fell back ex hausted; the doctor walked hurriedly to the cracked pane of glass; the little messenger cried openly; the good woman at the fire became ostensibly whilst the lady smoothed the

heart broken woman's pillow. Arrangements were made for the dying woman's comfort. Everything was done that could be and should be done under the circumstances.
"There's no hope, I fear, doctor,"

half queried Miss Gregory, as she donned her wraps.

"None. Want and exposure have done their work. Do you know any-

thing of her, Miss Gregory?"
"I beg your pardon, doctor," here
interposed the servant, breaking
silence for the first time, "I recognize that woman as a neighbor of my own. Her words told me who she is. She was turned out of her farm the same time as my own father. Lord Cunla and his agent, Lake, did the work. I lost sight of her since. But I re-member her children well. They were considered models of goodness, and they were splendid looking boys she did, and says she: 'I beg your pardon, my dear.' I said I wasn't — for sure I wasn't; but she stopped and sire I wasn her-but the minute she spoke I knew her. God forgive them that brought her to that !'

'Ah! why will men be so cruel, so heartless, so unfeeling to their fellow - creatures!" ejaculated Miss

"Ah, why indeed!" echoed the doctor. Then, glancing at the poor dying victim, "O eternal Father," dying victim, "O eternal Father," he murmured, "give us patience, as Thou hast patience with us sinners!'

Five minutes later Miss Gregory and Dr. Somers were standing on the broken steps that led to the hall of 44 Choke lane. The little messenger had been dispatched for a cab. The lady and gentleman stood side by side.

"Doctor," said Miss Gregory, "you are so silent and so dreadfully serious that I am almost beginning to doubt your identity. But, alas! such scenes as the one we have just witnessed are enough to silence and sadden. It can't be possible," she added, seeing him still maintain his grave look and unbroken silence, that-that you disapprove of my coming here-

"Disapprove," repeated Dr. Somers; 'may beaven forbid! Indeed, Miss Gregory, I admire your kindness and charity more than any weak words of mine could express. But I have been so surprised. Hitherto I have but met you in society, and you always appeared so gay, and to-day l find you-"So dull, I suppose," interrupted

the girl. "Oh, no, no. So good, so heroic,

so brave!" "Nonsense, doctor," she interrupted,

"you will surely give even poor me credit for performing some more important duty than playing sonatas at Madame Leront's, or dancing at Judge Balwick's ball, and especially at this

holy season of peace and joy."
"I trust it may ever be a season of peace and love and joy for you,
Miss Gregory. Good-bye; I wish you
a very happy Christmas."
"Thanks. Many happy returns to Many happy returns to

yourself, doctor. Remember, you are to come to our Twelfth Night party. Marion Gregory, only child and Keep Minard's Liniment in the House

Papa will take no excuse; neither

shall I. Goodbye."
They parted—the lady and her at tendant returning to the beautiful city mansion of Sir John Gregory, the doctor proceeding to pay the five official visits.

Dark night had fallen on the city ere Dr. Somers was free to return to his home. The storm had lulled. The doctor walked briskly along the now thronged streets, occasionally taking in with pleased philosophic glance the numerous scenes and sights of Christmas Eve in the city. haps it was to prolong this enjoyment that he lengthened his homeward route by taking a detour which led him through that part of the city where stood the dwelling, of Sir John Gregory.

As he nears the fashionable square his ears are assailed by strange sounds, men run swiftly by him, and just as he has begun to speculate on the cause of the commotion he is borne along irresistibly by an excited crowd, while cries of "fire, fire!" resound in

all directions. He comes to a full stop on the outskirts of a swaying, terror-stricken multitude, who stand with bated breath watching the fierce flames and dense smoke which burst from the windows of the lower story of the mansion of Sir John Gregory. He makes frantic efforts to get nearer the

burning building, but without avail.
Two fire engines are at work. Fire escapes have been placed in position. Dark-looking men rush about and endeavor to save some of the valuable pictures and furniture. The con-flagration has already made fearful havoc; even the upper story is now belching forth dark torrents of smoke and jets of flame. A lurid light illumines with dread distinctness the

surrounding objects.
Suddenly a wail of terror escapes from the crowd as a little girl of ten or twelve years appears at one of the as yet uninjured windows, beating the air frantically and apparently deliri ous in dread.

A man standing near our hero shouts, "Tis the housekeeper's grand-

child, an' she was forgot!"
"Oh, the child! the child is lost!" "The escape is not high enough. "Five minutes will see her in eter

nity!"
"O Lord, look!" Dr. Somers, who is all this time

working his way through the crowd by sheer force of will, looks and sees a slight, dark robed female figure dart ing up the escape; which reaches to within a couple of feet of the window at which the child stands.

"'Tis Miss Gregory," says some one in the crowd. "Sir John's daughter! She's lost-

she's mad." 'Oh, holy angels, save her !"

"Up, up, swiftly goes the slight figure through the blinding smoke, until, like a thick shroud, it envelopes her, and she is undistinguishable. Knocking out of his way a couple of the firemen who now stood beside the escape, the doctor, regardless of the words which fell on his ear like

the echoes of a bad dream, warning him to desist, began the ascent. Hold ing on with one hand, blinded, scorched, half-suffocated, he ascends twelve steps, when suddenly a dark object seems hurled with awful velocity against him. Instinctively he clutche at it, but as he does so loses his hold on the ladder, and is hurled with his dual burden—Marion Gregory and the

CHAPTER II

It is July. Heat, light, brightness and beauty are in the acme of their power in this clime of ours. The magnificent garden of the seaside villa o Sir John Gregory is beautified, irradiated, overflown with the torrid accessories of the season. One is overpowered by the rich food of delights offered to the senses on this July day

A very beautiful girl in white dress and straw hat issues from a entrance, and walks slowly and abstractedly towards a vine-covered, flow-hidden bower, which she enters Seating herself, she throws aside the hat, and, burying her face in her hands, remains perfectly motionless for a con-

Quick footsteps hurrying toward her retreat arouse her. She arises nerv-ously just as Dr. Somers enters the One quick look is interchanged, and the words, "Bernard. 'Marion," fall simultaneously from their lips. A short pause ensues

"No need to ask the result of the interview, Bernard," the girl at length says slowly, tremblingly; "but does

he give any hope?"

"Marion," said the young man, take ing her hand gently in both his own, and speaking in deep, earnest tones, "your father is quite insulted at the idea of a beggarly doctor like me presuming to aspire to his daughter's I know it is presumption, darling, for no man on this wide earth is worthy of you. I pleaded our true, true love, and that you would wait and would work until I win a name and fortune. Twas useless. His cutting remarks and his refusal I bore; but, His cutting oh, Marion, he made one observation which disquiets me more than any He says he intends to be thing else. stow your hand on young Lord Down

"On Lord Downland !" repeated the girl, with a shudder, whilst a fright-ened shadow swept over her features. Then, with a heightened flush and renewed energy, she continued:

"Never, Bernard, never! Welcome death a thousand times before this hand -yours-is bestowed on a villain and

"This is bravely and nobly said, my heroic little love; and, thank God! I can and do believe that you have strength and firmness to resist all the worldly temptations that will be set before you. But now comes the saddest part of my answer. Your father forbids me holding any further correspondence with you - forbids my vising or writing to you. Ah! Marion, Marion, what then is the world to me? But, oh! forgive me," he added in different tones, seeing the distressed look on her face. "What a wretch I am! How unmanly for me to grieve, instead of to cheer you! Marion, be true to me for a few years. God has given me some talents, which I will cultivate and use as no man ever did before. But I ask so much much.

"Bernard, listen to me," returned the girl in tremulous tones; "I will be true to you; I will obey my father as long as the obedience brings no sin.

I have prayed fervently to God to direct me—to direct you; and I bedirect me-to direct you; and I be-lieve that if He destines me to marry, that you are the partner His providence has ordained for me. I will pray now more fervently than ever for you and for myself, that God may direct us according to His holy will. Be patient, be good, and you will not fail to be happy, and-and you may trust

"God bless my brave Marion! I will indeed treasure your encouraging words. But I can say no more. You'll accept this-'tis an emblem of hope He unfastened a small, gem-studded anchor from his watch guard and

pressed it into the girl's hand. "And, Bernard, you'll accept this-'tis an emblem of faith," said Marion, as she took from her throat a small,

quaintly wrought silver cross.

The young man pressed the holy em blem to his lips. A brief farewell, and they parted.

TO BE CONTINUED.

NO PLACE TO GO.

One of the complaints of young men in all the large cities is that they have "no place to go." It is a serious com-plaint too. Of course this does not plaint too. apply to the young man who is living with his parents, but to the great horde of young men who are living away from their parents, beginning their career in the world, unmarried, and dwelling in hired lodgings or boarding houses of some sort. What shall they do with themselves during the hours when they are not at work and not asleep or eating their meals? This year the fiftieth anniversary was celebrated of the Young Men's Christian Association, and Queen Victoria conferred the honor of knighthood on its founder in recognition of the good that has been affected by the organization. Is there any good reason why an organization on Catholic lines yet offering some of the attractions of that Protestant society should not long ago have come into existence?

When shall we have a Young Men's Catholic Association? There is an unmistakable demand for such an organization, a very urgent need for ne. That has long been recognized Mere money will not do it, nor will mere desire for it. Years ago there was erected in Cincinnati a very fine building in one of the principal streets, and this building is still called by some of the old fogies the "Catholic Institute," though in reality it has for years been used as an ordinary theatre. Our older cities are all full of such failures to found and carry on to success some sort of organization where our Catholic young men who "no places to go their leisure pleasantly and harm-

lessly, if not profitably. Who shall solve the problem, who shall be able to form or develop a plan of society that will attract Catholic young men and continue to attract them and to hold their interest? most of the plans that have been tried have been copied from methods employed in France, or Germany, or other home lands of Catholic emigrants where the conditions of life are very different from ours. What is wanted is a plan that shall be both Catholic and Ameri can, something suited both to our religion and our country. Who shall give us the plan? The inventor will leserve and receive a reward better than any knighthood that Queen Vic-

toria could bestow.-Catholic Review. The Young Heart Made Pure.

Cardinal Newman, in his first year as a Catholic priest, preached some sermons which even he never surpassed before or since and which form his first Catholic book, "Discourses to Mixed Congregations." In one of these he makes a remark which I have often repeated to others aloud, and hundreds of times to myself as a sort of meditative ejaculation: for I hold strongly that the holy practice of ejaculations may very profitably include more than direct aspirations to God and His saints and even more than directly spiritual sayings. But this is a directly spirit-ual saying. "It is the boast of the Catholic religion that it has the gift of making the young heart chaste; and why is this, but that it gives us Jesus as our food, and Mary as our nursing Mother?

The hair, when not properly cared for, loses its lustre, becomes crisp, harsh and dry, and falls out freely with every combing. To prevent this, the best dressing in the market is Ayer's Hair Vigor. It imparts that silky gloss so essential to perfect beauty.

Quite a Different Place From that De-pleted by the Ignorant or Bigoted American Traveler.

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THE REAL MEXICO.

them by their daughters. Mexico has produced something infinitely better Mexico, July 6.—All the philoso-phers, from Diogenes to Emerson, have pointed out that the best way to be happy is to be content with little. Theoretically we all prove the dicta of the men of thought, but as our modern civilization is founded on the principle cage on her wall. The women bearcivilization is founded on the principle of complexity of life rather than on its simplification, we go on our way for-ever striving to obtain that which is of little use to us when secured, and are vastly discontented during the period of non-attainment.

on week days to the little country churches, and are the better for the I have frequently said that south of the Rio Grande one finds a whole nation of philosophers, on the whole sincerity of their faith. the most contented, tranquil people on the face of the globe. There is a Roses, red and white climb the the face of the globe. There is a great peace pervading this pleasant and sunny land. You note the change immediately that you cross the boundary river from bustling, energetic Texas into dreamy, happy Mexico.

If, as we must believe, the acme of human felicity is attained when one has arrived at perfect content of spirit, then we must admit that the Mexican people are as near to the realization of dream of Howells and Bellamy as may be imagined. True, there are sharp divisional lines of caste here, and in this Mexico is not what the Altrurian Traveler has imagined or what Bellamy has dreamed; but the Mexicans have reached the results imagined by these authors, without making use of their leveling, communistic theories.

The separation of a nation into

TENDS TO CONTENTMENT.

Born a peon, you expect so to remain, and, not being ambitious, you are happy in being simply what you are, and you have no notion of trying to be a caballero, or gentleman. The servant is a servant and will be nothing else, and enjoys being a servant in a calm, nurnfiled way that delights in a calm, uuruffled way that delights one to witness. I have had servants say to me that, when they died, they hoped to be relieved from the necessity of waiting on other people, and to be allowed to rest forever; but they said this without the least mental irritation, and as if expressing a desire for something only to be attained in the dim thing only to be attained in the dim future, for none of us have any pres ent thought of going out of this life to which we are so well accustomed.

at a limited the dim and cheerful conversation and wise philosophy of life make him often a domestic arbiter. How much more which we are so well accustomed.

Religion has a vast deal to do with this contended spirit. It is a good thing for a nation to have its phil-Mexicans, with only here and there an exception, are Carbolics: a large analysis, and the rest of markind. The pillosophers are many and discordant. Or however we many and this is a great gain, for, however we many and this is a great gain, for, however we many and this is a great gain, for, however we many and discordant. The phillosophers are many and discordant the wall are phillosophers. The phillosophers are many and discordant the wall are phillosophers are many and discordant. The phill osophy of life ready made and con-

The central government should be confided to men who really enjoy gov-erning, who delight in having people sitting in ante-rooms, and who have the courage to get rid in an effective manner of people of reforming and revolutionary tendencies. Newspapers should be encouraged to discuss literature and new discoveries, and to criticise theatrical people. Politics, which is disquieting, and the tariff and silver questions should be dealt with merely philosophically.

There is something in the electrical,

highly oxegynated northern air which infuses a subtle madness into the race. People are forever stirring about and cherishing ambitions and ideals, and even the women get infected and go in for fads, and cultivate their minds in cheerful Cervants used to so much better purpose. It is a delight to see restful, tranquil women, and one finds them in Mexico, and that, too, among the higher classes who have traveled, have really lived in Paris, not merely flitting through that brilliant capital, have breathed the electric air of New York, and looked on at the varied life of northern lands, and have come to rest and be happy the remainder of their useful, charming lives. They are content to be merely women, wives and mothers, and the proof their happiness is to be read in their tranquil,

cheerful glance. These women read, and often in different tongues; they have many accomplishments, and are always good housekeepers, and are hospitable host-essess in their quiet way. The great essess in their quiet way. content of this topical land rests on

CHARMING WOMEN OF FAITH AND

GOOD WORKS,
of unvarying sweetness of character.

FORGIVENESS OF SINS ON EARTH.

Father H. Parker, S. J., Liverpool.

At St. Francis Xavier's, Liverpool, on Sunday evening, Father Parker de-July 21. livered a sermon on the power of for-giving sins on earth. Taking his giving sins on earth. Taking his text from Matt. ix., 2, he said the power of absolving from sin belongs only to God. It is a power wholly ing down the country roads with cheerful faces. These poor women throng on Sundays and at early hours divine - it is not human. from sin is an act of divine jurisdiction. For man to absolve from sin without having from God the divine authority and the divine commission is an act of downright blasphemy. Only consider what sin In every little town in Mexico you Sin is an offence against God; it is an act of rebellion against His sovereign authority. It is an act of Roses, red and white, climb the garden you as you pass by. One comes to love the country lanes with their rose or geranium hedges or their lofty walls on either side hiding great cool creature renounce his dependence on gardens, where the fountains play all preserves every minute of the life he Everywhere courtesy! from the peon in the fields of the hacendado on his caparisoned steed. A land of lives. Therefore it is clear that the power of absolving from sin rests with God alone, or if it be exercised by anyone else, it can be exercised only calmly flowing days, where hurry is unknown. Go to Morelia and Quereby him who has directly from God Himself the permission, the divine authority, or by one who fills for the time being God's officehere. Mortalsin tara, if you wish to leave the modern world of daily papers, telephones and You will be in the destroys the supernatural life of the sixteenth century, where you may soul — it takes away from the soul sanctifying grace, which is the supernatural life; and because it takes The happiest men I know on this planet live in Mexico. One is a monk who lives and meditates in an old away this supernatural life of the soul, convent which stands in a great it takes away from it all the dignities orchard, and the other is a blindman and privileges that belong to that supernatural life. Mortal sin, thereof sixty years, who is as cheerful as the unfailing sun of his land. Neither fore, takes away from the soul the dignity of being a friend of God-the dignity of being an adopted child of God—the dignity of being able to claim by right the throne in God's Kingdom of Heaven, with His good angels and saints. Now, for a crea-

ture to pretend to be able to give back

this supernatural life to the soul-for

the power of God in a far higher de-

the circumstances under which the miracle as given in the 9th chapter of

ence, thy sins are forgiven thee.

should work a miracle in his favor.

The sick man sought an earthly favor,

that was meant was this-that when

To for-

gree than to work miracles.

shine, as is commanded. An artist these amazing privileges and dignities would like to paint his plain, good -would be an act of blasphemy than face. Young people go to see him and value his counsels and friendship. which none higher can be conceived. The pretention of a man who claims to The blind man is a welcome guest at a hundred tables, where his wit be able to raise to life a corpse, to restore to full health and vigor the sick and the lame, without divine assistance, is far less than that of the man who assumes the power to absolve from sin, and who has not the divine author do our bustling millionaires get out of ity to do so. To forgive sins requires

A SAINT STRAYED FROM PARADISE.

who lives here simply to let his light

You should see their grown-up sons

affectionately kiss their hands, and

witness the love and reverence given

than its silver and gold—its women!

In the humbler classes one finds this

same tranquil happiness. The poor woman, employed fifteen hours a day in a cotton mill, puts flowers in her win-

ing burdens from the hills come totter-

find flowers, a central garden or park,

walls and hang over the edge to salute

railway rush.

monk is

My monk says: "We have all of us, rich and poor, just twenty four hours

abounding charity, for resting-places on the rough road of life. But the locomotive has come, and, with its enornous voice, has awakened villages, towns, cities, and nations to the modern life of unrest and fruitless haste. pillar of smoke is seen ascending from mountain side, from prairie and from crowded towns, and only a few charmed lands remain where even the iron enchanter may not wholly disturb the spell of peace. Among these happy lands is Mexico.

miracle as given in the 9th chapter of the Gospel of St. Matthew was wrought, when a man sick of the palsy was brought to Him, and Jesus, seeing his

False Morality.

Never teach false morality. How exquisitely absurd to tell girls that beauty is of no value, dress of no use! Beauty is of value; her whole prospect and happiness in life may often depend upon a new gown or a becoming bonthe midst of a clatter of clubs, and waste on innane "papers" the good ink which the wise Montaigne and the great thing is to teach her their just value, and that there must be something better under the bonnet than a pretty face for real happiness. But never sacrifice truth.

Mr. Natanael Mortonson, a well-known citizen of Ishpeming, Mich., and editor Superior Posten, who, for a

ministry of Christ had the divine power to absolve from sin by virtue of the words used in the confessional— "May our Lard Jesus Christ absolve thee, as I by His authority absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost."-London Catholic News,

GREAT TOPIC OF THE AGE. Father Sheedy Lectures on Socialism at the Summer School.

Plattsburg, N. Y., July 27. — On Wednesday evening Rev. Morgan M. Sheedy, of Pittsburg, delivered an important lecture at the Catholic Summer School, on "Socialism and Socialists." He began by calling attention to the importance of the subject. He referred to the troubled condition of sovereign authority. It is an act of defiance against the will of God, as far as creatures can defy His will.

Mortal sin strikes at the dignity and being of God Himself. It makes the society both in the old world and the creature renounce his dependence on the God Who made him, and Who deeds of violence are of almost daily occurrence in the very heart of our civilization; a wave of unrest per meates society. Socialism is spread-ing, socialist societies are established and Socialist organs propagate its

teachings.

It is too soon to say what may come of this movement, but it would be folly to ignore it. Some years ago it was thought that Russia was protected from Socialism by her rural communes, and Campany, by her lack of manual and Germany by her lack of manu-facturing industries. Events have shown how erroneous was this view. The people of the United States may possibly cherish a like error if they fancy themselves to possess a sure pro tection against Socialism in their practical character and habits of free and open discussion. It is a subject of living interest. Leo. XIII. said it is the great question of our times, and so it is, for the social aspect of modern thought lends color to the poetry, the art, the literature, the philosophy, the politics, and even the religion of the a creature to pretend to give back all age. Socialism in one form or another is the chief factor in the forces that are silently transforming the old order; no student of contemporary events can fail to be interested in its origin and developments.

The speaker then defined socialism in its general sense to be the attempt to better the condition of the less fortunate classes of society. said, at making this earth "that for so many is a stepmother, a true mother for all who bear the human form."

As there are various forms of social-ism so there are different kinds of

Messiah would be one who would "justify men before God." Jere-

The expression of the doctrine of selfishness as the basis of social life when carried into the political world, found vent in the terrible revolution with which the last century closed.

Almost coincident with the practical miah said the time would come when God would forgive men their sins and remember them no longer. Father Parker then narrated

application of the principles of indiv idualism was the growth of capitalism. The inherent evils of the individualistic philosophy were intensified by brought to Him, and Jesus, seeing his the evils of capitalism. Thus the faith, said to him—"Son, have confidently social problem became still more complicated and still continues to the pres The man who was sick was strong in ent time.

The speaker then reviewed the condition of the workingman during the The speaker then reviewed the con-fleth in the power of Christ, but when he came into His presence he realized that he was not worthy that Our Lord that he was not worthy that Our Lord He traced the revolt against capitalism, referring to the socialistic socibut Christ, seeing his disposition, full eties of France, Germany and Eng of sorrow, and full of a sense of his land. He sketched the life of Karl unworthiness, forgive him his sins and wrought him the temporal benefit and outlined his theory of surplus and outlined his theory of surplus also. Some non-Catholics said that all value of French socialists expected the that was meant was this—that when

the sinner has made his peace with Salle, who was the disciple of Marx God his sins are hidden by the merits

In England the growth of socia God his sins are hidden by the merits of Christ, as if our Lord could not see has been very rapid during the past into the innermost depths of the souls of men. Christ spoke of Himself as the "Son of Man"—as a member of the human race. As long, therefore,

long time, suffered from the most excruciating pains of rheumatism, was cured, eight years ago, by taking Ayer's Sarsaparilla, having never felt a twinge of it since

There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti-Consumptive Syrup, would try Bickle's Anti-Consumptive Syrup, all of the throat or lungs, we would try Bickle's Anti-Consumptive Syrup, complaints. The little folks like it, as it is as pleasant as syrup.

Burdock Blood Bitters cures Dyspepsia, Burdock Blood Bitters cures Dyspepsia,
Burdock Blood Bitters cures Constipation.
Burdock Blood Bitters cures Biliousness.
Burdock Blood Bitters cures Biliousness.
Burdock Blood Bitters cures Headache.
Church the power of forgiving sins, is cloged secretions of the Bowels, thus curing Headaches and similar complaints.

Socialistic movements have taken on in the United States a political aspect. The Populist party advocates State socialism. It holds that the Government should take charge of the rail roads, telegraph lines and mining lands, and provide ware houses for the storage of farm products upon which the Government shall issue warehouse receipts to be used as currency. This teaching, the speaker insisted, must end in communism and anarchy. asked where this movement will end, what it will achieve, and predicted that, no matter what might be the temporary success of the movement, it would not result in the permanent establishment of Socialism. The State ownership of land and capital would result in a tyranny far worse than the evils it would replace, and would in evitably provoke a revolution. At th same time there can be little doubt that the growth of Socialistic ideas wil introduce into our existing industrial system profound changes and modifica-tions. It is equally probable that it will introduce a change into politics. It will give social questions precedence over those that are merely political. It will likely abolish present party distinctions and divide politicians rather according to the social interests they represent than according to the principles which have hitherto divided them in the scramble for office.

The speaker then asked what part the Church is going to take in these movements, and how can she exert her influence for good in these troubl-

The answer is, she can guide the movement to ends of holiness and peace, as she has done in great crises in the past. From his frequent utter-ances on this subject, it is evidently the wish of Leo XIII. that the Church should set herself to improve and educate the masses, and thus aid in bringiug about a peaceful solution of the social problem. This work is being done in Germany by Catholic associations modeled after the ancient guilds These associations have grown strong and powerful and are the mainstay of conservatism in Germany. The speaker then urged the students of the Catholic Summer School to become familiar with the facts and forces at work in our present industrial system to learn the nature and aims of contemporary Socialism, so that they may aid in making the transition

and beneficent.

He concluded by saying that the Catholic Church, which has redressed the evils of society in the past, has still the power to redress present evils; that there is no misery that the great mother of Christendom will not

from the old order to the new tranquil

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Arrears must be paid in full before the paper can be stopped.

London, Saturday, August 18, 1894 THE CHURCH UNION MOVE-

Bishop Grafton, of the United States Protestant Episcopal Church, has recently been making known his views in regard to the "historic Episcopate" and of the manner by which other denominations may become united

with the Episcopal Church.

In view of the Lambeth manifesto, in issuing which all the Bishops of the Anglican and American Episcopalian Churches agreed, it is not to be expected that any individual Bishop will affirm anything else than that the Episcopate alone can confer valid orders ; and this is what has angered Presbyterians, Methodists, Baptists, and Congregationalists alike against Anglicanism and Episcopalianism generally. These denominations positively refuse to take any step which may lead to the inference that they have hitherto assumed ministerial orders find in the preface to the form of ordiwithout authority : but Bishop Grafton nation. endeavors to mollify them in the following style:

"Let me re-state the truth to which, in the interest of unity, I desire to bear witness. Within the Body of Christ, where the Apostolically descended and Episcopally ordained orders have been transmitted, there are to be found fuller sacramental en dowments than among our separated brethren. We are willing to allow their ministers to be what their con-victions and their seals of God's approval testify them to be, viz., evangelists, teachers, preachers of the Word. But, realizing as we do the great illuminations and resources and poten tialities of grace given under fuller administrations of the priesthood of Christ's Body, which we by God's mercy possess, we desire them, so much more worthy as many of them are than ourselves, to be partakers of these spiritual gifts. Whenever our brethren are enabled, by the enlightenment of God's spirit, to discern our priesthood, as now we acknowledge their ministry the barriers to reunion will gradually

The Bishop's intentions toward the Presbyterians and others in a similar position are as amiable as they could well be ; but he does not abate one jot of the demands already made by the Episcopal body, that, as a first condition of union, the ministers of those denominations must acknowledge that they have hitherto made fraudulent claims of presbyterial authority; and these sects see all this perfectly well. They call this plan of union "ab- lic schools in the West because they sorption and not union." They must acknowledge that the Episcopalians alone have valid and apostolical orders, otherwise they must remain unchurched. They prefer the latter alternative, and, despite the meetings of various sects which took place in Switzerland and elsewhere with the object of bringing about a union, this consummation is as far off as ever.

The Bishop hopes that his separated brethren will become partakers of the spiritual gifts possessed by the Anglican clergy; but the separated brethren deny that the latter have any such spiritual gifts as they claim. In fact, the Presbyterians are quite aware that the Anglican claim to "apostolically descended" orders is just as fallacious as such a claim

would be if made by themselves. The Presbyterian position in regard to orders is thus defined in the authorized "Form of Church Government":

" No man ought to take upon him the office of a minister of the Word without a lawful calling."

"Ordination is always to be continued in the Church.'

Every minister of the Word is to be ordained by imposition of hands, and prayer, with fasting, by these preaching presbyters to whom it doth belong.

But it is notorious that at the very time when these doctrinal decrees were issued, there were hundreds of Cameronians, Independents, etc., who had no such ordination as is here prescribed, and, indeed, no ordination whatsoever, but who who were nevertheless adopted into the Kirk as full fledged ministers, and so a saving proviso is introduced to cover their case as follows:

settled order may be had, yet keeping as near as possibly may be to the rule."
"There is at this time (as we humbly conceive) an extraordinary occasion

for a way of ordination for the present supply of ministers." This is an admission that the present supply had no apostolicity of or-

dination; and it dees not require much penetration to see that these clauses were introduced, and the doctrine contained in them manufactured, especially to meet the existing condition of things. It is clear, however, that the Church

of England, and the American Church which springs from it, are not prepared to give up the semblance of orders which they have retained from the days of Elizabeth, unsatisfactory and more than doubtful though they be.

The much talked of "historic Episcopate" does not date further back than the assumed consecration of Matthew Parker, which was more than fifteen centuries too late to be Apostolic. The Presbyterians and Methodists know that they lose very little by rejecting the means proffered them for becoming Apostolic, and so there is little likelihood that the proposed union will take place on such terms.

If it were left to the Low Church sec tion of the Anglicans to come to a decision there would be little difficulty in arriving at it, for the Low Church party are disposed to waive all claims to Apostolic orders. They even deny its necessity; but to this extent it is clear that High Churchism controls the bench of Bishops, at all events; and they have the standards of the Church decidedly on their side on this question, for we

"No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England and Ireland, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form here after following, or hath had formerly Episcopal consecration or ordination.

This is the rock on which all the negotiations for a corporate union of sects have hitherto split; and there appears to be no prospect that it will be easily removed or got rid of.

REV. GENERAL MORGAN AND THE INDIAN SCHOOLS.

We had occasion last week to make some comments on a document issued in the form of an interview with ex-Indian-Superintendent General Morgan, in which the ex-preacher and soldier defended his administration of Indian affairs by making a most malignant attack upon the whole body of the Catholic clergy of the United States, and especially the Jesuit Fathers, for having conducted a system of Cath. olic schools for the education of the Catholic Indian children of the West. The document was published with great avidity by the Toronto Mail, which is always glad to furnish literature of this kind to its readers.

In this manifesto the ex-commissioner states that he suppressed Cathowere immoral; but there now comes to light a pretty transaction which occurred in connection with one of the ex-general's favored schools, showing where the real immoralities existed and it is scarcely necessary to say again what we mentioned in our former article, that they were not in the Catholic schools, but in those which were specially and liberally patronized by the ex-commissioner.

With great candor the ex-commissioner states that he removed Catholic teachers and put Protestants in their place, so that the Indians might have a moral training. But regarding one of these favored schools the following facts have been elicited on examination by the United States Indian Department.

Charges were made recently by Gen. Frank C. Armstrong, Assistant Com mission of Indian Affairs, against the Rev. M. H. Savage, a former superintendent, who afterwards became teacher and clerk over the Perris Indian school. This Mr. Savage continued his functions during the whole of Rev. General Morgan's administration, and since General Morgan's resignation until about two years ago, in fact until his peculations were dis-

The charge brought against the Rev. Mr. Savage was for gross fraud and rascality; and it has been fully substantiated.

covered.

General Armstrong says in his re-

"Sufficient facts have been shown to send Savage to State prison. This should be done if he can be caught. I think he has escaped to dians generally, and to represent them Mexico, and he should be followed up as an intolerant people. and an example made of him, if he can be extradited. From the first

the day he left, Savage was in some way defranding the Government. He stole at least one third of all the money reported by him as disbursed for the

The New York World of the 5th inst. states that the investigation into Savage's frauds was begun some time ago, but was not made public until Saturday, the 4th inst. The impudence of General Morgan in charging the Catholic schools with immorality is all the more glaring, as he must have known of Savage's frauds at the moment that he was making these accusations, and when he was addressing A. P. A. audiences in New Jersey on the theme of Catholic mismanagement of Indian schools.

General Armstrong states that it would be advisable for the Government to order that no superintendent should employ as a clerk any member of his own family. From this it may be supposed that Savage was a relative of General-Preacher Morgan, and it may turn out that Mr. Morgan was cognizant of the frauds. At least he should have known of them if he had done his duty properly.

General Armstrong adds that he is convinced that there is more rascality in the Indian bonded schools than in any other branch of the Indian service, and that very few bonded schools are free from fraud and corruption. Special Agent Shelby fully confirms General Armstrong's statements.

The Catholic schools were fully vindicated, before the senatorial investigating committee, from all the charges brought against them by General Morgan; and it is a just retribution that simultaneously with their promulgation to the public the facts of the case should become known, as has happoned. They will throw a thick atmosphere of doubt around all the Rev. Mr. Morgan's statements; though, to hose who know anything of this gentleman's previous career, his statements would be already unworthy of credit even without these revelations. Meanwhile the delinquent preacher Savage has left the country. He absconded on June 13, and put himself beyond Uncle Sam's jurisdiction.

THE QUEBEC RIOTING.

We can have no sympathy with rioting or mob law under any circumstances, and our disgust is increased when the like is carried on under the pretext or semblance of zeal for religion. Hence we regret very much that in the city of Quebec there should have been a disgraceful riotous demonstration under any such a pretence as

A French Baptist mission has been established in the most Catholic part of the city, and a mob, consisting of somewhere about two hundred persons, gathered around the place where the meeting of the mission was held, and attacked it with stones, breaking the windows, and keeping up the fusilade until a police force came to the rescue and cleared away the crowd. The mob then proceeded to the building occupied by the French Anglican mission, and broke the windows there also. The Salvation Army barracks was likewise attacked, and the property of the Army sustained considerable damage.

It was not prudent, indeed, for the promoters of these missions, the open object of which is to proselytize the French Canadian population, to place them in the midst of so thoroughly Catholic a quarter of the city as St. Roch's, and it is not altogether surprising that the population should be goaded to anger by the persistence of the missioners in their work; and if the missions were openly aggressive and calumnious in the usual style of such establishments, it is not very surprising that in a moment of irritation there should be a counter demonstration: but we have not learned that such was the case in the present instance : but even if it were, the attack of the mob was illegal and intolerable. If the missionaries broke the law, or were abusive, those who objected to their proceedings could have applied to the law for redress. They were not justified in having recourse to acts of violence.

On the other hand, though the press have been on the whole fair in giving an account of the occurrences, it is a pity that some of those newspapers, which are accustomed to misrepresent the conduct of Lower-Canadian Catholics on all occasions, have taken advantage of what has occurred to vent their spleen on the French-Canaas an intolerant people.

been so marked that Protestant gentlemen of all denominations, and political parties, have testified to it, and notably the Hon. Mr. Joly, on the occasion of his visit to Ontario twelve months ago. There is, therefore, reason for the suspicion that the missionaries, by some imprudences, have given occasion to the residents to be out of humor with them. We have no doubt that light will be thrown on the subject when the judicial investigation will take place, which will be sure to follow when some of the guilty parties shall have become known.

The Montreal Witness takes occasion to draw from the occurrence the inference that

"The ecclesiastics of the North-West have based their plea for special privileges upon the alleged tolerance of the French Roman Catholics in this province. (Quebec.) There foundation for the general belief which has gained ground outside of the province that the Quebec Catholics They are not are specially tolerant. more tolerant than the Pretestants are. not in fact so much so as most Protes tants are.

That the inference drawn by the Witness is unjust is plain from the single fact that the extent of the riot has been very much exaggerated, and the exaggerations have been greater in the columns of the Witness than in most other journals. The crowd itself which did the rioting was represented in the Witness as numbering about 5,000, whereas the correspondent of the united press states that there were about 200 all told. Multiplying the actual number by 25 is in itself no small exaggeration; but there is a further exaggeration in making it appear that almost the whole population were concerned; whereas truthful witnesses state that it was simply a riot of wild boys with the intention of creating what mischief they could. Deputy Chief of Police Watson told the united press reporter that there was "not a single man in the mob," and that "three good men would have put the whole crowd to flight."

It is satisfactory to find that the universal sentiment among all classes of French-Canadians and Catholics in Quebec is to condemn the rioters, and this fact is attested by the united press report. It is also said that in all the Catholic churches of the city a condemnation of the rioters has been read. The strictures of the Witness are therefore extremely unjust.

The French-Canadian Catholics are not intolerant; but undoubtedly the intolerance which has been exhibited of late by such organizations as the A. P. A. has had some effect upon them, in the way of irritating them and making them more than usually hostile to any movement which has for its object an attack upon their religion.

It is unfortunate that such a riot should have occurred, especially at the present time, when every effort is being made by a certain faction in Ontario to stir up discord on account of racial and religious differences. The event will be made an occasion for still greater discord; but the established character for tolerance which the French-Canadians have gained cannot be destroyed by the facts that a few boys in their fondness for mischief have perpetrated an outrage.

There has never been in the Province of Quebec an anti-Protestant party, would certainly have been the case if there had been material for it to build from ; whereas three general elections have been fought out in Ontario on a no-Popery cry, within the last nine years, simply because there are fanatics enough in our province to give a hope, forlorn though it be, that they were strong enough to gain a victory; and it required all the energy of a lusty fight to put them hors du

The Protestant school system of Quebec was established by Catholic votes without a murmur being heard from any part of the Province; whereas it is to this day a matter of complaint with the fanatics that the Catholic school system was imposed upon the people of Ontario, in spite of the majority of the representatives of the Province, who were overpowered by the votes of French-Canadians, who, in their desire for equal justice, would not allow their Ontario co-religionists to be left in a worse position than they had placed Protestants of Quebec. The fact is the union of the two Canadas was made with the hope that the English Protestant vote would be able to ride rough-shod over the French-Canadians; but the Ontarionians were hoist with their own petard.

We might add other evidences of the tolerance of French-Canadians; in Ulster, and the people of Ulster

we find that, in spite of all promises to the contrary, two western Governments broke taith with the Catholics. by destroying the Catholic school system as soon as Protestants became strong enough to show their intolerant spirit.

We have no desire to bandy reproaches: but we cannot permit falsehoods about Catholic intolerance to pass unchallenged.

TENANT RIGHT.

The rights of the Irish tenantry to the soil they hold have always been the foundation of the claim of the Irish people to redress against British legislation, the tendency of which has constantly been to sacrifice the people of the country for the sake of absentee landlords, including the linen-drapers and merchants of London. If under the Act of Union of Ireland with the united kingdoms of England and Scotland, these rights had been recognized, and due legislation had been passed to better the condition of the tenantry, it is probable the demand for Home Rule for Ireland would never have been made; or, at least, it would never have developed itself to the degree that it should be now the fixed demand of Ireland as the only means whereby the abject condition of the people can be changed to one of pros-

perity. The purpose of the Evicted Tenants' Bill, introduced into Parliament by Lord Roseberry's Government, is to ameliorate the present condition of the tenantry by a legislative recognition of tenant right; and it is a measure to which, as might have been expected, the Irish landlords are bitterly opposed; and the House of Lords, which represents essentially the landlord class, is very loath to pass it. It is, indeed, currently stated that, under the advice and direction of Lord Salisbury, the Lords have made up their minds to reject it absolutely.

The bill has now passed its third reading in the House of Commons, notwithstanding that it was opposed by the Unionists at every stage. The Government's majority on the third reading was 32, the vote being 199 to 167. The Lords appear, however, to be in a quandary in regard to it. They evidently dread another collision with the Commons such as that which they had on the question of Home Rule and the Parish Council's Bill; and last week a special meeting of the Unionist leaders was held, under the chairmanship of the Duke of Devonshire, to consider what attitude the party of Lord Salisbury should assume regarding it.

Mr. T. W. Russell, the Unionist member for South Tyrone, had, during the week, an article in the Pall Mall Gazette in which he recommended that a compromise be accepted whereby the reinstatement of the tenants should be voluntary, instead of compulsory, as the bill proposes to make it. He conbut the meeting did not arrive at any definite conclusion.

The Tory landlords are bitterly opposed to reinstatement in any form, and insisted upon uncompromising opposition to the bill, as they declared that no amending of it would overcome their objections to it.

The bill was read for the first time in the House of Lords just after midnight on the morning of the 7th inst., so that it will soon have to be decided by the Tory majority there whether or not they will risk another collision with the popular Chamber. Such a collision would give new life to the agitation against the Lords as obstructionists against useful legislation. Of such an agitation they are in dread, but it may be supposed that they will avert it for a while longer by making some minor modifications to the bill which will not render it wholly unacceptable to the House of Commons and to the Irish people; but if they make it unacceptable to the Irish, it cannot be accepted by the Commons.

The Lords feel perfectly that they stand in a more precarious position in regard to the present Bill than they did in reference to Home Rule. The Evicted Tenants Bill is a property measure, and not a concession of Home Rule; and though the Ulster Orangemen are so bitterly opposed to Home Rule that they assert they will not obey the laws of an Irish Parliament, should one be established, they are as much interested in the question of tenant right as are the people of the other three Provinces. Tenant right exists "In extraordinary cases, something can be extradited. From the first extraordinary may be done, until a transaction, three or four years ago, to ance of the French-Canadians has but these will suffice. We should hear prize it as a most precious privilege, strikers, but we do say that their

no more about their intolerance, when so that the Lords need not expect their support if they attempt to kill the Evicted Tenants' Bill. The measure, indeed, can scarcely be said to be peculiarly even an Irish one. In Scot. land popular sympathy is extended to the Crofters, who have suffered under landlord absolutism, and the tenant farmers of England, even when opposed to Home Rule, as an attempt to make Ireland independent of England, will naturally understand that the present Bill is in the direction of establishing the rights of the people, and that, therefore, they are almost as much interested in having it pass as are the Irish themselves.

If the Lords refuse this measure of needed reform they will have good reason to dread that the war-cry of the Liberals at the next election will be to mend or end their House. In fact, already has Sir William Harcourt announced this as the issue to be placed before the electorate; and it will have increased force if their lordships are stubborn on the present occasion.

The Toronto Mail, which always takes the part of the landlords in the discussion of Irish questions, has the following in its issue of Thursday, the 9th inst., in reference to the Evicted Tenants' Bill:

"There is no reason why the Irish should be coddled. Nothing like the Evicted Tenants' Bill would be toler ated if the attempt were made to apply its provisions to English landlords or tenants, or, for that matter, to Toronto landlords or tenants. People may, landlords or tenants. People may, therefore, be excused if they enquire why special and artificial ethics should be made for Ireland, and if they wonder, for instance, why Mr. Edward Blake would support, for Ireland, a method of administration which, it may be supposed, he would condemn for Ontario

The Mail knows well, or ought to know, that the case of Ireland is very different from that of either England or Canada. The case of Ireland resembles that of the Saxons of England when the country was seized by the Norman conquerors, with this difference, that the Normans dwelt on the lands they seized, and spent among their serfs the wealth of which they had despoiled them, while the absentee landlords of Ireland, after grinding out from their tenantry the last penny of their earnings, spent all in England, leaving their serfs to starve, without even the right to be paid for their improvements on their lands, but always subject to danger of eviction when for ever so short a time they were in arrears for rent. Such a condition of things would not be tolerated for a single week by the people of either England or Canada. Time, the universal leveller, has remedied the state of things which existed in England after the Norman conquest. The races became amalgamated, and there is now neither Saxon nor Norman; but in Ireland, the lapse of time, until very recently, only made matters worse by impoverishing the country more and more. It is no wonder that the people of Iresiders that in this shape it might be land have periodically had famine accepted by both Lords and Commons; staring them in the face. There is no great difficulty about telling the ethics which should be applied to remedy Ireland's condition. It is the ethics according to which the ox that treads the corn is not to be muzzled, by which the toiler is first entitled to his livelihood out of his own labor, even if the landlords had come into possession of their Irish estates by most just means-which is far from being the case. The Hon. Edward Blake, to whom the Mail appeals to apply universal ethics to the case of Ireland, has before now told us to what extent Ireland has been "coddled." He was well able to do this, for he witnessed an Irish eviction scene at Bodyke.

EDITORIAL NOTES.

IMMORALITY in Banffshire, says the Scottish Leader, is one of the subjects dealt with in the report to the Assembly by the commission of the religious condition of the people. The report says that for the purpose of illustrating the extent of illegitimacy, Dr. Cramond at a meeting of the commission produced a scale in inches showing the comparative state of illegitimacy of the three kingdoms. Ireland was represented by a line one and three eight inches large, England by one five inches long and Banffshire by one 16 inches long.

Some are pleased to make merry over the failure of Debs' agitation, but we fail to see the reason. Thousands of men do not relinquish work at the mere command of an individual if they do not believe in the legitimacy of that command. We do not presume to defend the action of the ployers is a menace to the safety and

peace of any community and is a

question that may well occupy the

were inclined to question if such a

charming personality could possibly

in financial difficulties, and, therefore,

unable to furnish any more money, so

the work falls through, though some

New York Turks had actually estab-

lished a mosque, or place of worship, in

a private house in New York, with the

design of co operating with Mr. Webb

THE Second Adventists of the

United States and of the world have

decided to hold a General Conference

expected that this will be the most

important one ever held, as it is under-

stood by the society that the end of

the world is near at hand. The re-

cent American strike is generally re-

things, so earnestly expected.

garded by the Adventists as a fulfil-

schools wherever there are priests to

will give valuable aid whenever they

are so placed as to be able to take

part in the good work. Every day

there are new proofs of the anxiety

of the Holy Father and the Church in

the cause of education; still there are

some polemists who persist in asserting

that the Church desires to keep the

A FIRE-EATING Anarchist is reported

Pesth for his incendiary language.

This man is the Nihilist Constantine

Grokowski. He is known to have

sailed for London, Eng., and it is

America under an assumed name. He

is twenty-six years of age, and

several members of which took

an active and prominent part in the

uprising of 1863. His father died in

prison, and himself was driven from

Switzerland and later from France.

He is a member of the Free Russia

Secret Society. As he is a violent

upholder of Anarchistic principles,

his career will be closely watched by

the police, should he be allowed to

It was a Frenchman who said that

man bears a striking resemblance to

a monkey in his imitative capabilities,

and, judging from the fulsome praise

given to some prurient publications

enter the United States.

sensibly.

people in ignorance.

in his work.

need not expect their attempt to kill the Bill. The measure. cely be said to be n Irish one. In Scotpathy is extended to have suffered under sm, and the tenant gland, even when Rule, as an attempt ndependent of Englly understand that s in the direction of ights of the people. e, they are almost as in having it pass as selves.

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ease of Ireland is very hat of either England e case of Ireland rethe Saxons of England try was seized by the erors, with this differ-Normans dwelt on the seized, and spent rfs the wealth of which spoiled them, while landlords of Ireland, out from their tenantry of their earnings, spent , leaving their serfs to t even the right to be improvements on their ys subject to danger of for ever so short a time rrears for rent. Such a things would not be a single week by the er England or Canada. niversal leveller, has tate of things which exand after the Norman ne races became amalthere is now neither rman; but in Ireland, me, until very recently, atters worse by impocountry more and more. r that the people of Ireeriodically had famine n the face. There is no y about telling the ethics be applied to remedy lition. It is the ethics which the ox that treads not to be muzzled, by er is first entitled to his

ORIAL NOTES.

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THE SUMMER SCHOOL.

Dear Mr. Editor-Your readers may not find uninteresting a few remarks on the American Summer School, now minds of legislators. The sensational in session at Plattsburg. Since I have scribe did noble work in the descriptions of the various phases of the strike. Mr. Debs was clothed with that a bright future looms up before quite a romantic mantle, and many the Catholic Church this side of the part inclined to question if such a border. Plattsburg is thronged with sight-seers, with persons who come to revel in the intellectual feast afforded go wrong. Mr. Debs is a young man them by the lecturers, and with many also who are here to form an estimate with an abundance of nerve and determination, but he is not by any of the scholarship and ability of the various speakers. I am certain they means the individual who is destined will find them worthy champions of to lead the laborer from the desert of truth.

exaction and low wages into the One feature that strikes me is the One feature that strikes me is the interest manifested by all those who attend the lectures. Take, for example, the talks of Father Halpin. They are what some would call "dry," and yet no speaker perchance is listened to with more appreciation and interest. His winning personality and firm gran of his subject do Promised Land of Justice. He is an enthusiast, recking little of conse-IT is announced that the Moslem World, the paper started about a year ity and firm grasp of his subject do ago in New York city for the purpose much to captivate the hearts of his of propagating Moslemism in America, auditors, but the yearning desire of the human soul for truth alone has been discontinued. Mr. Webb, the American who became a convert to explains the mastery of Moslemism and adopted the name Muhamed, and who was commissioned to preach the Mahometan religion in America, was furnished with funds to substance which underlies all human start this paper, but he is now accused mutations. It is simple, unextended and immaterial. Having an action that soars beyond all matter, it must by his co-laborers of having spent only a little more than half the sum, or about \$7,000, in the work he underhave an existence intrinsically independent of all material conditions. took. He professes to be unable to Matter is incapable of thought; the soul thinks, and, moreover, by reason continue the work for want of funds, and it has fallen through. The its spiritual nature, cannot be wealthy Turkish Mahometan who proevolved from matter and can be proposed to furnish every year \$13,000 for duced by creation only.
"As it is impossible for a perfect the purpose of converting America, is

Being to annihilate purposely, and as he cannot find either in the soul or in the Maker any reason calling for the reduction of the soul to nothing, or rather since we discovered many reasons both in the soul and in the Deity, why the spirit in man calls for sempiternal duration, it seems justifiable to conclude on rational grounds that the human soul is immortal."

These sentences may give you an idea of his style. It is a rare treat to hear him refuting the errors of the century. He cuts a sophism and falsehood fairly and well. His in Battle Creek from 15th February to weapons, of course, have done duty in 4th March, 1895. This conference is many a controversial battle, but much credit must be given him for his skilthe supreme conference of the sect, and is held every two years; but it is ful handling of them.

During the last lecture of Father Halpin I chanced to hear some one asking if he were an S. J. "Oh, yes," was the answer. "Well, that explains it," said the questioner. He did not say more, but turned him towards the speaker, eager and attentive, note-book in hand, jotting down anything that seemed to strike down anything that seemed to strike him. I could not help wondering at the ment of one of the signs of the coming end of all things created, according reverential fear that most Protestants have for the Jesuit. "He is a being of another order—a descendant of those to the Bible, and it is supposed that the next conference will be the last held before the consummation of all who asked no better diversion than the persecuting of heretics." Such is the idea of many who, unfortunately for themselves, have gleaned their IT IS stated that the Holy Father has just issued an encyclical letter to the knowledge from prejudiced publica tions: but this figment of imagination Bishops of Brazil, urging them to have is soon destroyed by the reality. The Jesuit is generally a thorough religious their people educated and enlightened who believes in drawing souls by all the cards of Adam, who consequently with all the means at their command. The Pope says that ignorance is the chief cause of the evils of the present

age. The Bishops ought to establish schools wherever there are priests to I missed sadly this year one whose direct them. It is also said in the encyclical that the priests sent to and abiding love for all that was good and beautiful. I refer to Brother Azarius. But a touching and graceful tribute was paid his memory by Richard Malcolm Johnston. They only who knew him intimately could estimate his splendid talents. I remember his discourses of last year on the Schools of the Middle Ages, and the impression produced by them on the Summer School. He was painstaking and thorough in everything he undertook. He was a master of graceful, lucid diction, and to be on his way to New York, having few are there, we ween, who are been recently expelled from Budaworthy to wear his mantle.

And John Boyle O'Reilly was not forgotten. His memory will ever be treasured by those who are foes of pretence and sham, who "never inbelieved that he left London for jured a weak one, never."

James Jeffrey Roche's discourse on the dead singer and patriot consisted of unpublished extracts from his poems belongs to a noble Polish family, and selections from an allegorical poem, dealing with the present social conditions and entitled: "The Country with a Roof." Needless to say it awakened much enthusiasm and many sad thoughts in those who knew and loved the great Bostonian.

Dr. Conerty, the energetic President of the School, is untiring in his efforts, and great indeed must be his conso lation to find they have been producof perfect triumph and success

Mr. Foran, editor of the True Witness, gave two lectures, which we did not have the pleasure of hearing. Critics are unanimous in saying that the young Canadian acquitted himself in a very creditable manner, and, from what we have seen of his literary productions, we are inclined to believe that their verdict was an impartial

before the public, he spoke well and one "Why do you not have a Canadian Summer School?" We know of many who could grace any assemblage. You are said to be slow this side of the All reason and natural investigation ought te follow faith, and not go before or infringe upon it.—Thomas A. Kempis.

now, but if you do not have a Summe School next year I must admit that the accusation is not groundless. VAGABUNDUS.

A FITTING TRIBUTE.

CONTINUED FROM PAGE ONE.

sailing vessels — the merciful speed of the well-appointed steamer being un-known to the emigrants of those days - a tolerably quick passage occupied from six to eight weeks, while passages of ten or twelve weeks, and even a longer time, were not considered at all extraordinary at a period when craft of every kind, the most unsuited as well as the least seaworthy, were pressed into the service of human deportation. "Who can imagine the horrors of

even the shortest passage in an emi-grant ship crowded beyond its utmost capability of storage with unhappy beings of all ages, with fever raging in their midst? Under the most favorable circumstances it is impossible to maintain perfect purity of atmos-phere between decks; even ports are open, and every device is adopted to secure the greatest amount truth alone of ventilation. But a crowded emi-the learned grant sailing ship of twenty years lesuit over the students of the Summer since, with fever on board—the crew School. One of his finest lectures so far has been on the Human Soul and the Human Will. "The human soul —the miserable passengers unable to sullen or brutal from very desperation, the Human Will. "The human soul —the miserable passengers unable to is the life principle; it is the enduring help themselves, or afford the least relief to each other; one-fourth, or one-third, or one-half of the entire num-ber in different stages of the disease; many dying, some dead; the fatal poison intensified by the indescribable foulness of the air breathed and rebreathed by the gasping sufferers-the wails of children, the ravings of the delirous, the cries and groans of those in mortal agony. Of the eighty-four emigrant ships that anchored at Grosse Isle in the summer of 1847, there was not a single one to which this description might not rightly

apply. ... The authorities were taken by surprise, owing to the sudden arrival of this plague-smitten fleet, and, save the sheds that remained since 1832, there was no accommodation of any kind on the Island. These sheds were rapidly filled with the miserable people, the sick and the dying, and round their walls lay groups of half-naked men, women and children, in the same condition—sick or dying. Hundreds were literally flung on the beach, left amid the mud and stones, to crawl on the dry land how they could. "I have seen," says the priest who was then chaplain of the quarantine, and who had been but one year on the mission— "I have one day seen thirty-seven people dying on the beach, crawling on the mud, and dying like fish out of water ; many of these, and many more besides, not able to drag themselves from the slime in which they lay. Death was doing its work everywhere -in the sheds, where the victims lay in hundreds under the canopy of heaven, and in the poisonous holds of the plague ships, all of which were declared to be, and treated as, hos-

pitals.

"In the grounds of the general hospital of Kingston there is an artifical mound, of gentle swell and moderate elevation, the grass on which is ever green, as if owing to some peculiar richness to the soil. When verdure has richness to the soil. been elsewhere burned up or parched, on this soft-swelling mound greenness is perpetual. Beneath that verdant secures any bodily advantages that shroud lie mouldering the bones of 1,900 Irish immigrants, victims of the 1,900 Irish immigrants, victims of the same awful scourage of their race—the ship fever. With the intention of pushing on to the west, the goal of their hopes, multitudes of the Irish reached Kingston, 350 miles Brazil from the American College in Rome are imbued with zeal for the cause of educating the people, and to foster and increase a strong and to foster and increase a strong the property of the cause of educating the people, and to foster and increase a strong the property of the plague broke out amongst this mass of human misery, and to foster and increase a strong the property of the plague broke out amongst this mass of human misery, and to foster and increase a strong the property of the plague broke. amongst this mass of human misery, and they rotted away like sheep. So fast did they die that there was no means to provide coffins in which to inter all of them. There was timber more than sufficient for the purpose, but the hands to fashion the plank into the coffin were too few, and Death was rapid in his stroke; and so a huge pit of circular form was dug, and in it were laid, in tires piled one upon the other, the bodies of men, women and children; and even to the hour when I beheld the light of the setting sun imparting additional beauty to its vivid greenness, there was neither rail, nor fence, nor stone, nor cross, nor inscription, to tell that 1,900 of a Christian people slept beneath the turf of that gigantic grave.

"Twenty years ago Kingston was a small place, with about half its present population, and the Irish, who now form an important portion of its community, then comparatively few in number. But in no part of British America did the Irish display a more heroic de-vation to humanity and country than in that city, from which the greater number of the inhabitants had fled in terror at the presence of the migratory hordes, brought pestilence with them in march. The Irish of the town their march. stood their ground bravely; and not only were their houses thrown open to their afflicted country people, and their means placed unreservedly at their disposal, but they tended the sick and dying, and ministered to them in the holiest spirit of charity. Amongst the best and bravest of those who succored the plague-smitten of that dreadful time were three Irish Protestants-Thomas Kirkpatrick, then mayor of Kingston; Alderman Robert Anglin, and William Ford, afterwards mayor—who were in the sheds both day and night, and, by their ceaseless efforts to relieve the sufferers, inspired others with increased courage and still greater self-devotion.

"Father Dollard," an Irish clergy-

ment that the fever broke out until the earth was beaten down on top of the grave-mound, he was in the midst of the danger. So shocking was the condition in which the unhappy people reached Kingston, the last resting-place of many of them, that the clergymen, three at the most, had to change their own clothes repeatedly in the day. One of the three priests, who had been only just been ordained,

died of the contagion. An assistant minister of St. George's cathedral also lost his wife though con tact with the fever. It is to be regreted that some permanent memorial did not hand down the names of those who labored for humanity in the midst of differing from them in religious opinthe plague. However the hospital board, through the kindness of the late William Ford's family, has been furnished with the fine oil painting presented by the Public School Board, and it occupies an honored place in the reception room, where also portraits of the late Mr. Kirkpatrick and late Mr. Blondhein are preserved, in recognition of noble service.

*Carl Fetcher," in the Whig, in 1886. recalled that the deceased victims of the fever reached Kingston by scores in June of 1847. Grier's barges brought ,800 immigrants from Montreal to Kingston. They were landed at Car ruthers' wharf, and there many died before removal, while many of the sick in their despair were loath to move from Molson's brewery as well as the spot. both city hospitals were soon filled to overflowing, and the board of health erected temporary field hospitals in the park, on Emily street, and on the Herchmer property near Stuart street." The relator added: "The sights and miseries of that period can never be forgotten by those who witnessed them. One glimpse of misery like that and the lurid hideousness of a Dante's Inferno seems less impossible." The celebrated trial of the Board of Health for erecting the main field hospital on Emily street, near private residences, when they were found guilty but never sentenced, has been told several times in these

THE CIVIL ALLEGIANCE OF CATHOLICS.

To the Editor of the CATHOLIC RECORD: -Sir, -The civil allegiance of Catholics has often been called in question by the members of that miscellaneous collection of nondescripts, strife-breeders, political demagegues, Orange rowdies, and narrow fore-headed fanatics that compose the in-tensely patriotic P. P. A. of Canada and the no less patriotic A. P. A. of the United States. Why this subject is revived at present by those valiant de-fenders of Protestant liberties can be easily explained when the character of their agitation is taken into account. Having failed to fasten the charge of disloyalty on Catholics in a legitimate way, by producing historical evidence, they strive to awaken suspicion against them by circulating false and garbled excerpts from Papal docu-ments and pastoral letters, including a spurious oath which is said to be taken by a Bishop at his consecration, and the celebrated Jesuit vows. Those oaths and vows figure prominently in this anti-Catholic warfare on both sides of our border; they are held up as warnings to Protestants against allowing their Catholic fellow-citizens any share in the Government of the country and as a proof that Catholics are under the rule of the Pope, who can dispose of their civil allegiance at will. Before I conclude I think I can make it evident that the pretensions of the Pope do not extend to temporal matters, and that Catholics do not owe any civil allegiance to anybody beyond the properly constituted authorities in their respective countries.

When the Know-Nothing epidemic

of intolerance was raging in the American Republic this self-same question was revived by the canting and designing hypocrites who acted as leaders. One of the most notable and able defenders of the Catholics at that time was the late Archbishop Spalding of Baltimore. The arguments he used on those occasions when defending his American co-religionists against the attacks of their fanatical opponents are as applicable now as they were then. I cannot, therefore, do any better than to lay some portions of his masterful productions under contri quote from the address bution. I which forms the introduction to his Miscellanea, pp. xlii, xliii, xliv, and xxlv 7th edition, 1880: But are not Catholics the subjects of a foreign prince, the Pope? This slander—like almost everything else said against us—has been refuted so many thousand times already that we are almost afraid to tire the patience or insult the understanding of our readers by answering it again. No man of common intel-ligence or information need be told, at this late day, that the obedience we owe to the Pope is confined entirely to religion and to spiritual things; and the American Bishops of all Papal hat he neither claims, nor we allow, any jurisdiction over us in temporal matters affecting our civil allegiance. This question has been so long settled throughout the civilized world that its revival at present appears to be wholly useless, if not utterly absurd. When it was a question, more than sixty years ago, of removing some of cruel penal laws under which the Catholics of England had been so long suffering, this very question in regard to the nature and extent of papal jurisdiction was discussed; and it was then settled to the entire satisfaction of Mr. Pitt and of the whole British Parliament, which accordingly passed made many inquiries on this subject against a Protestant oppressor, they at the Catholic universities of the seek to render us, their fellow-citizens, border. I should fain not believe it priestly duty; and from the first mo. Sorbonne, Louvain, Douay, Alcala, and suspected by, and odious to the

any body of men, or any individual of

the Church of Rome, has not, nor have any civil authority, power, jurisdiction, or pre-eminence whatsoever, within the realm of England. 2. That the Pope or Cardinals, or

any body of men, or any individual of the Church of Rome, cannot absolve or dispense with His Majesty's subjects from their oath of allegiance, upon any pretext whatsoever. 3. That there is no principle in the tenets of the Catholic faith by which Catholics are justified in not keeping faith with heretics, or other persons

ions, in any transactions, either of a public or of a private nature. (See the documents at greater length in Butler's Book of the Church, ap-

pendix 1, pp. 287-8.)
The oath of allegiance freely taken by Catholic Bishops, and members of Parliament, and officers of the Govern ment in Great Britain and Ireland. with the sanction of the Popes them-selves, expressly disclaims belief in any civil power or jurisdiction over British subjects, as inherent in the Sovereign Pontiff.

To prevent all possibility of misunderstanding on this subject, and to remove every pretext for calumny, the Popes authorized a change in the oath taken by a Bishop at his consecration, striking out all obscure clauses of feudal origin, and retaining those only which promised obedience in spirituals What more than this could be asked by any reasonable man, for the final settlement of the question? The Catholic Bishops of the United States, with the express sanction of Rome, take the oath as thus modified; and they have more than once officially declared, both power and jurisdiction, outside of his own immediate states. The first Catholic Bishop of the country—the vener able Carroll of Baltimore-wrote as follows on this subject, in a pastoral letter

issued 22nd February, 1797:
'There would indeed be a foundation for the reproach intended by the words foreign jurisdiction, if we acknowledged in the successor of St. Peter any power or prerogative which clashed in the least degree with the duty we owe to our country or its laws. To our country we owe allegiance and the tender of our best services and property, when they are necessary for its defence; to the Vicar of Christ we owe obedience in things purely spiritual. Happily, there is no competition in their respective claims on us, nor any difficulty in rendering to both the submission which they have a right to claim. Our country commands, and enforces by outward coercion, the services which tend to the preservation and defence of that personal security, and of that property, for the sake of which political societies were formed, and men agreed to live under the protection of, and in obedience to civil government. The Vicar of Christ, as visible head of His Church, watches over the integrity and soundness of doctrine, and makes use of means and weapons that act only on the souls of men, to enforce the duties of religion, the purity of worship, and ecclesiastical discipline? (Biographical sketch,

etc., Sup. cit. p. 137-8).

Our Bishops, assembled in solemn council at Baltimore, have often publicly proclaimed principles identical with those just announced, as emanat ing from the venerable founder of our hierarchy. We can make room for but two extracts, the first from a pastoral letter issued by them in the sixth provincial council of Baltimore, held in

May, 1846: Bishop is constantly misrep and assailed by the adversaries of our holy religion, especially in this country, and is viewed with suspicion even some who acknowledge its powerful influence in preserving faith and unity. It is unnecessary for us to tell unity. It is unnecessary for us to tell you, brethren, that the kingdom of Christ, of which the Bishop of Rome, as successor of Peter, has received the keys, is not of this world ; and that the bedience due to the Vicar of the Saviour is in no way inconsistent with your civil allegiance, your social duties as citizens, or your rights as men. . Be not, then, heedful of the misrepre sentations of foolish men, who, unable to combat the evidences of our faith, seek to excite unjust prejudice against that authority which has always proved

its firmest support.' is another declaration. But there made by the Bishops who composed the fifth council of Baltimore, held in May, 1843, which has even more weight in settling the question, because it occurs in an official letter addressed to the Pope by the assembled American prelates. The Pontiff, far from being offended at so explicit a disavowal by authority and jurisdiction in merely civil matters, says in his official answer: 'Your letter was most pleas ing to us; and he praises the zeal of the prelates. Here is the extract prelates. alluded to-the Bishops are speaking of the efforts made by our enemies to

put down the Church in this country They spread doubtful rumo against us among the people ; with untiring efforts, they circulate, among the ignorant and uninformed, books which caluminate our most holy religion; they leave no means untried to infect with their errors their Catholic servants; and . . . although our forefathers poured out their blood like Mr. Pitt water for the defense of our liberties

Salamanca. Their answers were all Government, by falsely asserting we unanimous and distinct as follows:

1. That the Pope or Cardinals, or and political jurisdiction of a foreign prince, namely, of the Roman Pontiff, and that we are therefore unfaithful to the republic'."

So much for the testimony of the So much for the testimony of the American bishops as given by Arch-bishop Spalding. From those extracts we can easily see what their opinion of papal jurisdiction was; and what they expressed on the subject was expressed in other countries under similar circumstances by the Catholic hierarchy, so that those loyal defenders of Protestant liberties can feel secure against papal interference for all time

I have not by any means exhausted this subject, but I must postpone more consideration of it till some future time.

Yours, etc.
Sth Aug. 1894,
Junius.

ne. 8th Aug. 1894,

LORD RUSSELL'S SISTER.

Superioress of the San Francisco Sisters of Mercy — An Interesting Inci-dent of Her Career.

It may be pleasing to those interested in the new Lord Chief Justice of England, Sir Charles Russell, to know that his sister Mother Mary Baptist Russell, is the present, as well as for a long time, superioress of the Sisters of Mercy in San Francisco.

Mother Mary Baptist Russell is niece of the late Rev. C. W. Russell, D. D., president of the Maynooth college, to whose instructions Cardinal Newman

attributed his own conversion.

Many years ago Mother Russell re lated to me the following remarkable conversion that once occurred in the

Mercy hospital in that city.

The Archbishop of California, the
Most Rev. J. S. Allemany, having invited the Sisters of Mercy to his diocese, individually and in their collective Mother, then Sister, Mary Baptist Rus capacity, their solemn belief that the Roman Pontiff has none but spiritual out from their convent in Kinsole, in the year 1854, to found the Order of Mercy on the Pacific slope, and, being the year in which the dogma of the Immaculate Conception was declared, they placed their future success under the protection of the Mother of God under her title of the "Im-

maculate Conception."
The year 1856 found this devoted band, after having ministered to cholera patients in the public hospitals, in a hospital of their own, which some years after numbered amongst its patients General —, a prominent member of the Masonic brotherhood.

This gentleman brought with him an old family servant who, in ante-bellum times, had been numbered had been numbered amongst his slaves, and had thus grown accustomed to his violent ebullitions of temper during the paroxysms

of his disease.
General K——, we will call him, was hardly conscious of his blasphemous language so habitual had it become to him, yet he tried in some degree to control his violent language in the presence of the Sisters, whom he sincerely respected. After having been more blasphemous than usual, by reason of the greater intensity of his sufferings, Sister Baptist left him to the care of his faithful black for the night, and paused before the Blessed Sacrament on her way to her cell to implore mercy on the poor sick man. While doing so it came to her mind that in this case she had not performed a certain act customary with her, which was to place a miraculous medal amongst the mattresses of the invalids under her care, so hastily returning to his room she did so quite unknown

Early the following morning as she was passing through the doorway from the conventual part of the building she found the old negress, like a ay, 1846:
'The paternal authority of the Chief The woman told her that her master her, and showed great impatience at her delay. Sister Baptist hastened to the invalid's bedside who, when he perceived her, held out his hand, begging pardon for his roughness of the night before. Pardon as to his incivility was readily granted, but she seriously pointed out the sin against his Creator, Redeemer and future Judge. The sick man assented to the truth of her words, and after telling her what she already knew, That he was a very sick man, said that as he believed himself to be in danger of death he would wish to die a Catholic.

Sister having told him that to become one he would be obliged to renounce his membership amongst the Masons he readily consented to do so and the chaplain was sent for, who, after instructing him, administered the sacraments, after which he declared in writing his desire of being bound ac cording to the Catholic ritual.

But he did not die this time, living o practice his faith for some months; when feeling a return of his malady he sought the Sisters and asked to be placed in the very same room he had occupied before and for which he had an attachment.

This time the disease, that of the heart, proved fatal, and he yielded his soul into the hands of his Creator.—M. M. Stanislaus Austin, in Richmond Visitor.

Personal.

Our St. John, N. B., correspondent writes:

—Mr. Denis Burke, of the Privy Council,
Ottawa, accompanied by Mrs. Burke and
family, left here for the Capital on Tuesday
evening, Aug. 7, after spending two weeks
in this city. Mr. and Mrs. Burke are former
residents of St. John, and their many friends
were delighted to meet them once more in
their native city.

Temperance and labor are the best physicians of man; labor sharpens the appetite, and temperance prevents him from indulgence to excess,—Rosseau.

of his own labor, even if

had come into possession

estates by most just

n is far from being the

Ion. Edward Blake, to

Mail appeals to apply

ics to the case of Ireland,

w told us to what extent

een "coddled." He was

lo this, for he witnessed

ion scene at Bodyke.

The reign of Elizabeth provoked once more in England another era of the persecution of Catholics. Several Catholic Bishops were removed from their respective Sees, because they refused to take the oath of allegiance to the Crown represented by Queen Bess.

A much more severe and drastic policy was subsequently entered on by Elizabeth, who ordered her ministry to execute any Catholic prelates and priests who would dare celebrate Mass in her kingdom. The first victim of this new programme was the Bishop of Nottingham, who was executed for having been caught in the act of say. ing Mass in a lonely ravine amid the hills, on a stone altar, while his con-gregation, that numbered several usands, were assisting at the Holy Several other Sacrifice. ended their lives on the block in the weird and ghastly Tower of London, and two hundred and odd priests suf All these fered similar punishment. ecclesiastics were undoubtedly martyr in the service of the Church. It was itual wants of the Catholic congrega-tions throughout England. The celebration of the Holy Sacrifice was high treason to Queen Bess, punishable by death. However, there were always found devoted prelates, and brave and self-sacrificing priests, who filled the gaps created by the slaughter perpet-rated in the Tower, and many a Mass was celebrated in the caves by the seashore or on the mountains, where the celebrant and congregation were nearer to God and to Heaven. At this time the Earl of Arundel, eldest son of the Duke of Norfolk who had recanted his Catholic faith and had become a member of the Protestant State Church, was executed in the Tower, on the charge of having committed high treason by serving Mass. The priest, who was the celebrant, was also executed. On the whole, the English masses had not that sublime faith in the principles of Catholicity which characterized the noble Irish Catholics. who often faced terrible deaths, and the cruelest of tortures at the stake, rather than desert the See of Peter. The English Catholic's faith was a reed, which broke, and utterly collapsed at the first outburst of persecu-tion. It was thus that the English le became solidly and universally Anglican. They feared persecution. SOUTHWELL'S EARLY LIFE One of those saintly martyrs was the

poet-priest, the Rev. Robert Southwell. He was the son of Richard Southwell, a gentleman who owned a considerable landed property in the county of Suffolk, which property was confiscated by the Cabinet of Queen Bess, on ac count of the fact that its proprietor was a Catholic! The future Jesuit was born in that county in 1562. While tuted by a gypsy mother, who placed in his cradle her own offspring; but the theft was discovered and young Robert was restored to his parents. At the age of fifteen he was sent to the Sorbonne of Paris for his education. He was afterwards an alumnus of the English College of Douai, situated in French Flanders. He subsequently proceeded to Rome on the vigil of the Feast of St. Luke, on Oct. 17, 1578. He had now reached his twenty-first year, and entered on a course of theological studies, with the view of becoming a priest. During that period of his career he was appointed prefect of the English college in the Eternal City. He was ordained priest in 1584. desire for the salvation of souls was exemplified in a letter to a friend, in which he said that he was about to enter on his mission in England — de-spite the fact that he might lose his life by his defiant attitude in looking after the spiritual interests of his persecuted Catholic fellow-countrymen It seems that he had a vision in which he witnessed his own tragic death in the Tower, He then entered on his novitiate with the object of becoming a Jesuit, and completed it in due time whereupon he went to England. was not very long on the mission before he was basely betrayed into the hands of his enemies. It happened in this way. He lived near the town of Harrsson-the-Hill, county of Middlesex, with a Catholic family named Bellame. Bellame's daughter named Bellame. Bellame's daughter having married the keeper of the adjoining property, and her husband having complained to her that he was duped by her father, who had promised him a handsome dowry with his daughter, decided on selling Father Southwell to the agents of the Govern ment. The sum of money which she received for this ignoble treachery, was £5,000, or \$25,000. The hous where he was hiding was surrounded by a company of troops, and he was compelled to surrender. Three long and wearisome years were spent by Father Southwell in a noisome, dingy, rat infested dudgeon, and here he suffered the most cruel tortures. Often in the winter nights, when he was shivering in the intense cold, these animals would bite his flesh, and he had to defend himself against their onslaught, which cost him many a long and painful hour in this horrible struggle for life. At last preferring death to this perpetual agony, he wrote to Lord Treasurer Cecil, requesting that he, the Abbe, should be brought to trial. The laconically savage

priest. She could not sleep at night, and caught brain fever, while her husband was making himself intoxihusband was making himself intoxi-cated every day on the blood money secured him by his wife. He built with it a splendid mansion, and bought the property of which he had been previously the care-taker. He pur-chased a stud of twenty-five of the best blooded horses, and cut high links on the resecutors I wellian iinks on the race-course. Lucullan feasts washed down with many a bottle of wine soon devoured his wife's dowry; and they were beggars five after Father Southwell's execuvears Nemesis, the emissary of God, evidently had ruined the lives of both

partners On the 18th of February, 1589, the good father was taken to Newgate prison, where he was detained three or four days before he was brought to a trial which was an unquestionable travesty of justice. The trial was held on the 21st of February. Chief Justice Pope was on the bench. The prisoner

"Did you ever celebrate Mass in this ountry?

"Yes, many a time I celebrated the Holy Sacrifice," he boldly replied.
"And did you know that the celebration of that ceremony is high

treason to the Crown?"
"I did not care about the Crown.

was too much devoted to my Catholic faith to heed an unjust and unjustifi 'Well, then, you are to be beheaded

in the Tower in a few days from now. On his arrival before the gates of the Tower, his captors having dragged him through the ankle-deep mud of the streets, he sought in vain to wipe the dirt off his clothes, and then made the sign of the cross on his forehead. and from the platform addressed the multitude, professing his innocence of the charge of high treason.

"I shall go with a quiet conscience to my doom," he exclaimed, "for have never committed the crime of high treason to the only king I worship, my Saviour, and my God." Thus at the age of his Master, Christ, when He died on the Cross, the martyr. Father Southwell, passed away after having spent thirty three years in the service of the Church. His sister was permitted to carry his remains to the old family graveyard of Kants, in the county of Suffolk. It is said that she wrought miracles, such as healing the disabled, by the aid of some of his relics.

The reverend abbe was only a thirdclass poet, and a minor lyrist. Yet there was a power of sweet melody in his verses which even the great minor-poets of every age sometimes wofully lack. He was apparently very fond of writing sonnets after the manner of Petrarch's. Here are the opening lines of a poem on "Magdalen's Blush :"

The signs of shame that stain thy blushing Rise from the feeling of thy mournful pain, Whose pangs annoy, whose guerdon is disgrace, Whose solace files like dreams, 'its now my gain. oon dying, mirth begat long living pain."

This poem towards its close, as the reader may observe, is obscure in its

meaning in certain parts.

Here are a few of his lines on a Spear ":

Spiteful spear, that breaks his prison cell, seat of all felicity, working thus with double Love and life, thou surely drawest away, Maugre thee, my love shall stay!"

The following lines on the "Jealousy of St. Joseph," are among his best :

"Then Joseph, daunted by a deadly wound, Let loose the reins of undeserved grief; His heart did throb, his eyes in tears are drowned,
His life a loss, Death seemed his best relief;
The pleasing relish of his former love

The pleasing relish of his former love Is gallish to his taste and bitter prove, And he doth feel the pangs of woeful grief." But Joseph's speech will never work her

woe.
I wish her leave to life, not doom to die,
Though fortune mine, yet I am not her foe,
She is herself less loving than am I,
The most I will, the less I can, is this,
With no good salve to that which is amiss."

These last lines are also disfigured by obscurities. Their exact meaning may have been known to the author himself, but like Browning's poem they should have a commentary in order to understand them. He will, however, be excused for his apparently nebulous ideas by the fact that he was a true soldier of the Cross in active life, and that he sacrificed that precious life to the greater honor and glory of God and His Church. — Eugene Davis in Boston Pilot.

Schismatics and the Blessed Virgin.

Rev. Dr. John Tierney, writing from Jerusalem to the Mountaineer, a paper published by the students of Mt. St. Mary's college, says: "The devotion of the Oriental schismatics to the Mother of God can nowhere be better observed than in Jerusalem. There are here Russians, Greeks, Armenians, Copts, Abyssinians, Syrians and many others. Most of them are schismatics yet in their worship, processions, devo tion to the saints, etc., they have retained the practices of the true Church. from which they have been cut off for so many years. Even the Mohammed ans have a great devotion to the Blessed Virgin, and Mohammed himself places her among the excellent women whom the faithful must honor

Scrofula humors and all diseases caused or promoted by impure blood or low state of the system, are cured by Hood's Sarsa-parilla.

reply of Lord Cecil was written as follows: "If, sir, you are in such haste to be hanged, you shall have your desire immediately fulfilled, I assure you."

EXECUTION OF FATHER SOUTHWELL.

Meanwhile the culpable wife of the land agent had an endless remorse of conscience for her betrayal of the

MATERIALISM: ITS MEANING AND ITS FOLLY.

The materialistic spirit, now so widely prevalent, is the antipodes of the spirit of Christianity. According to the latter, man's chief end in this life is to prepare for a future state of existence; according to the former, it is to provide himself with all the comforts possible while passing through his brief sojourn upon earth. Materialism esteems the things

of the flesh more highly than the things of the spirit. It abhors the mention of self-denial. The cross is an abomination in its sight. Its ideal of supreme felicity is the posse in the tullest measure, of the means of gratifying the senses. Worldly pros-perity is its idol. It measures all things by a gross earthly standard.
"Supposing," as St. Paul says, "godliness to be gain," it judges the value
of the gospel of Christ by its effect
upon the development of a nation's naterial resources. It insists that Catholicity is a false gospel, because Catholic countries, like Mexico, have fewer railways, coal mines, manufactures, and free school than Protestant countries like England and the United States. It tests all things, even religion, by the one grovelling question—does it pay?

When found, as it often is, among professed Christians, it demands ease nd comfort in this world as collateral security for its hopes for the next. It eems to fear that heaven may not be a reality after all, and that if it does not ecure its share of the temporal goods of this life, it may find after death that it has been cheated out of happiness, both in time and eternity.

It looks upon the self-denial taught and practiced by the Catholic Church as the height of folly. It literally cannot see how Catholic religious orders can have such childlike faith in the promise of Christ, that all who forsake houses and lands and kindred, for His fold, both now and hereafter. It can not be made to understand how a Chris tian can do any better work than to give most of his time and energies to the things that perish with the using. It flatly contradicts Christ, by saying that it was Martha who chose the better part, because it is every woman's duty and it should be her happiness, to do share of what it is pleased to call the useful, practical work of life. For the materialistic Christian. Mary was a mere enthusiast, a religious dreamer, a useless drone, like the thousands of monks and nuns that the Catholic Church has produced, by preaching the doctrine of contempt for the world. No matter how much Christ com mended her for it, it was all wrong for her to sit at His feet, and leave all the household work to be done by her sis-

Never was there a more evil spirit abroad in the world. To say nothing of heaven, it cheats men out of the truest happiness that this life affords, by a transparent lie. Were all its deceitful promises made good, were the visions it conjures up turned into realities, the world would not be fit to

To see this, let us picture to our selves a materialistic paradise, which as many seem to anticipate when the evolution of civilization " has gone to the farthest possible point. Poverty will be banished from it. All will be rich. Every one will have the opportunity to satisfy all his desires. No sensual appetite will be left ungratified for want of means to satiate it. Every palate will be sated with the most delicious viands. Yet no evil effects will follow the most abandoned iudulgence in good eating. For science will have traced the last bacillus to its known.

There will be no untidiness, or aggedness, or bad taste. All will be clothed in soft raiment, and all will lie upon beds of down. There will be no more toil g and sweating. The his toric accounts of the contented laborer of past ages will be read with the same sort of wondering curiosity with which men now study the remains of the ichthyosaurus. Every man will dwell n his own palace, and by the help o electricity, will gossip pleasantly with his neighbors in London, Saint Peters-burg, Pekin, and San Francisco. The touch of a button will summon a flying machine, which will bear him, with incredible swiftness, to the end of the earth, if he wishes it. And all women and men will be cultured, refined and mutually delightful. For "scientific morality " will have forever banished vulgarity and coarseness from earth

An earthy sensual paradise like this, destitute of spiritual aspirations, the materastic ideal. It is the goa which modern science, modern philosophy, and modern inventive genius seem to be striving to reach. Happily it will never be attained. God, in His mercy, guards its gates from en trance with a flaming sword in the hands of a pitying angel.

For a more wretched world it would be hard to conceive. It is in fact an impossibility. Its continued existence would involve a contradiction. For man is a social being. Every one depends upon his fellows. The needs of one are the necessary means by which the desires of another are at tained, and his aims accomplished. No work, be it great and noble or little and selfish, can ever be done without the stimulus of want, without the working man's necessity of making his living. A world then in which this stimulus will be wanting, would be a world sunk in absolute stagnation. Having no motive for exertion, not one would lift a finger to help another. In it there would be no room for the as usual, to the play of the higher qualities of and character.

man's nature. man's nature. The means of gratifying desire being equally within the reach of all, there would be no need for povery or misery or sadness to be soothed by charity, mercy, gentleness and sympathy. There would be nothing left for men or more to do but the grand their lives. women to do but to spend their lives in wretched sensuous idleness, each conscious, in the midst of his abundance of worldly goods, of wants which noth ing but the willing help of another could supply, and all cursing a world from which all motive for such help had been taken away.

Truly did our Lord say, "Man liveth not by bread alone." And truly did His great servant, St. Augustine say "Thou hast made us, O Lord, for Thy self and out of Thee our souls can find no rest." Men may not believe this in their foolish longing for a paradise of material conveniences and sensual delights. But were it once attained they would find in the midst of it a tree bearing not the fruit of life and happiness but apples of Sodom, fair to ook upon but turning to bitterness and ashes upon the lips.-C. J. A. in

PRINCE EDWARD ISLAND. A Country With Home Rule and With

Prince Edward Island, the smallest of the provinces of British North America, is also the richest, in that true wealth which means the almost absolute lack of extreme, hopeless poverty. With a population of a little over one hundred thousand, and a climate rigorous but healthy, its natural reurces afford the means of living to all, with comfort and luxury as the re

wards of sustained industry.

It is a country without either of the curses of modern civilization, the tramp or the millionnaire. owes its material prosperity prosperity two things — self-government and universal education. Nearly two generations ago representative government was accorded to that and other colonies in North America. One of the first acts of the people on setting up house-keeping for themselves was to establish a comprehensive system of schools. Probably no other country in the world has taxed itself so heavily to secure the blessing of general edu cation. Sixty per cent. of the gross revenues of the Island was annually appropriated for the support of th schools. The population of the Island advent of the tramp and the million is composed mainly of descendants of Irish and Scotch immigrants; and both branches of the Celtic family have ever been noted for their passionate love of

learning.
The self-imposed sacrifice has borne rich results. Incredible as it may eem, we are assured on good author ity that there is hardly in the whole ovince a single illiterate native of adult years. We boast with justice of the high degree of intelligence implied in the fact that our most advanced States show only a proportion of 3, 4 or 5 per cent. of illiterates in the native adult population. In some of our States the proportion runs as high as 40, 50, and even 60 per cent. There is a school-house within easy access of every homestead on Prince Edward Island. Even the few surviving native indians have their schools, churches and comfortable farms.

In another respect also Prince Edward Island furnishes an interesting object lesson. Like most British colonies, it was cursed in the beginning, and long afterwards, with the burder of absentee landlordism. The imini grants went into the wilderness, en dured the severest privations, contending against wild beasts and wilder nature, until they at last wrested a fair garden from primeval savagery. Then the landlord, or, rather his agent, came to levy toil on the industry of the settler.

The rent exacted was at first little more than nominal. It was never excessive, judged from an American standpoint; from 25 to 50 cents an acre was, we think, the maximum; but the men who had literally made the country, objected on principle to letting another reap the fruits of their

Self-government - Home Rule furnished the lever with which even the Conservative British Government might be moved.

HOW THE LONG LEVER WORKED. The first attempt to effect an adjustment of the land question was met with something like contempt. The land-lords and their aristocratic friends laughed at the temerity of a handful of poor colonists attempting to dictate terms to the empire, from a distance of 3,000 miles away. But those 3,000 miles formed precisely the length which gave strength to the lever. More than thirty years ago, after much vexatious controversy and a slight show of force on the part of the tenantry, promptly suppressed by the importation of troops, the landlords wisely abandoned the fight, accepted a composition at a sufficiently low rate, and retired from the field forever.

The New England Magazine for August has an exceedingly interesting article on this colony, by Mr. Neil McLeod, embellished with fine pictures of Island scenery, as well as of some distinguished natives of the country. First among the latter is a portrait of Hon. George W. Howlan, governor of the province, and one o the ablest of Irish Canadians. The Chief Justice of the Island is another Irish Canadian Catholic, Hon. William Wilfrid Sullivan. In fact, the best offices of trust and emolument in the province are filled by men of the Celtic race, the free competition of a practical civil-service reform enuring, as usual, to the advantage of brains

Mr. McLeod takes an Islander's pride in pointing to the success achieved by his countrymen abroad as well as at home, instancing such well-known names as those of Arch-bishop O'Brien, of Halifax; President Schurman, of Cornell University, and the eminent Canadian artist, Mr. the eminent Canadian artist, Robert Harris; and including the editor of the Pilot, who, however, had only the privilege of receiving his education in Prince Edward Island.

No words can say too much in praise of the Island as a summer resort. As Mr. McLeod writes :-"To the tourist who comes here for

the first time, the summer climate o this little Island will prove a delightful surprise. The mean |temperature is about sixty two degrees, and even when it registers in the eighties the heat is always tempered by the breezes that blow from all sides laden with the breath of the salt sea. The fogs which hover round the coasts of the neighboring provinces are almost unknown here : and that makes it so suitable a resting-place for persons in delicate health. The practical results of this may be seen at a glance by any one who observes the contrast in the appearance of the children from the cities of the neighboring Republic, when they come here in the early summer, with that of these same chil-dren when they leave, after two or three months' romping over field and sand, -how the pale face and listless movements have given place to th brown, plump cheek, and the bubbling activity that come from health alone."

The fine steamers of the Plant Line. running direct from Boston, carry hundreds of visitors every season to the beautiful island whose charms are so well set forth by the New England Magazine essayist. It would be a pity if the simple pastorial life of the country should be marred by its becoming a "Fashionable resort," happily its home-like attractions are not calculated to appeal to ostentatious vulgarity. It is a rarely beautiful country, with a people whose political history is interesting and valuable; a people independent as islanders and nountaineers are. Annexation to the United States would enhance their wealth tenfold; but it is doubtful if the material prosperity would compensate for the grinding conditions which always accompany he march of so-called progress. are very well off as they are, and may the day be long distant when the

vanguard of Progress !- Boston Pilot Education and Crime

naire's shall mark the arrival of the

Listen to this opinion of the Indianapolis Journal: "The theory that most criminals are illiterate and that education alone is a preventative or cure of crime is not sustained by statistics. The report of the Superintend-ent of Prisons in New York shows that of 3,304 convicts in the three peniten tiaries of that State, 52 are illiterate. 81 have a college education, 191 an academic education, and 2,623 a common or public school education. This raises a question whether greater pains should not be taken to instill principles of honesty and virtue in Public school pupils, and it also suggests that a great many youths who leave school with sharpened wits but without any trade or handicraft from idleness into crime." Facts like hese confirm the belief of the Catholic Church - that moral training is the ost important part of education. Without it instruction in head-learn ing only puts means into the hands of the young that may be turned to evil as easily as to good.—Catholic Review.

Make Some Sacrifice for Your Faith

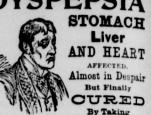
It is a true saying that men do not ove their Church unless they have been in the habit of making sacrifices for it. He who is content merely to call himself a Catholic will care very little about Catholic matters, but he who has done something, even at personal inconvenience, for the Church, will love it all the more. God blesses the act by giving in return for it the great blessing of faith and zeal, which is happiness, for it means holiness of living and content of conscience.

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FIVE-MINUTE SER

AUGUST 18, 1894

Fourteenth Sunday after

RELIGION FOR WEEK No man can serve two masters cannot serve God and Mammo the Day.)

What does our Lord m can serve two masters you might perhaps answe see any difficulty about masters. What is to pre for instance, after his reg work are over, from his out for the evenings to so ployer, if he has strengt spare? Or, if he can m arrangement, why should for one in the morning, in the afternoon? And in fact, many people, example, who give pri who have a great number whom they agree to se Yes, this seems true seems so true that I beli

many people who, in Lord's statement to divide their service bet Mammon. They hire t to the devil, or at least during the week, and comes round, and they good clothes, they chang the same time, and, time that they are in certain words out of books, in which the service to God. And appear to think that the strange about this. Th of course, decency requisions should want part of the service, and that He is able in only asking for seven; but that He sh claim on them during week that He does no serve does not seem to minds. That is the ti the other master-tha worldly interests or pl find no difficulty in service of God and M they can be good Chris men of the world like the slightest trouble.

But I seem to hear "Father, are you no matter rather too far cannot be in church prayers at home all th people may find time Mass and all the dev what you may call a pally; but I have to go or my family will would you have me do Well, I will tell you

business during the v

ing as much as he is of

for himself and his fa but I must say, by many people, under into the snare of ava early and late to h which neither they need, and which, left is only too likely to ! However, I rep be blamed for attendi duties of his state of l at his business, if it is useful one. But w blamed for is for atte instead of being Goo ought to be, it was n at all; as if He had about it, and His la The delusio Christians are und religious life and world are entirely se that religion, moral general, have nothin tics, business, buyi what they call practi say, if we did not about these things, on at all; so they granted, even, per fessional, that such moral aspect whatev

blunder. A Christi Christian first, last, one cannot be a Ca and to all intents a testant or an infidel If you can't get on serving God and and do His will on on Sunday, then al
"Dont get on."
some truth in your who manages his life generally, as i in the world, wi money faster, and a better time, tha lieves in God and Very well, then, world to the next, standard Sunday, time; but don't tr and get a pass ground that you standard now and

This is a great de

A Comfort
When health is fa
then sometime only
secured from the us
What is much better
in time to save your
Mr. Joab Scales, o
short time ago I was
Complaint and Dy
and lame back; in
prostrated and su
While in this state
me to try a bottle
Vegetable Discover
and the permanent
cured and made a
that I cannot withh
this expression of mr.
If your children If your children a give them Mother G tor; safe, sure, and mark the improvem

Ill-fitting boots a Holloway's Corn C Get a bottle at once

infidelity, if a book of the most re-fined blasphemy against the divinity

of Christ had issued from it, neverthe less it was the centre of the most glori-

ous works that ever illuminated the Church of God, and the Society of St.

doing great works for God which was chivalrous in itself and brought its

own reward, but the work for which

DID NOT END WITH DISCUSSION;

chosen the weak things of this world to

scarcely passed when one hundred conferences were formed in one hundred

different towns in France. Next year, 1842, a conference was formed in

Rome, in '44 in Turin and in London,

in '45 in several towns in Scotland,

to be found gathered together men of social position in fraternity with their

humble brethren to alleviate the sor-rows and sufferings of their fellow-

creatures. How could social preju-dices find their way into such a frater-

nity as that. Could the rich man de-

Could the poor man be jealous of the

rich man of whose riches he had par-taken? And thus it is that the brothers

the sons of St. Francis, from genera-

tion to generation, till time would be

no more, would be found men who would labor in this noble work of

charity for Jesus Christ. He would

say to them all in the name of Jesus Christ to join this noble association.

At first they might find the work a little tedious, but soon in assisting the

suffering of their fellow-men they would find the peace and consolation of mind

bers could really partake in this blessed work, and St. Vincent de

Paul, reigning in his throne in Heaven, would plead for those noble soldiers of Christ. He would own

that the work they were doing was in the eyes of the world inglorious

and ignoble—visiting the sick, and risking the dangers of infection may-

be, and consoling the sorrow-stricken and suffering. But in the eyes of Jesus Christ this was a noble and glorious work, because so hidden, and

in carrying it out from generation to

generation they exemplified that hidden and beautiful maxim which

was wrapped up in the words which he

had taken for his text, "For God has chosen the weak things of this world to confound those that aremighty."

-London Catholic News.

IN DOWN WITH SPEPSIA STOMACH Liver

AND HEART Almost in Despair But Finally CURED By Taking ER'S PILLS

teen years, I was a great suf-indigestion in its worst forms, of he skill of many doctors, but of see and worse, until I became of I could not walk fifty yards aving to sit down and rest. My of liver, and heart became affect. thought I would surely die. I or's Pills and they helped me or y. I continued their use and ontirely well. I don't know of

ER'S PILLS HE WORLD'S FAIR

UNNS

-OBJECTS OF THE-

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extra commissions are charged its in purchases made for them, and giving less the benefit of my experience and in the actual prices charged. Only a could a patron want several different imbracing as many separate trades 'goods, the writing of only one letter ency will insure the prompt and core, of such orders. Besides, there will cexpress or freight charge. The series of goods, can get such goods all the ending to this Agency. The series well as the series will be strictly included in the series of such conditions. The series was matters, outside of buying and oods, entrusted to the attention or ent of this Agency, will be strictly ientiously attended to by your giving rich to buy anything send your orders to DMAS D. EGAN, Agency, 42 Barclay St. New York, NEW YORK.

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Fourteenth Sunday after Pentecost

RELIGION FOR WEEK-DAYS. No man can serve two masters. . You cannot serve God and Mammon. (Gospel of the Day.)

What does our Lord mean by this, my brethren? "No man," he says, "can serve two masters." "Why," you might perhaps answer, "I do not see any difficulty about serving two masters. What is to prevent a man, for instance, after his regular hours of work are over, from hiring himself out for the evenings to some other employer, if he has strength enough to spare? Or, if he can make such an arrangement, why should he not work for one in the morning, and another in the afternoon? And are there not, in fact, many people, teachers, for example, who give private lessons, who have a great number of employers whom they agree to serve at stated

Yes, this seems true enough. It seems so true that I believe there are many people who, in spite of our Lord's statement to the contrary, divide their service between God and Mammon. They hire themselves out to the devil, or at least to the world during the week, and when Sunday comes round, and they put on their the same time, and, at least for the able in only asking for one day out of seven; but that He should have any claim on them during the part of the week that He does not specially reserve does not seem to occur to their minds. That is the time engaged to the other master—that is, to their worldly interests or pleasures. They find no difficulty in reconciling the service of God and Mammon at all; they can be good Christians, and also men of the world like others without the slightest trouble.

But I seem to hear some one say. "Father, are you not pushing this matter rather too far? Surely one cannot be in church or saying his prayers at home all the week. Some people may find time to come to early Mass and all the devotions, and live what you may call a pious life gener-ally; but I have to go to my business or my family will starve. What would you have me do?"

Well, I will tell you. I do not find fault with any one for attending to his business during the week, and workbusiness during the week, and working as much as he is obliged to provide for himself and his family properly; but I must say, by the way, that many people, under this excuse, fall into the snare of avarice, and workearly and late to hoard up riches which neither they nor their family need, and which, left to their children, is only the likely to be an occasion of is only too likely to be an occasion of sin. However, I repeat, no one is to be blamed for attending to the proper duties of his state of life; for working at his business, if it is a legitimate and useful one. But what one is to be blamed for is for attending to it as if, instead of being God's business, as it ought to be, it was no business of His at all; as if He had nothing to say about it, and His laws did not apply to it. The delusion that too many Christians are under is that their religious life and their life in the world are entirely separate concerns; that religion, morality, God's laws general, have nothing to do with politics, business, buying or selling, in what they call practical affairs. They say, if we did not do as others do about these things, we could not get on at all; so they calmly take for granted, even, perhaps, in the con-fessional, that such things have no

moral aspect whatever. This is a great delusion and a fatal blunder. A Christian has got to be a Christian first, last, and all the time; one cannot be a Catholic on Sunday serving God and trying to find out and do His will on Monday as well as on Sunday, then all I have to say in those days the unhealthy centre of sin and evil against religion. Those evils arose because there were no seminaries of the control of th and do his will on monday as well as on Sunday, then all I have to say is, "Dont get on." I dare say there is some truth in your complaint; a man who manages his business and daily who manages his business and daily who manages his business and daily life generally, as if there was no God in the world, will probably make money faster, and have in some ways a better time, than one will who be-lieves in God and tries to do His will. Very well, then, if you prefer this world to the next, act according to its standard Sunday, Monday, and all the time; but don't try to cut inside of it and get a pass to heaven on the ground that you have used another standard now and then.

A Comfort Sometimes.

When health is far gone in Consumption, then sometime only ease and comfort can be secured from the use of Scott's Emulsion. What is much better is to take this medicine in time to save your health.

in time to save your health.

Mr. Joab Scales, of Toronto, writes: "A short time ago I was suffering from Kidney Complaint and Dyspepsia, sour stomach and lame back; in fact I was completely prostrated and suffering intense pain. While in this state a friend recommended me to try a bottle of Northrop & Lyman's Vegetable Discovery. I used one bottle, and the permanent manner in which it has cured and made a new man of me is such that I cannot withhold from the proprieters this expression of my gratitude.

If your children are troubled with worms.

THE LIFE AND INFLUENCE OF ST. VINCENT DE PAUL.

Sermon by Mgr. Tylee, M. A.

At the evening service at the Church of St. Francis, Glasgow, on Sunday Monsignor Tylee was the preacher. He took for his text, "And God has chosen the weak things of this world to confound those that are mighty." (Cor. i. 27.) Those words, the right rev. preacher said, may be considered as epitomising the whole dealings of Almighty God with His creatures. The strength of God was so great that with one breath He could reduce into with one breath He could reach the ity in this respect, still he should point had created from nothingness. Yet, out the great good that was being notwithstanding this, He chose to hide this mighty force, and to show to men that when He had chosen and selected His instruments, however apparently feeble they might be, no one dare resist them. Hence every good work which sprang up in the Church of God, and which was blessed by Him, however humble and feeble in the beginning it had been was destined event. ning it had been, was destined event-ually to become a mighty monument to His greatness. This was especially the case with the work for which he pleaded there that evening, and which he desired to show that, though begun in weakness, it had been blessed by God, and so had done great things for good clothes, they change their master His name, and was the means by at the same time, and, at least for the which thousands of souls were saved. at the same time, and, at least for the time that they are in church, read certain words out of their prayer books, in which they offer their service to God. And they do not service to think that there is anything old and New Law; let them follow it to the service to think that there is anything old and New Law; let them follow it to the service to God. And they do not the service to the servi appear to think that there is anything strange about this. They think that, of course, decency requires that God should want part of their time for His weakness in the work for which he weakness in the work for which he appealed that night, and that He had done so in that case most remarkably. They would remember that when the Almighty God wished to rebuke the rebellious Pharaoh, He sent His great lawgiver Moses to him, but Moses was so feeble and weak of speech that he was obliged to bring his brother Aaron to speak for him. And again God chose for one of the Judges of Israel a member of the weak sex, a woman — Deborah — yet she was so strong and valiant that she is a mark and sign of triumph over God's enemies. Also, when at another time the headstrong people of Israel wished to have a king, God looked about and brought from his sheep-fold a shepherd boy, named David, to rule over the land, and He chose that David should be the head of the Royal Family from which the Badasman was to spring which the Redeemer was to spring. That was a most remarkable, a most striking instance where power and strength and majesty and triumph had come forth from the most apparent weakness; and here, also, had God watched till the Royal Family of David had fallen into poverty, and we see in the facts of the Incarnation of Jesus the most startling proof of might and triumph in the midst of weakness. The preacher in eloquent terms and with impressive force then went on to demonstrate how the life of Jesus, from His Incarnation to His death, was one continuous exemplification of the text. He also demonstrated how the lives of the Apostles bore the same

> passed when Nero's successor at rooms set about building a new city on the shores of the Bosphorus, and left Rome to the successor of Peter. Need he then multiply examples to illustrate his text? Let them look at THE CONVERSION OF ENGLAND BY ST.
> AUGUSTINE, works which had done so much for souls, and they would see how much had been accomplished for a considerable time through the most lowly and humble means, and he thought this was

application, and went on to say that

scarcely three hundred years had passed when Nero's successor at Rome

of St. Vincent de Paul come to sanctify their own souls by assisting and con-soling the sorrows and sufferings of their fellow-creatures. In this giganespecially the case in THE LIFE AND WORKS OF ST. VINCENT tic city of Glasgow—one of the largest in Great Britain—the Society of St. DE PAUL. He entered Paris in the seventeenth Vincent de Paul had been established for over fifty years. Here was to be found the greatest squalor beside the century, which was then, as now, the centre of sin and evil, but before he died he left works the marks of which greatest luxury, the greatest wealth, issued from Paris, and which were and the greatest poverty, and here the Brothers of St. Vincent de Paul had known and valued throughout the whole world. Paris was in those days aided the servants and ministers of Jesus Christ in saving souls, and there in that parish, under the influence of because of the vicious system of patronage which obtained amongst the laity. In regard to the first, the Council of Trent ordered that seminaries should be founded in each diocese for the clergy. But St. the education of the clergy. But St. Vincent de Paul was not satisfied with his labors in this direction - he was ever prosecuting his noble work with untiring zeal; he instituted retreats for the clergy, and founded two kinds of seminaries in Paris—one for the clergy they had in vain sought for elsewhere.
They who would become active memprior to ordination, and another for the imparting of elementary training to collegiates. Not only did St. Vincent de Paul devote himself with unfailing assiduity to the self-imposed task of lessening the vices among the rich, but he also gave every attention to the condition of the poor, and left behind him everlasting bulwarks for the alleviation of their sufferings and wants. He founded a religious body of mission-

aries called THE ORDER OF LAZARUS. who were to be found in every part of the world, and were especially popular amongst the Irish. He also founded

THE SISTERS OF CHARITY, those noble nuns known to them all, and whose heroic lives were devoted to this expression of my gratitude.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child.

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which had eventually taken its name from St. Vincent de Paul, was first begun in Paris. If Paris was the centre of the grossest immorality and

Carnot, was a devout Catholic, and his successor, who is of the same faith, should also be a most loyal son of the Church if he follows in the footsteps of some of his ancestors. It was a near relative of the grandfather of President relative of the grandfather of President Cassimir Perier who founded in Amer-ica the society of the Sisters of the Sacred Heart. Rose Phillipine Duch-esne Perier was born at Grenoble in 1769, and died at St. Lous, Mo., in 1852. She was a cousin of Cassimir-Vincent de Paul was perhaps the most remarkable instance of this. It was being said that the men were not very devotional in the present age, that the congregations generally consisted of few men; and whilst he was afraid he Perier, the prime minister of Louis Phillippe. At the age of twenty-two she became a Sister of the Sacred Heart, and in 1833 she came to Amermust say that men were in the minorica and established the order in this done by young men's societies all over England. The work for which country. Her life was a noble example of zeal for the faith and devo he pleaded was in relation to his text more feeble than any we had mention to the cause of suffering human tioned because it was more hidden.
There was something frequently in

he pleaded was entirely shorn of these externals. In the year 1839 eight young men met together in France, very frequently for the purpose of interchanging ideas and discussing things and subjects that agitated men's minds at the time and aspecially subjects. plague, nursing and comforting the unfortunate sufferers. She dressed in the poorest of clothes and took her meals at the paupers' tables. At the age of seventy two she was doing misat the time, and especially subjects appertaining to religion. But they sionary work among the Indians of the Rocky Mountains. When at length she felt her strength leaving her and knew that she was about to they were men of strong convictions, and so it came to pass that one day one of their number rese and laid before them a great work he had in view for the social regeneration of the laity of Paris and the relief of misery in every form. Each one of his confreres held up his hand and gave his assent to the scheme proposed, and moreover they determined before they parted that they would rather die than beat a rethey would rather die than beat a re-treat. They were few, but the hero-ism of their intentions and the nobility of their hearts made up for their failures. The marvellous success of these eight young men, beginning from such feeble means, and which has now cannot rail too strongly against them, or too brutally insult them. spread so broadly throughout the Church, is thus a sign of the power of the words of the text—"And God has

His Eminence, Cardinal Ledochconfound those that are mighty." These young men at once looked around them to find subjects for the application of their social views. They had not far to look, for Paris at that time contained thousands of orphans privilege of reading his own obituary left unprotected and in poverty by the great famine of 1832. Besides this, there was a terrible stagnation in work, and immense numbers of families thrown out of employment, and there were then, as ever, terrible moral

A cablegram from Paris, dated Sun day, conveyed the melancholy intelli-gence of the Cardinal's demise alleged evils — festering ills of civilization.
They set about their great work,
certain they would have many
noble co-operators, and they were
not disappointed. Four years had to have occurred at Lucerne, Switzerland, Saturday. The announcement called forth from the obscurity of pigeon-holes in numerous sanctums thrilling records of the wonderful career of this eminent ecclesiastic. these were added the usual editorial

a message over the wires from Berlin, stating that not only is the Cardinal not dead, but is blessed with and in Liverpool and Manchester, and in '46 there were conferences in the United States and in Constantinople. Wherever the faith of Jesus Christ had Eminence, as represented, be aston-ished at the rumors of his death. spread there were to be found conferences of the St. Vincent de Paul Society. And in this noble work are

may regard the original rumor in the light of a canard.

of Germany by St. Boniface, of Ireland by St. Patrick, and at other great grasped in his in hearty sympathy?

According to an Orange orator, Delegate Pitts, at the Ghost-Dance of the grasped in his in hearty sympathy? brethren in London last week, "the Dominion of Canada has 6,000,000 tion of Canada number less

My feet were so badly swollen that I could not wear my shoes. I got Yellow Oil, and to my astonishment it gavo instant relief, and two bottles completely cured me. Mrs. W. G. McKay, Berwick, Ont.

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A Zealous Nun.

The late president of France, M.

The saintly Lun came from one of the wealthiest families of France, yet she chose a life of austerity and self-denial among the lowly and afflicted. She was a constant attendant at the hospitals during the terrible cholera ascend on high, there to receive the commendation of the Master for her well-spent life, she wrote regretfully to one of her Sisters: "If Alexander, when he reached the ocean fell in tears because there were no more worlds for him to conquer, I am the more tempted to tears because I cannot, in my old age, save as many poor people from the hands of the barbarian." Such was the life of one Catholic nun. There are thou-sands of others in this country alone leading just such heroic, self-sacrificing lives. Yet the anti-Catholic bigots

Cardinal Ledochowski.

owski, Prefect of the Congregation of the Propaganda Fide, has had the rare If the latest report be true, he may still enjoy the sensation of reading with his own eyes the comments of thousands of Catholic and secular journals, published in all parts of the world, on the interesting topics of his life and-death.

post-mortem addendum.

But, lo and behold, on Monday comes most robust health. Well might His

As there has been no contradiction of the second report, we presume we

The works of the cablegramer are indeed, strange, and his ways inex-plicable.—Cleveland Universe.

According to an Orange orator, Del-Protestants and thousands of Orangemen." According to the cold figures of the latest census, the whole popula-4,500,000, of whom 1,792,000 are Cathlies! Mr. Pitts must have gone to his bottomless namesake to find the bulk of his imaginary Orange coherts .-Boston Pilot.

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One of the most instructive and useful pamphets extant is the lectures of Father Damen. They comprise four of the most celebrated one delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible." "The Catholic Church, the only true Church of God," "Confession," and "The Rad Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey, Catholic Reconst Office, London.

The Annual Favorite.

76 King Street West, TORONTO.

D. WOODRUFF, No. 125 QUEEN'S AVE Defective vision, impaired hearing, named catarrh and troublesome throats. The control of the catarrh and troublesome throats. The catarrh and troublesome throats.

Official.

Official.

To the members in the jurisdiction of the Grand Council of the Catholic Mutual Benefit Association of Canada:
Brothers—Notice is hereby given that the nineth convention of the Grand Council of the Catholic Mutual Benefit Association of Canada will be held in the city of St. John, New Brunswick, commencing on Tuesday, the 4th day of September, 1894, at 9 o'clock a. m.

a. m. Delegates must be present at the opening of, and at every session throughout the convention, otherwise they will not be considered duly qualified delegates. Circulars will be sent to delegates giving full information regarding railroad tare, hotels, etc.

Yours fraternally,
S. R. BROWN, Grand Secretary.

London, Aug. 11, 1894.

The Grand Council Meeting.

The Grand Council Meeting.

The Grand Council Convention will be held in St. John, N. B., on Tuesday, the 4th September next.

A general invitation to visit St. John and take part in the public exercises on the opening day is extended to all members of the association. Thanks to the efforts of the Grand President and his officers the railway rates are lowest we have ever had to a Grand Council meeting, and visiting brothers are equally with the duly accredited delegates entitled to the benefit of them.

Members intending to bring ladies are requested to notify Brother John D. Burns, P. O. Box 60, so that all arrangements may be made for their comfort and convenience.

A ladies' committee, composed of the lady friends of the association, will attend, and do what they can to make the stay of the visiting ladies as agreeable as possible.

All visiting brothers are invited to attend the regular meeting of Branch 134 on Monday evening, the 3rd September, after which an informal reception will be held at the branch roams, Furlong Building, Charlotte street.

The convention will be held in the Mechan.

which an informal reception will be held at the branch rooms, Furlong Building, Charlotte street.

The convention will be held in the Mechanics' Institute Hall.

Addresses of welcome will be delivered by His Worship the Mayor on behalt of the city and by Bro. John L. Carleton on behalf of the local branches.

The procession to the church for High Mass will start from the Mechanics' Institute. The costumes of the local branches will be black coats, white ties, and silk hats. Delegates will be supplied with red badges, visiting brothers with blue, local members white, and Grand Council officers old gold.

HOTEL RATES PER DAY.

Royal, \$2.50 and 3; Victoria, 2, 2.50 and, 3, 00; New Victoria, 2, 00; Clifton, 2.00; Belmont, 1.50; Stanley, 1.25 and 1.50; Queen, 1.50; Newport, 1, and 1.50; Balmoral, 1 and 1.50; Elliots, 1.00.

As the convention will likely last until Friday morning, and as the delegates who come by the C. P. R. cannot leave for their homes until that evening, the forenoon will be spent in visiting points of interest about the city and the afternoon in salling on the St. John River, which has been truly styled the Rhine of America. Local members express the hope that all visitors will remain over and embrace this opportunity of seeing some of the most beautiful natural scenery on the continent.

Further particulars will be supplied next week.

Treasurer may deposit the Branch monies in his own general account or in a special account as ubject to withdrawal by himselt—it matters not which, since he has given bonds. Now if he had carefully read Sec. 178, from which he quotes, he would see that it is the duty of the Treasurer to deposit the monies in the name of the branch, in such bank or safe deposit company as the branch may direct, the same to be withdrawn only upon the joint check of the branch Treasurer and Rec. Sec.

I quite agree with "Xx" idea recognition.

the joint check of the branch Treasurer and Rec. Sec.

I quite agree with "X's" idea regarding bondsmen, as it is placing a branch officer, who receives no remuneration, under a compliment to his surety, who may on these grounds at some future time, ask and expect similar favor, but of greater liability.

It is not necessary to trouble the Committee on Laws about this matter, but I would recommend Brother "X" to follow the example set down by the Toronto branches, i. e., procure the bonds for the branch officers from a licensed Guarantee Company at the expense of the branch—the rates on small amounts being about 1½ per cent. These companies have agencies in nearly all of the towns of Canada, so that there should be no difficulty in securing the necessary bonds from one of them.

W. T. Kernalian.

Letter of Thanks.

C. B. Ryan, Esq., Rec. Sec. Branch No. 19, C. M. B. A., Ingersoll: — Dear Sir, — Allow me to thank you on behalf of myself and family for the courteous and prompt manner in which you settled our claim of \$2,000, being the amount of the policy that my late husband, Neil McAuley, had in the C. M. B. A. Within a tew days after the letters of guardianship were issued to me and the proper papers submitted to the Grand Secretary, the cheques were received from you. Yours truly,

MARGARET MCAULEY.

Resolutions of Condolence.

At the regular meeting of Branch No. 37,
Hamilton, held August 2, 1894, the following
resolutions were adopted, cn motion of C.
Mooney, seconded by D. Galvin;
Whereas it has pleased Almighty God in His
infinite wisdom to call to his heavenly home
John, the dearly beloved fon of our esteemed
Brother, John B. Latremouillie, be it therefore
Resolved that while humbly submitting to
the divine will of God, we, the members of said
branch, hereby tender to our esteemed Brother,
J. B. Latremouillie, and his beloved wife, our
sincerest sympathy in their sad loss.
Resolved that these resolutions be spread on
our minutes and published in the CATHOLIC
RECORD, and that a copy of them be sent to
Brother J. B. Latremouille, Rec. Sec.
J. ARTHUR SHARF, Fin. Sec.

beloved sister of our worthy President, John FitsGerald, through the mercy of Almighty God seeing fit to call her away, we, the members of the above mentioned branch, tender our most sincere and heartfelt sympathy to worthy President, John FitsGerald.

Resolved that a copy of this resolution be entered upon the minutes of this meeting, one sent to Brother John FitzGerald, and one to the CATHOLIC RECORD for publication.

D. A. HALLIMAN Rec. Sec.

At a regular meeting of Branch No. 130, Bathurst, N. B., held on Angust 7, the following resolutions were adopted:
Moved by John J. Harrington, seconded by M. Power, that whereas by the Divine will of Almighty God, a great calamity has befallen our Brother, Michael T. Daley, by which his beloved father has been suddenly taken from the bosom of his respected family, Resolved that we, the members of Branch No. 130, do tender to Brother Daley and the other members of deceased's family our sincerest sympathy, and trust that our Lord will give them courage to bear up under the great affliction which He in His infinite wisdom has so permitted. Also
Resolved that a copy of these resolutions be given to Brother Daley, and they be published in the CATHOLIC RECORD, Le Courrier des Provinces Maritimes and the Miramichi Advance.

WM. J. LA PLANTE, Rec. Sec. Bathurst, N. B., August 8, 1894.

O'CONNELL ANNIVERSARY.

O'CONNELL ANNIVERSARY.

The Toronto circles of branches of the Emerald Beneficial Association held their annual excursion and plenic to Oakville, on Monday, August 6, by the palace steamers Moccass and Modjeska. It was a grand success in every way, seing by far the largest Catholic excursion that has left the city this season and the day being everything that could be desired. A first-class quadrille band was provided for those patranizing the dancing platform. The first on the list of games was a base ball match between the Stars of Oakville and the Maple Leais of Toronto, for a silver cup, presented by D. A. Carey, Grand President. The game was well contested, the Maple Leais being the champion. Twenty-two events were contested in the various games, for valuable prizes in cash and goods, generously presented by friends of the association. The O'Connell band was in attendance, and, as usual, added to the amusement of the day by playing selections, on the steamer and the grounds, to the satisfaction of the committee and their rirends. It must be recorded that the Rev Father Burke and the ladies of his parish did all in their power to make the excursionists feel at home, by providing well stocked tables, which were partonized to the satisfaction of all concerned. Rev. Father Grogan, C. SS. R. chaplain of Branch Vol. 12, and the Rev. Dr. Tracey accompanied the excursionists, as a iso many prominent citizens. As a result of the excursion, the Oakville branch of the Association will be reorganized. W. LANE, Sec Treas.

BISHOP T. S BYRNE.

New Ordinary of the Nashville Dio-cese Consecrated in Presence of a Distinguished Company.

cose Consecrated in Presence of a Distinguished Company.

In John River, which has been truly styled the Rhine of America will remain over and embrace bits opportunity of seeing some of the most beautiful natural scenery on the continent.

Further particulars will be supplied next week.

St. John, N. B., August 11, 1894.

Assessments Nos. 10 and 11 were issued from the Grand Secretary's office on the 6th inst., calling for the payment of ten beneficiaries, amounting to \$14,000. The deficiaries, amounting to \$14,000. The deficiar

Diocese of Vincennes, Ind.—Revs. T. O'Don' aghue and J. F. Byrnes, Shoals. Diocese of Columbus, O.—Rev. F. W. Howard of Columbus.

The services lasted from 9:30 a. m. to 1:10 p. m. Mt. Rev. W. H. Elder, Archbishop of Cincinnati, was consecrator. Bishops Watterson and Maes were assistant consecrators.

Archbishop Elder took his stand on the epistle eide of the altar and put on the robes, while Dr. Byrne, the Bishop-elect, accompanied by Bishops Watterson and Maes, knelt at the Gospel side of the altar, surrounded by the chaplains, Fathers Walsh, Chattanooga; Moening and Sheehan, of Memphis; Uphans and Abbott, of Nashville, and Father Graham, of Jackson.

The Bishop-elect and two assistant consecrators were then vested. Dr. Moeller, of Cincinnati, and Father Fogarty being masters of ceremonies. The ceremony of vesting being concluded, the Bishop-elect marched to the center altar, where he took seats in front of the Archbishop, and the usual formula prescribed for the occasion was observed.

Dr. Moeller, of Cincinnati, read the Pope's letter of appointment. The Bishop's oath was then administered by Archbishop Elder, after which the new Bishop was examined as to the discharge of his duties. Then came the elebration of Solem High Mass and the chanting of the litany, during which Bishop Byrne lay prostrate at the altar. The laying on of hands and the consecration prayer followed. Then came the anointment. Bishop Rademacher preached, the celebration of Mass was concluded, and the new Bishop was examined as to the discharge of his blessing to the people assembled.

After the ceremonies the Bishop-elect and visiting prelates and clergy were entertained at an elaborate banquet at the Maxwell house. Rev. Father Veale, of Memphis, was toast master. Archbishop Elder responded to a toast in henor of Leo XIII. Bishop Scannell spoke to the sentiment, "Our Diocese," and Bishop Byrne responded to "The Seminary."

The new Bishop was enthusiastically received by the priests and people of his new

and bishop by the responsibility.

The new Bishop was enthusiastically received by the priests and people of his new charge, and the citizens of Nashville extended the warmest hospitality to the visiting

The prelate invested with the pientitude of At the regular meeting of Branch No. 37, Hamilton, held August 2, 184, the following resolutions were adopted, on motion of C. Mooney, seconded by D. Galvin:

Whereas it has pleased Almighty God in His infinite wisdom to call to his heavenly hone John. the dearly beloved son of our esteemed Brother. John B. Latremouillie, be it therefore Resolved that while humbly submitting to the divine will of God, we, the members of said branch, hereby tender to our esteemed Brother. J. B. Latremouillie, and his beloved wife, our sincerest sympathy in their sad loss.

Resolved that these resolutions be spread on our minutes and published in the Catholic Brother J. B. Latremouillie.

Recone, and that a copy of them be sent to Brother J. B. Latremouillie.

ALE, BOURQUE, Rec. Sec.
J. ARTHUR SHARP, Fin. Sec.

Carleton Place, July 27, 1894.

St. Marys Branch.

Moved by Stephen Mullett, seconded by D.

A. Halliman, and

Resolved, that owing to the death of the Resolved, that owing to the death of the last seven years. At Mount St.

Mary's he showed himself possessed of such signal abilities that Archbishop Purcell determined to send him to Rome for a course of higher theological studies. Dr. Byrne made his whole theological course without receiving any selection. The course of the

period of fifteen years—from 1834 to 1880—when he was transferred to his present position, was a highly beneficial one for the Catholics of Tennessee. When he left Nashville for Chicago, fowrteen years ago, the diocese rejoiced in the possession of twenty-nine churches, twenty parochial schools, attended by upward of two thousand pupils; and some thirty priests ministered to the wants of the people.

An interregnum of three years followed his transfer to the Lake City, and the Holy See gave Nashville its fourth prelate in Rev. Joseph Rademacher, a priest of the Fort Wayne diocese, who was consecrated by Archbishop Elder, June 24, 1883, and who governed the diocese up to the time of his recent transfer back to Fort Wayne as the successor of

governed the diocese up to the time of his recent transfer back to Fort Wayne as the successor of

THE LAMENTED BISHOP DWENGER.

Dr. Rademacher continued the good work which his predecessor had inaugurated and added materially to the equipment of his diocese, which, according to the latest rendered account, has now thirty-one priests, thirty-nine churches, thirty-four chapels and stations, a High School for boys, four for girls, twenty parish schools with an attendance of about two thousand seven hundred scholars, and an estimated population of about eightteen thousand. Dr. Rademacher introduced several new orders into Tennessee, and his departure for Nashville was deeply deplored by the Catholics of the city, who stand ready and eager, however, to welcome Dr. Byrne as his successor.

Dr. Byrne is not by any means the first member which the Seminary of Mount St. Mary's has given to the ranks of the American hierarchy. Away back in 1850, when the See of Mobile was vacant, owing to the death of its first incumbent, Monsignor Portier, Rome took Dr. Quinlan, then the rector of the seminary, from his post and sent him down to govern the Alabama churches. Agaix, in 1861, when Archbishop Purcell asked for a coadjutor, Dr. Rosecrans, who was then at the head of the institution, was chosen by the Holy See and sent to Cincinnati, where he remained in the capacity of auxiliary until, six years later, he was made the first Bishop of the then newly created See of Columbus. Now, Dr. Byrne leaves the Mount to assume the charge of the Nashville diocese; and, as the scholastic year at the seminary is ended, his official connection with that institution may also be said to have come to a close. His last year at the seminary—the one that has just ended—has been in many respects one of its most successful, a fact that was well attested by the number of candidates whom Archbishop Elder last month promoted to the priesthood in the seminary chapel. These candidates were sixteen in number, the largest ordained at the seminary for many

of Mr. Eugene R. Byrne, of 130 Brick ave., Toronto, a highly respected resident of that

Father Kelly's Pienic at Trout Creek.

The picnic under the suspices of the congreThe picnic under the suspices of the congreThe picnic at Trout Creek, held
a box, or six boxes for \$2.50.

The picnic under the suspices of the congregation of the Sacred Heart, Irout Creek, held on the church grounds recently ditted up for a park through the energy of the rector and his parishioners, passed off very successfully. The morning trains from the north and sor the picnic, and the attendance from the village and neighboring parts was also large, and the steindance from the village and neighboring parts was also large. Am of the speakers. Mr. J. M. McNamar et North Bay was appointed chairman and opened the meeting by calling upon Rev. Fathe Kelly, rector of front Creek, who in a lew was ichosen words welcomed the visitors to he was ichosen words willing to said him his new parish he expressed his yellow words willing to said him his new parish he expressed his yellow words have a heart of the good people of the speakers. He wished all present a grand day of anasomum and pleasure, hoping to see them agained for Fathers McGuire, of Bracebridge, and Howards and Holem who made short speeches. At the close of the speeches three rousing cheers were given for Father Kelly, a 11:29 a. m. a baseball match was played between Sundridge and South River resuiting in favor of the former; slo prize. Two managements was delighted with the picnic and spoke

An Interesting Social Event.

On Tuesday morning, the 24th inst., at St. Mary's church, Mount Forest, Miss Nellie O'Connell, niece of Very Rev. Dean O'Connell, of Mount Forest, was married to Win. Brick, principal of Kingston Separate schools. At 10 o'clock the edifice was filled with an expectant throng, when the bride entered leaning on the arm of her brother, Mr. John O'Connell. As they passed up the sisle, Mendelssohn's Wedding March was admirably rendered by the organist, Miss Duffy. The groom was supported by Mr. F. D. Henderson, of Kingston. The Very Rev. Dean O'Connell performed the marriage ceremony. He was assisted by Rev. J. H. Coty, St. Mary's Cathedral, Hamilton, cousin of the bride. In the sanctuary were the following clergy: Rev. P. S. Owens, Ayton. Rev. J. Corcoran, Teeswater; Rev. P. Cassin Dundalk; Rev. R. Maloney, Durham; Rev. M. V. Kelly, Owen Sound. After High Mass, celebrated by Rev. Dean O'Connell, during which the choir rendered music of a high order, the bridal party repaired to the parochial residence. After the usual congratulations, a wedding breakfast was served. The bride was attired in cream failie silk with veil and wreath of orange blossoms and carried a bouquet of cream roses. The bridesmaid was Miss Marie O'Connell, of Buffalo, N. Y., sister of the bride. She wore a very pretty gown of white dotted Swiss muslin, with hat to match. Amidst showers of rice the happy couple left for Owen Scund on the afternoon train. A trip on the upper lakes follows, after which they will go to their tuture home in Kingston. The natural flower decorations of the altar and sanctuary of the church were much admired. The wedding presents were numerous and valuable.—Mount Forest Representative, July 26. An Interesting Social Event.

A CÓRNWALL SENSATION

An Afflicted Family Restored To Health.

Only One of Many Similar Cases—How
the Restoration to Health was Brought
About—A Plain Recital of Facts.

There is no longer reason to seek far for proof of the cures effected by the use of Dr. Williams' Pink Pills. We have heard of numerous marveilous cures following the use of this wonderful medicine, and have been successful in obtaining the facts for publica-

williams' Pink Pills. We have heard of numerous marveilous cures following the use of this wonderful medicine, and have been successful in obtaining the facts for publication in one of them. Mr. Andrew Bowen, an employee of the Canada Cotton Mill, was taken ill about three years ago, and compelled to give up his position and cease work entirely. He was suffering from rheumatism which was followed by a complication of diseases, and in a few months became a helpless cripple. His wife became thoroughly worn out through waiting on him, and in a short time also became an invalid, and their plight was most pitable indeed. They secured the best medical advice within their reach, spending a large amount of money in medicines which failed to give them any permanent relief. This went on for nearly three years, and during that period they suffered untold agonies.

The above is summarized from the statements made by Mr. and Mrs. Bowen to the Standard representative. We will give the remainder of the story in Mr. Bowen's own words. He said: "We were both terribly run down and;completely discouraged at seeing dollar after dollar go for medicine that did not seem to do us any good. We had about given up all hope of ever getting well again when my attention was called to a wonderful cure effected by Dr. Williams' Pink Pills. I had nearly lost all faith in medicines, and had made up my mind that my wife and myseli were past human aid and would have to endure our suffering. We were repeatedly urged by friends to try Pink Pills, and at last consented. After taking a couple of boxes we did not see any noticeable benefit and were about to give them, up, but were urged to persevere with them and did so. When my wife had taken the fifth box she began to feel a decided in provement in her health, and I decided to keep on taking them. The seventh box marked the turning-point in my case, and I have continued to improve ever since, and to day, as you see, we are both enjoying excellent health, almost as good as we ever did. Many times I

all diseases arising condition of the nervous forces, such as St. Vitus dance, locomotor ataxia, rheumatism, paralysis, scantica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofiala, etc. They build anew the blood, and restore the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

any nature.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists or direct by mail from

THE SERPENT'S TRAIL. Forest Free Press.

Forest Free Press.

Less than one year ago hundreds of the god people of this section flocked together to listen to the lectures given by an abandoned woman, whose best recommendation was that her early life had been a varied career of fraud, theft and prostitution, and who, under the cloak of religion, was willing to wag her slanderous tongue wherever a paying audience could be found. It mattered not to her that religion was defiled by her touch, that patriotism was insulted if mentioned, that the sacred honor of womanhood was held up to scorn by the recitals of her own immorality, or that a hitherto peaceful community was violently disturbed by her lying accusations against all who held aloof. To say a word against this vile woman a few months ago would have brought down on the head of the daring offender the maledictions of numerous friends of hers; but recently she has been thrown overboard by those who were closest to her less than a year ago, and there are none who will openly say a word in her defence now. The serpent has gone, but the slime remains. The direct result of her unfortunate visits to this country is an epidemic of immorality, unprecedented in its awful results and which is causing heartburnings that will never be healed; but over this picture 'tis better to draw the mattle of charity. Are those who brought Mrs. M. L. Shepherd here as an instrument to turther their own selfish purpose to be held blameless? We leave the answer to the people of an afflicted and humiliated community, and the meeting out of the reward to Him who doeth all things well.

MARKET REPORTS.

London, Aug. 16.—Wheat was firm, at 88 to 92c per cental. Oats 81 to 81.05 per cental. Beef 83.50 to 85.59 per cwt. Lamb 7 to 8c a pound wholesale. Pork 80.25. Veal 5c a pound for roll. Eggs. 7c to 9c per dozen. Apples, 25 to 35c a bush. Peaches 45 to 56c a basket. Potatoes 80c to 81a bag. Cabbages, 50 to 50c a dozen. Gucumbers were from 15 to 25c a dozen, and 15 to 20c per hundred for a pickling grade. Squash 40 to 60c a doz. Hay scarce, at 85 to 9a ton. Toronto, Aug. 19. — Flour — Straight roller, 82.40 to 8275; extra, 82.50 to 8250. Wheat-White, 55c; spring, 58c; red winter, 55c; goose, 54c; No. 1 Manitoba hard, 70c; No. 2, 68c; winter wheat on the northern, 57½c; peas, 55 to 55, old; 54c, new; barley, No. 1, 43 to 45c; feed, 40 to 43c; oats 3½c, old; 30c, new; corn, 52c.

ob to 58, old; 51c, new; barley, No. 1, 43 to 45c; feed, 40 to 43c; oats 31½c, old; 30c, new; corn, 52c.

MONTREAL

Aug. 16.—Grain, quiet and steady; No. 1 hard Manitoba at 73 to 74c; No. 2, 40, 72 to 73c; peas, per 66 lbs., in store, 72½ to 73½; No. 1 to 13c; per 31 lbs., 33½; No. 2 oats, per 34 lbs., 38 to 33½; No. 3 oats, per 34 lbs., 38 to 33c; corn, duty pai, 37 to 58c; barley, feed, 45 to 47c; barley, malting, 50 to 53c; rye, 52 to 53.5c; Flour—Winter wheat, 83.25 to 83.50; syning wheat patents, 83.25 to 83.50; Manitoba patents, best brands, 83.50 to 83.60; straight roller, 82.85 to 83.5 extra, 82.55 to 83.50; swning wheat patents, 83.25 to 83.50; swning wheat patents, 83.25 to 83.50; swning wheat patents, 83.50 to 83.60; straight roller, 82.85 to 83; extra, 82.55 to 83.50; swning, 82.40 to 82.50; shrands, 83.40 to 84.50; roller, 82.85 to 83.50; swning, 82.50 to 83.60; swning, 82.50 to 83.50; hand, toba strong bakers 83.30 to 83.40; to 84.60; roller, 82.85 to 83.50; swning, 82.50; swning, 8

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Export Cattle—There were from 20 to 25 loads in to day. Though a few fairish loads were among the offerings the average quality was unsatisfactory. Quite a few bunches offered as shipping cattle which were virtually stockets, and had to be sold at stocker prices. The range for fair to good cattle was from 3½ to 3½c a lb.

Butchers' Cattle—Prices stood at about Tuesday's range. Light thin grassers sold as low as \$2.37½, and extra picked lots of fed grassers fetched \$3.55. Medium to good loads sold for \$3.12½ up to \$3.30.

Stockers — One bunch of twelve, averaging 1,020 lbs, sold at 3a a lb.

Sheep and Lambs — Ewes and wethers, weighed off car, sold at 3a to 3½c a lb, and occasional lots sold at te a lb. Spring lambs—cnoice sold at ica a lb. Purchases by the head were made at \$2.25 to \$2.50 for culls, up to \$5 to \$5.50 for choice to tops.

Hogs—Best bacen begs sold, weighed off car, at \$5.40, thick fats at \$4.00 to \$5, stores at \$4.75 to \$5, sows at \$4.35 and stags at \$2.50 to \$3.

Calves—A bunch of 40 of all sorts sold at an average of \$4.80. The range was from \$1 for young bobs up to \$7 for fancy yeals.

Milch Cows and Springers—There were about 25 mikers and springers—There were about 25 mikers and springers in, and all sold at from \$80 to \$50.

East Buffalo, N. Y. Alweut 16.—Cattle—Six

Hogs-Six cars; shade easier; good neavies bring top prices, \$5.05; choice medium weights and Yorkers and pigs; \$5.50 to \$5.50; Sheep and lambs - Fifteen cars; dull; good to fancy lambs, \$8.75 to \$4.50; choice to best wethers, \$5.35 to \$4; fair to good mixed, \$2.50

Date after date of the infallible de-struction of the Papacy passes on with the harmless course of the four grateful seasons, and the calendar of heretical prophecy is left disdainfully, cruelly unfulfilled.—Faber.

THE SAME OF THE PARTY OF THE PA

Find fault with the cook if

the pastry does not exectly suit you. Nor with your wife either-perhaps she is no to

It may be the lard she is

using for shortening. Lard is indigestible you know. But if you would always have

YOUR

Cakes, pies, rolls, and bread palatable and perfectly digestible, order the new shortening,"COTTOLENE," for your

Sold in 3 and 5 pound pails, by all grocers. Made only by THE

N. K. FAIRBANK COMPANY. COMPANY, Wellington and Ann Sts., Montreal.

שושל ב לשיבל ב ל שו בי לשיבו ביו ביו ביו

I WAS CURED of a severe cold by MIN.

ARD'S LINIMENT.
Oxford, N. S.
I WAS CURED of a terrible sprain by
MINARD'S LINIMENT.
Yarmouth, N. S.
I WAS CURED of Black erysipelas by
MINARD'S LINIMENT.
Inglesville.
J. W. RUGGLES

Watch your Weight

If you are losing flesh your system is drawing on your latent strength. Something is wrong. Take

Scott's Emulsion

to give your system its needed strength and restore your healthy weight. Physicians, the world over, endorse it.

Den't be deceived by Substitutes!





Nestlé's Food

Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. Collins, Box 356, Guelph, Ont.

Branch No. 4. London. Meets on the 2nd and 4th Thursday of every gonth, at 8 o'clock, at their hall, Albion Block, 3ichmond Street. P. Cook, Pres., P. F. 30YLE, Recording Secretary.

average of \$4.80. The range was from \$1 for young bobs up to \$5 for fancy yeals.

Milch Cows and Springers—There were about 25 milkers and springers—There w

TEACHER WANTED.

TEMALE TECHER WAN | ED IN ELORA

Separate school for the rest of the year.

Duties to begin after summer holidays. For particulars apply to the Secretary of the Board, Elora, Ont.

825-3.

ST. JOSEPH'S ACADEMY, ST. JOSEPH'S ACADEMY,
WHICH IS CONDUCTED BY THE SISters of the Holy Names of Jesus and Mary,
will re open on Monday, August 27. Young
ladies desirous to receive a choice and thoroughly Catholic education, and pursue the
High School studies in order to obtain teachers'
certificates, will find these advantages in this
institution. The salubrity of the town of Amherstburg, in which the convent is located, is
well known to the residents of Ontario. For
further particulars, apply to SISTER
SUPERIOR. SSS-4

THE DOMINION Savings & Investment Society

With Assets of over \$2,500,000, Is always prepared to loan large or small sums on Farm, Town or City Properties on most favorable terms and rates, repayable at any time of year preferred.

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H. E. NELLES, Manager. Offices - Opposite City Hall, Richmond st.

TO CONTRACTORS.

Sealed tenders addressed to the undersigned, and endorsed "Tenders for Works," will be re-ceived at this Department until noon on

MONDAY, THE 27th INSTANT

for the following works:

The erection of a Court Room and Gaol at Mattawa, Nipissing District, according to plan and specifications to be seen at the Town Hall. Mattawa, and at this Department, where forms of tender can be procured on application. An accepted bank cheque, made payable to the undersigned for five hundred dollars, will be required to accompany each tender.

The cheque of unsuccessful parties will be returned. The bona fide signatures and business addresses of two parties as sureties should be attached to each tender. The department will not be bound to accept the lowest or any tender.

(Sgd.)

WM. HARTY.

(Sgd.) WM. HARTY.

Department of Public Works, Ontario, August 11th, 1894.

VOLUME 2

CHRIST, THE TI

D. D., at the Cath at Plattsburg. N ing, July 1.

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CHRIST, A

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