Catholic Record.

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

VOLUME XIII.

Catholic Record

London, Sat., August 30th, 1890.

EDITORIAL NOTES.

One of the momentous occurrences of the day is the hostile attitude of the New York Central Railway Company and its employees: It seems that some time since members of the Knights of Labor gave testimony, after having been requested so to do, before a Legislative Committee, in regard to the working of what is known as "Combines," associations of capitalists whose purpose is to compel the public at large to pay the very highest price for everything they buy. The testimony of these men, it is claimed, provoked the ire of the New York Central officials, and it appears as though they had resolved to quietly rid the corporation of all employees who are members of the Kuights of Labor. In the discussion of the trouble so far Mr. Powderly's side of the case is by far the strongest. Mr. Webb, third vice president of the road, appears to be the head and front of the movement on the part of the railroad. Haughty, purse- as May and June many parish priests of proud and tyrannical is Mr. Webb, and Cork county gave warning that the doubtless he is supported and encouraged by men of the same calibre who have so far remained behind the curtains. We hope the outcome of the struggle will serve to convince these autocrats that they do not own the country, and that their most humble employee has rights and libertles that must be protected. The day is gone by when any man, be he titled aristocrat or soulless dealing unfairly with his fellow man.

THE Committee of the Presbyterian Church in England, which has for its special charge the subject of the Confession of Faith, has decided in favor of amending the ordination formula by substituting the question, "Do you believe in the body of Christian doctrine as set forth in the twenty-four articles of the faith passed by the synod of 1890?" instead of the question now put which requires belief in the Westminster Confession. This virtually abolishes the Westminster Confession as the standard of the Church, and, if the recommendation be adopted by the next General Assembly, as it most probably will be, it will no longer be necessary for Presbyterian ministers to believe, as at present, that the Pope is anti Christ, or that God has from all eternity doomed some to perdition for sins which they could not avoid committing, inasmuch as they were committed in virtue of God's decree. This is certainly an improvement upon the old doctrine, but what guarantee have we that the new Confession is any more truthful than the old one, which was declared to be the only truth as reto be changed according to the fancies of an article summing up the mai each succeeding generation.

THE delegates to the Methodist General Conference which is to meet in Montreal have been notified that provision has been made for the billeting of ministers, but that lay delegates must provide for themselves during the two or three weeks during which the Conference is expected to remain in session The billeting committee explain that they have taken this course because at the last meeting of the conference the lay delegates resolved not to accept billeting and also because the Montrealers have no wish to billet the laymen, Many of them this year are of opinion, however, that the object of the commit tee was to discourage laymen from being present at the conference, so that the clerical influence might prevail. It would appear that whether or not this be the purpose of the committee, such will be the result of their action, as many of the delegates feel that they are not able to afford the expense of hotel bills for so long a time. It is even proposed by some who are offended at the distinction thus made that the conference assemble in some other town or city where more hospitality will be shown than Montreal seems willing to extend.

THE Rev. Mr. Bell-Cox, who five years ago was imprisoned for contumacy by persevering in Ritualistic practices which he was prohibited under the Public Worship Regulation Act from practicing, has been finally released by the House of Lords. He was released before under a writ of habeas corpus, through a judgment of the Queen's Bench Court ; but the Court of Appeal reversed the judgment and committed him back to custody. He appealed to the House of Bench has been sustained. The grounds

depends so entirely, for both its doctrine and ritual, upon laws enacted by a national Parliament, of every shade of creed, whether in England or Scotland, Germany or Switzerland, cannot be the Church in which Christ established some Apostles, and some Prophets, and other some Evangelists, and other some pastors and dectors for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all meet in the Unity of faith and of the knowledge of the Son of God

. . that henceforth we be no more children tossed to and fre, and carried about with every wind of doctrine." (Eph. 1v; 11 13).

IT HAS become almost a certainty that

Ireland is on the brink of a famine.

Very little has been said on the subject by the London papers, yet so long ago potato blight had appeared, and disas. ter was inevitable. Mr. Michael Davitt had given, from personal observation in many quarters, similar warning, and the news comes now by cable that some deaths have occurred in Clonakilty from eating blighted potatoes, and that many persons are prostrated from the same cause. The pigs are also in many cases injured. It is stated that half capitalist, will be accorded the privilege of the population between Kinsale and Skibereen will be without food and this is only a sample of what On the Ponsonby estate the farmers are ploughing up all the potatoes, and planting cabbages that they may have some kind of food for winter. We hope to see immediate steps taken through Canada the sufferers promptly at the first appearnever been behindhand in rendering assistance in Ireland's need, and it should not be behindhand on the present occasion. The Shylock landlords, of course, will not

THE PRECEDENCE QUES-

those of starvation.

His Eminence Cardinal Manning is

reported to be in feeble condition. When ascending the pulpit at Brompton Oratory the other day he tottered in his walk from the weakness of age. The London Times has been for some months attacking the rule of precedence which vealed by God? It is evident that in has been adopted at Court, giving His Presbyterianism the teaching of the Eminence his proper rank as a Prince Church is merely experimental, as it is of the Church, and the other day it had saying that he is really nobody in the eyes of the law, or at least can take no precedence from anything he has be come since he ceased to be an arch. deacon in the English Church forty years ago. It concludes that "Cardinal Manning has glided quietly into a recog nised position to which he has no rightful claim. Personally he may care nothing for it, but he will none the less value it for the sake of his Church and as a quasi-recognition of the ecclesiastical chief who has made him what he now is."

Tae Times may in its supreme little. ness make light of the position of a Prince of the Catholic Church, and from that journal, always anti-Catholic and anti-Irish, and with a reputation smirched and sullied by other transactions no less foul then the Pigott forgeries, nothing less than the above spiteful remarks could be expected, but even the Salisbury Government cannot ignore the position of the Pope as the spiritual sovereign of two hundred and fifty millions of people, and unwilling though the Times may be to acknowledge the very existence of the Oatholic Church with in British dominion, it cannot undo the fact that she is a powerful factor therein. and her influence cannot be ignored in Ireland, Canada, Australia, far away India, Cape Colony and elsewhere in the British Empire, and even in Protestant England and Scotland. We have recently witnessed the fact that in spite of

Sweden, and the Japanese Mikado, all of whom paid their respects to Leo XIII, on apply to the Times, and to the penal laws which it would still keep in force, if it had the power, the words of the Royal Prophet :

"Why have the Gentiles raged, and the people devised vain things? The kings of the earth stood up, and the princes met together sgainst the Lord and sgainst His Christ. Let us break their bonds auunder, and let us cast away their yoke from us. He that dwelleth in heaven shall laugh at them: and the Lord shall deride them." (ps. ii)

The influence of the head of the Cath. olic Church is not to be ignored, and the status of a Cardinal is its necessary consectary. It is ridiculous ponsense for the Times to attempt to lower the Cardinalate o the level of an Archdeaconate of the English Church. The Dalton McCarthya and ex. Bishop Carmans of our own Ontario would do well also to reflect on these facts. A little such reflection might save them the disgrace of rendering themselves ridiculous before the world.

ANONYMOUS SLANDERERS.

Dogberry -"They have committed false report: moreover they have spoken un-truths: secondarily they are slanderers."— Much ado about nothing.

The Mail of the 19th inst gives admission into its columns to a letter from an anonymous correspondent who accuses His Eminence the late Cardinal Newman will occur throughout the country, of sacerdotal "pride and arrogrance" because he asserts in the Grammar of Assent that the extinction of the sun in the heavens, and the slow death by staryation of all sentient beings, would be a less evil than the telling of a lie and the United States to afford relief to or in fact than the commission of any sin. This correspondent is clearly ance of extensive distress. America has not aware of the enormity of sin or moral evil, which consists in an act of wilful disobedience to the law of God, and certainly no physical evil can weigh down the scale against the least of sins. But evirelax their demands during the period of dently the doctrine that "the end justifies suffering, and it may be expected that the the means" is a more favorite doctrine horrors of eviction will keep pace with among Protestants than among Catholics, since the moral sense of this very ultra-Protestant is shocked when a Catholic divine of eminence propounds the doctrine that a good end never justifies the use of unlawful means to attain it. We have no doubt that this very same correspondent has frequently held up his hands in holy horror while denounc ing Jesuits for holding the doctrine, which they do not hold, but which he himself practically maintains, that the end sometimes justifies the use of immoral means. Such hypocrisy is to be witnessed every day among those who accuse Cath-

olics of holding immoral doctrines. But another correspondent, still anony. mous, makes an attack upon His Eminence on exactly opposite grounds. He states from pretended personal knowledge of the facts that the Cardinal was frequently an instrument in instructing Protestants in the doctrines of the Catholic Church, and that he subsequently received them into her fold. So far, this writer undoubtedly tells the truth; but when he adds that the Cardinal instructed his converts to deceive their friends by telling falsehoods in order to concea their intentions, it is easy to see that he is drawing entirely on his imagination for his facts. One who, like the Cardinal, teaches openly and earnestly that the telling of a single lie is a greater evil than would be the extinction of the sun from the heavens, is not likely to instruct his pupils that they should keep up s systematic series of lies in order to conceal their intention to embrace the Catholic religion; and Cardinal Newman's character for straightforward honesty of purpose is too firmly established to be blackened by the falsehoods of scribblers who are too cowardly even to give their names while they are maligning him so grossly.

THE STRIKE.

The strike on the New York Central railway has been the occasion of a series of outrages by Pinkerton detectives which has excited universal indignation throughout the country. As the Railway Superintendent, Mr. Webb, in his communications and interview with Mr. Powderly, series of the institute an arbitration of the the penal laws to which the Times appeals in support of its position, that the Government was obliged to send a special plenipotentiary, though under a minor state of Labor had no alternative but to admit defeat, or to order a general state of the penal of the pena title, to ask the Pope to settle difficulties with which the Government had to deal in its relations with the Catholic people of Malta. The Times may howl with rage, but the stubborn facts will remain to its discomfiture. The position of the

distinct from the actual merits of the case, nevertheless his triumph is regarded by the Ritualists as a great victory for their cause. This is one of the tory for their cause. This is one of the protestant, Catholic and Infidel, from the Pinkerton detectives assert that fired in self-defence, but other the protestant, Catholic and Infidel, from the protestant that fired in self-defence, but other the protestant that fired in self-defence, but other the protestant that fired in self-defence, but other the protestant that for the protestant that fired in self-defence, but other the protestant that form the actual merits of the condition men, and the Pinkerton detectives assert times upon them, wounding several persons, most of the cardinal's show. He cilmbed a tree and caught an opostum, and also captured a few kangaroo rate. These animals supplied him with the mottor in Latin, "He art repeaketh the mottor in Latin," The body was enclosed in an elm-shell, with an outer coffin of polthey fired in self defence, but other witnesses state that the crowd had confined themselves to howling and had not even thrown any missiles, It is bad enough when the authorities the occasion of his jubilee. We may well are compelled to fire upon a crowd of rioters who are really violent, but the Pinkerton men are acting under private authority only, and it is intolerable that they should with impunity fire upon a they should with impunity fire upon a crowd, indiscriminately, even if two or three persons were guilty of throwing some stones, and it does not appear clear that there was even so much provocation given. Six persons were shot and were more or less seriously wounded. Five Pinkerton men have been arrested. The question at issue between the company and the strikers is whether the company shall be tree to discharge men simply because they are Koights of Labor. To Mr. Powderly's offer of arbitration, Mr. Webb answered "there is nothing to arbitrate on." He added that those who were dismissed were discharged for sufficient reason.

> HOW O'REILLY ESCAPED. THRILLING ADVENTURES CON-

NECTED WITH HIS FAREWELL TO ENGLISH TERRITORY. The narrative of John Boyle O'Reilly's

escape from Australia is worth recalling.
The following is a condensation of the dead poet's words:

The man to whom I owe my liberty

was a Catholic priest, the Rev. Patrick McCabe, whose parish extended over hundreds of miles of bush, and whose only parishioners were convicts and ticket-of leave men. He was a scholar and gentleman of rare accomplishments, almost always in the saddle, riding alone from camp to camp, and sleeping in his blanket under the trees at night. One day this remarkable man rode to

my hut, and we walked together into the bush. I had then made all my plans to escape, and I freely told him my intention.
"It's an excellent way to commit

suicide," he said, and he would not speak of it any more. As he was leaving me, however, he leaned from the saddle and said: "Don't think of that again. Let me think out a plan for you. You'll hear from me before long.

He went away, and I waited weeks and months and never heard a word. I was not compelled to work with the criminal aug on the roads, but had charge of their stores, and carried the warder's weekly

stores, and carried the warder's weekly report to the Bunbury depot.

Finally, one day on my way with this report, I came to a plain known as the race course. As I crossed it I heard a coo-ee, or bush cry, and saw a man coming toward me. He was a big, handsome fallow with an are on his shoulder. fellow, with an axe on his shoulder.

A FRIEND OF FATHER MAC'S. He came to me with a friendly smile. My name is Maguire," he said; "I am "I am a friend of Father Mac's, and he's been speaking about you." Seeing my hesi tation, he drew a card from his wallet, on which Father McCable had written a few ords to me. Then I trusted him.

This was in December, 1868 Some American whalers were expected to touch at Bunbury in February for water. After two months of suspense news came to O'Reilly of the arrival of the barks. Maguire announced that he had arranged with the captain of one of the whalers, Vigilant of New Bedford to ornice board from a small boat.

On the night of February 18th O'Reilly vaited until the warder had visited his hut, put on a pair of freeman's shoes, as the trackers could easily discern the mark of a regulation convict's boot, and struck into the bush.

About 11 o'clock I came to the old

convict station, and lay down behind an old gum tree at the roadside. In half an hour two men rode up, but they passed on. They were farmers, probably, or maybe a patrol of mounted police. Shortly after I heard horses coming at a —Maguire and another friend, M—, Tney had a spare horse. I mounted at once, and without a word we struck into the bush at a gallop. For hours we rode

We reached the shore, found a small boat ready for us, and pulled about forty miles along the coast to the point where we expected to meet the New Bedford whaler. No one had thought to bring food or water, and for twenty four hours or more the sufferings of the party were

At I o'clock on the third day we made out the Vigilant, under full sail, steering north. She was steering straight toward us, so we stopped pulling and waited for her. But we were

bound to be wofully disappointed. THE VIGILANT PASSES ON. When she was within two miles of our When she was within two miles of our boat she fell off several points as if to avoid us. Every one stared in amazement. Maguire kept saying that Capt. Baker had given his word as a man, and he could not believe that he would break it. One of the men stood up in the boat and gave a loud hail that must have been heard on board. No answer have been heard on board. No answer Again he hailed, and we all joined in the shout. No answer. It only seemed that the Vigilant turned a point further from us. At last she came abreast of our boat. She was then about three our boat. She was then about three miles distant. Maguire hoisted a white shirt on the end of an oar, and we shouted again. But the Vigilant passed on and left our boat to its fate.

They landed on the beach and O'Rellly's friends went back to Bunbury, promising

sum, and also captured a few kangaroo rats. These animals supplied him with food. After three days, O'Rellly, still be-lieving that Capt. Baker must be cruising for him somewhere off the coast, resolved to make another attempt to board the

The rowboat was too heavy for him to pull alone. Six or seven miles further up the beach he found an old dory, half buried in the sand. He dug the dory out, launched it, made it water tight,

out, launched it, made it water tight, by plugging the cracks with paper bark, and put to sea alone.

Before night I had passed the headland, and was on the Indian Ocean. I knew there was a current going northward. Next morning I gave up pulling and sat down to watch and wait. It was very hot. The sun flamed above, and the reflection from the water was scorching. That day toward non I saw a sail ing. That day toward noon I saw a sail. It was the Vigilant—there was no other vessel there. She drew near to me, so near that I beard voices on deck. I saw the men aloft on the lookout, but they did not see me—at least Capt Baker says so. She sailed away again and was out of sight before night. Tree dew and the cool air refreshed me, and I resolved to pull back to shore and wait for Maguire's return. I pulled all night, cff and on, and in the morning saw the sand hills at the headland of Geographe

THE REFUGEE'S COMRADES.

THE REFUGEE'S COMBADES.

After that second bitter dissppointment O'Reilly left his sand valley no more. He slept most of the time for five days, and then Maguire came back with the good news that Father McCabe had arranged for O'Reilly's passage on had arranged for O'Reilly's passage on another New Bedford whaler, the Gazelle, Capt. Gifford. But Maguire also brought an unwelcome travelling companion in the person of a criminal convict, one Martin Bowman, a ticket of leave man, and one of the worst characleave man, and one of the worst charac-ters in the colony. He had discovered my escape, and had threatened to put e on the track unless he was taken off too.

That night we slept little, some one always keeping an eye on Bowman. were up at daybreak, and soon after we were up at daybreak, and soon after we were afloat. We pulled straight out toward the headline, as Capt. Gifford had instructed. By noon we saw the two whale ships coming along with a fine breeze. Toward evening we heard a hail, and somebody shouted my name and cried out, "Come on board!" We were all overjoyed. We pulled along side, and I was helped out of the boat by the attrong eyes of Honey Heterograms of Honey Institute of the boat by the strong arms of Henry Hathaway, the third mate. Capt. Gifford made me welcome, and gave me a place in the cabin. Martin Bowman, the escaped cabin. criminal, was sent forward among the

Six months afterward, when the Gazelle touched at Roderique, and English island in the Indian Ocean, the Governor came aboard searching for an "escaped convict from Australia, a black haired man." I was standing with Mr. Hussey, the mate, when the Governor made the demand.

description, who had come on board on the coast of Australia, might be the person. He called Bowman, whom every man on board detested, and he was put in irons and taken ashore. We knew that he for two or three days just outside of Aus | would tell the whole story (the wonder is tralism waters and take the fugitive on that he did not do it then; but he wished

to make terms for his ewn release).

That night the officers of the Gazelle threw overboard the grindstone with my hat, while I lay hid in the captain's cabin. A cry of "Man overboard!" was raised, boat was lowered, and the hat picked up There were on board some English ex-convicts who had shipped in Australia, and these only waited for a chance to get

me retaken.

But one of then, utterly deceived by the officers' strategy, declared that he saw me sink where my hat was picked up When the governor came on board the was at half-mast, and the officers sorrow-fully told him that the man he probably wanted had jumped overboard in the went among the crew and learned the same news. Two days later the Gazelle salled from Roderique and I came on deck, much to the amszement of the

crew.
That ended Mr. O'Reilly's adventures Off the Cape of Good Hope Capt. Gifford handed him 13 sovereigns—all the money he had—and transferred him to the American ship Sapphire. Tais ship took him to Liverpool, where he was provided with the capture hiding place until a newaya was to Liverpool, where he was provided with a secure hiding place until a passage was secured for him on the Bath ship Bombay, which landed him in Philadelphia on November the 23rd, 1869, nine months after he made his first break for the Aus-

FUNERAL OF CARDINAL NEW MAN. New York Herald Bureau,

New York Herald Bureau,
Birmingham, Aug. 19.

A grand Requiem Mass was held at
Edgbaston Ocatory church to-day, and
formed the chief portion of the funeral
service over the remains of Oardinal Newman. The church, which is not of large
dimensions, was filled with an overflowing
congregation, admission being restricted
to holders of tickets, hundreds of applicacations for which had been refused. The
edifice was draped with black and yellow,
and the Oardinal's coffin lay upon a catafalque erected on a tribune in front of the
high altar. The coffin was covered with a
pall of violet velvet, and three massive
branched candelabre, with yellow wax

an elm shell, with an outer coffin of polished oak, bearing a simple Latin inscrip-

tion.

Mass was celebrated by Dr. Illsley, the
Mass was celebrated by Dr. Ritmingham. Roman Catholic Bishop of Birmingham.
Simple unaccompanied Gregorian music
was used, so that all the clergy might take
part in it. Of these there were upwards part in it. Of these there were upwards of one hundred present, including no fewer than sixteen Bishops. All wore their pontifical vestments, the other clergy being attired in surplices. Among those present were Dr. Walsh, Archbishop of Dublin, and representatives of the Franciscaus, Benedictines, Jesuits, and other Monastic Orders, while the general attendance was a large and aristocratic one.

ance was a large and aristocratic one.

In the course of the service Dr. Clifford, In the course of the service Dr. Cilliord, Bishop of Clifton, delivered a short ser-mon, in which he spoke with much emo-tion of Dr. Newman's life and character. Five Bishops afterwards pronounced abso-ntant in the colling and analyting iution, incensing the ceffin and sprinkling it with holy water. At the conclusion of the Mass the coffin was borne to the hearse by eight laymen, the Gratorians following, bearing tapers in their hands. Oaly a very limited number of relatives and intimate friends accompanied the hearse to Rednal, where the luterment took place in the private cemetery. The Cardinal was buried at his request in the earth near the grave of Father Ambrose St. John. Mag-nificent wreaths from Baroness Burdett-Coutts and others were placed around. The closing ceremony was brief and simple.

DIOCESE OF LONDON.

On the occasion of his transfer from St. Thomas to assume pastoral charge of Port Lambton, the Rev. Father Aylward was made the recipient of many marks of esteem. The following address, ac-companied with a well filled purse, was presented to him :

To the Rev. J. T. Aylward:

REV. AND DEAR SIR-Your undersigned departure from the city of St. Thomas, regret that the short period of time which elapsed from the time your intended departure was made known till your actual leaving took place rendered it impossible for them to person you and make known to you the earnest and sincere respect in which you are held by the people of the parish of St. Thomas and by your other friends in Thomas and by your other friends in this city, and to convey to you their feelings of sorrow and regret that you have been called to another field of duty, though much pleased to hear of your promotion to be parish priest of Port

You have, since you first came to us, by manly, earnest and Christian conduct, by your affability and gentleness of character, by your teaching and example, by your zeal and plety and by the many manifestations of self-denial and disinterestedness you have shown while here won far your. trom Australia, a black haired man." I was standing with Mr. Hussey, the mate, when the Governor made the demand. Mr. Hussey said that no such person was on board. The Governor answered that he had information that a man eccaged on the Gazelle.

AN INGENIOUS STRATAGEM.

Mr. Hussey feared that they might selze the ship, so he said that a man of that description, who had come on board off the coast of Australia, might be the person.

It tions of self-dental and disinterestedness you have shown while here, won for yourself the respect, admiration and esteem of all with whom you have in any way been associated, and also of all those who have shown while here, won for yourself the respect, admiration and esteem of all with whom you have in any way been associated, and also of all those who have shown while here, won for yourself the respect, admiration and esteem of all with whom you have in any way been associated, and also of all those who have shown been associated, and also of all those who have shown been associated, and also of all those who have the good you have shown while here, won for yourself the respect, admiration and esteem of all with whom you have in any way been associated, and also of all those who have the good you have shown while here, won for yourself the respect, admiration and esteem of all with whom you have in any way been associated, and also of all those who have the good you have shown while here, won for yourself the respect, admiration and esteem of all with whom you have in any way been associated, and also of all those who have the good you have done. We also Rev. Father Flannery, have shown us of Christian conduct and gentleness, will. we will always be remembered here with feelings of reverence and friendship for your humility, piety and Christian char-

Not desiring to simply convey to you in words alone our appreciation of your many good qualities, we beg of you in the name of your friends here to accept this small taugible token of the gratitude, reverence, respect and esteem in which you are held by your many friends, and we devoutly pray that the Giver of all good, wherever you are placed, will shower His choicest blessings upon your temporal welfare and on your labor in that sacred work you have been called to follow.

St. Thomas, August 14, 1890.

REPLY TO ADDERSE.

REPLY TO ADDRESS.

My DEAR FRIENDS — Your very kind and flattering address, accompanied by so well-filled a purse, afforded me much pleasure. Words indeed are too feeble to express the deep gratitude I owe you, not for this testimonial alone, but for the many favors and kind acts you have

the many layors and kind acts you have ever shown me during my stay in St. Thomas. Believe me, nothing can efface from my memory the souvenir of my St. Thomas friends, and I hope soon to have the pleasure of meeting you and renew in person the thanks I now write. Again thanking you for your great kindness, in return I promise that ever shall you be thought of by me where remembrance is sweetest—at the altar.

Yours very gratefully in Carlst,

John T. Aylward. Port Lambton, Aug. 25th, 1890.

Father Aylward also returns his sincere thanks to the people of Dunwich, who presented him with a purse of \$26 previous to his departure for Quebec. Father Alyward having announced at Mass that he was to go to Port Lambton, the people very generously assembled and in a short while made up a purse of \$26. in a short while made up a purse of \$20. Mr. James Lynch, accompanied by a few other gentlemen, entered the vestry and in a few well-chosen words expressed the feelings and wishes of the Dunwich mission towards this reverend gentleman.

THE PROVINCE OF QUEBEC LOTTERY.—
The second capital prize, \$5,000, ticket
No. 37,786, drawing 13th August, has
been drawn by a gentleman of Folly
village, near Truro, Nova Sectia, collected
through the Merchants back of Halifax
and paid by La Banque du Peuple.

The Last of the Light Brigade,

BUDYARD KIPLING.

There were thirty million English who talked of England's might.
There were twenty broken troopers who lacked a bed for the night;
They had neither food nor money, they had neither service ner trade;
They were only shitless soldiers, the last of the Light Brigade.

They felt that life was fleeting; they knew not art was long.
That though they were dying of famine, they lived in deathless song.
They asked for a little money, to keep the wolf from the door.
And the thirty million English sent twenty pounds and four.

They layed their heads together that were scarred and lined and gray;
Keen were the Ruesian sabres, but want was keener than they;
And an old troop sergeant muttered, "Let's go to the man who writes
The things on Balaciava the kiddles at school recite."

Then went without band or colors, a regiment ten-file strong.
To look for the Master Singer who had crowned them all in his song;
And, waiting his servant's order, by the garden gate they stayed.
A desolate little cluster, the last of the Light Brigade.

They strove to stand to attention, to straighten the toil-bowed back, they drilled on an empty stomach, the loose kutt files fell slack;
With stooping of weary shoulders, in garments tattered and frayed.
They shambled into his presence, the last of the Light Brigade.

The old troop sergeant was spokesman, and
"Beggin' your pardon," he said,
"You wrote o' the Light Brigade, sir.
Here's all that isn't dead.
An' it's all come true what you wrote, sir, regardin' the mouth of hell;
For we're all of us night to the workhouse,
an' we thought we'd call an' tell."

"No, thank you, we don't want food, sir; but couldn't you take an' write A sort of 'to be continued' and 'see next page'o' the fight? We think that some one has blundered, an' couldn't you tell 'em how? You wrote we were herces once, sir. Please write we are starying now."

The poor little army departed, limping and lean and forlorn.
And the heart of the Master Singer grew hot with the "scorn of scorn!"
And he wrote for them wondrous werses that swept the land like a fixme,
Till the fatted souls of the English were scourged with the thing called Shame.

O thirty million English that babble of Eng. C thirty million Eugine that the land's might,
Behold, there are twenty heroes who lack
their food to night;
Our children's children are lisping to "honor
the charge they made."
And we leave to the streets and the workhouse the charge of the Light Brigade. - Pall Mall Gazette

KNOCKNAGOW

THE HOMES OF TIPPERARY BY CHARLES J. KICKHAM.

CHAPTER LIII

THE HURLING IN THE KILN FIELD —CAP TAIN FRENCH THROWS THE SLEDGE AGAINST MAT THE THRASHER—BARNEY TROUBLE-FATHER M'MAHON' PROUD WALK."

"What a pity it is," said Mrs. Kearney,
"that Mr. Lowe is not a Catholic. 'Pon
my word he's good enough to be one.
And it is often my uncle Dan said the
same of his uncle."
Grace, who sat the Mr. Y.

same of his uncle."

Grace, who sat with Mr. Kearney on one side of the car, laughed as she turned quickly round and looked at Mary, who was with her mother on the other side.

They were returning from last Mass, and Mr. Lowe stood outside the door to hand the ledies of the case.

and Mr. Lowe stood outside the door to hand the ladies off the car.

"I wonder Richard would be making such a fool of himself about that Kathleen Hanly," continued Mrs. Kearney.

"Walking by the side of their old ptw. ton all the way from Kilthubber, instead of driving home with Hugh in the gig, and leaving poor Mr. Lowe by himself all the morning."

the morning."
"Where is Wattletoes?" Mr. Kearney

"Where is watheroes?" Mr. Kearney called out as he got off the car.
"This was his day to be at first Mass,"
Mrs. Kearney observed, "and he ought to be home an hour ago."
"He wasn't at first Mass then," said He wasn't at first Mass then," said the dairymaid, who ran out on hearing her master's voice, and who had a grudge against Barney for a reason of her own. "He spent his mornin' at Kit Cummins's,

card playin' wud the lade and amazement at this damning proof of Barney's wickedness. Running after ballad singers, peep-shows, and Punchesand Judys were mere venial offences compared with losing Mass on Sanday; and spending the time with "the lads" deepened the offence to the darkest hue of guilt. A certain little club of fraternity, of whom one Audy Dooly (alias Ardy Meeswe) was the leader and oracle, who frequented Kit Cummins's were univer-sally known as "the lade" or "the school," and with them, we grieve to say, Barney was tempted to spend the morning, sitting upon a skillet playing "scoobeen" upon the bottom of Kit Cummins's wash tub, which was turned upside down for the purpose. Barney, however, was hurrying home early enough to escape detection, counting his coppers on the way, when, in an evil hour, he espied Brummagem (who, owing to early impressions, could never be pursuaded that anything more was required to keep holy the Sabbath day than washing his face in the quarry, and drying it with his cap) placing a small stone on the smooth part of the road, and, after moving backwards half a dozen yards, pitching a penny at it. Barney pitched a penny at the "bob" too. It required a critical eye to judge which was the better pitch; Brummagem, taking a bit of iron hoop from his pocket, used it as a rule, making it plain that his penny was the eighth of an inch nearer to the "bob." This Barney admitted by a nod of assent in reply to a look from Brummagem. The hopeful youth then laid a half penny on the bit of hoop then laid a half penny on the bit of hoop and held it towards Barney, who placed another halfpenny beside it; and Brammagem, after solemnity spitting upon them for good luck, whirled both halfpence into the air with a peculiar movement of the wrist. They came down "heade," and Brummagem pocketed them in stence, and pitched again. So the pitching and tossing went on with varying lock till Tom Maher announced to Briney that the family were home from Mass "this hour," and that the mistress has found one for now or ever," exall an one for now or ever," excitained Barney. And he began to debate with himself whether it was to bis bate with himself whether it was to bis and beld it towards Barney, who placed another halfpenny beside it is impossible to find fault with her in that way," rejoined Grace, putting on her that that the see what sort of looking person he is."

"Yes, that brown stuff dress is perfection, "returned Grace, "I must get one like it. And how Mat Donovan worships her! But I suppose she would not have him."

"Oh, Mat is what might be called a universal lover," said Mary. "He has quite a number of sweethearte."

"Ah, but there's something more than that in Bessy's case. But I can hardly reconcile myself to the idea of her becoming the road at a run, the force, and the fence, and to be seen," Mary added, laughting.

"Certainly."

"Well, come then. I see Hugh and Mr. Lowe are going, and we may as well yound the fence of which bowed condescending to them—the high-gates and that in Bessy's case. But I can hardly reconcile myself to the idea of her becoming the road at a run, "Certainly."

"Ah, but there's something more than that way rejoned from the proposale—came down from the tobe seen," Mary added, laughting.

"Certainly."

"Well, come then. I see Hugh and Mr. Lowe are going, and we may as well yound the fence of which bowed condescending to them—the high-gates and other games were suspended, and the chilled on the way of the proposale—came down from "Another Proposale—came down from "Another Proposa

mother's cabin above Glounamuskadhes, or to his relations near Ballydunmore, he had better fly to ceeape Mrs. Kearney's mathin.

wrath.

But the roll of the big drum reminded But the rell of the big drum reminded him of the great hurling match that was to come off in the kills-field that day, and of the aledge-throwing between Mat Donovan and Captain French, and of the "high gates" and "bell-and-heaven;" and, above all, of Peg Brady, whom Barney pronounced to be "tuppence a pound before any girl in the parish"—and a kies from whom, he assured Tom Maher in confidence, was "eating and drinking;" and Barney was a happy man once more!

"Begob, Tom," he exclaimed, his eyes glistening with delight, "there'il be no show but all the b'ys an' girls we'll have in the kiln field to day. Look up thowar's Bohervogga. The read is black wud 'sm."

in the kiin field to day. Look up thowar's Bohervogga. The read is black awd 'am."

"Twill be a great getherin'," returned Tom Maher.

"Do you think will Mat bate the captain in Barney saked, anxiously. "I'd rather we'd lose the harlin' than have Mat bet at the sledge."

"There's no danger, wud the help 'uv God," Tom replied, "though Phil Laby is unsity. An' the captain is a powerful man. I never see such a pair uv arms. An' Tom Doherty tells me he never stopped praction' for the last week. But, never you fear, but Mat'll open his eye for him. An' we're purty sure uv the hurlin', too, as we have Tom Doherty. I never knew Tom to fail on a pint. He says he'll depind upon Miss Mary to get his pardon for him from Father Carroll, as he had to stale away at the first light, an he's afeard Father Carroll couldn't find any wan to serve Mass. An' Miss Mary promised, for she's as anxious about the hurlin' as any uu e."

This was quite true; and when Tom Dohorty told her how, every evening, when he went to water Father Carroll's horse to the weir, he was sure to see Captain French in the Priest's Walk, with his coat off, throwing a sledge "for the bare life," and that he'd give "a twenty-nound

coat off, throwing a sledge "for the bare life," and that he'd give "a twenty pound note" to beat Mat Donovan, Mary be-came quite nervous lest the laurels were at last about to be snatched from Mat

at last about to be snatched from Mat Donovan's brows.

"What is it in that letter," Grace asked, "that brings that happy look into your eyes? This is the third time you have read it within the past half hour; and you always look so glad."

Mr. Lowe had remarked, too, that he had never seen her look so animated—though it was the last day of his stay!

"Read it yourself," said Mary, offering her the letter—which was from her sister Aune.

Aune.
"I read it before, and couldn't see anything to account for your delight. It scarcely can be this piece of news about Arthur O'Connor."

Arthur O'Connor."

But it was the piece of news about Arthur O'Connor. And every time Mary read it she felt (or fancied she felt) a great load taken off her heart, and said to herself that "now she could write to him," and explain why she was not at the window that snowy Christmas Eve when he waited so long and so patiently for her.

"I'm so glad," said Grace, "that Richard and Mr. Lowe are to leave the sameday I am going myself. It is quite a coincidence,"

"And why are you so glad?"
"Oh, I have a plan."
"What is it?"

"What is it?"

"Well, I'll get papa to ask them to spend the evening with us; and we'll have Minnie Delany and the 'Brehon' and 'Shamrock' and a few others, and I think it will be very pleasant."

"I suppose Eva will take them by atom."

"Well, I rather think not. She re-"Well, I rather think not. She requires time in spite of her beauty and her golden risglets. You are far more striking."

"And does no thought of me enter into

your plan?"
'Didn't you say there was no use thinking you would come?" Grace asked in surprise.
"Yes; but does it not occur to you that

I'll be very lonely when you are all Grace was silent for a minute, and then

Mary, I am the incarnation of selfish-"Mary, I am the incarnation of selfish—
ness. That is the essential difference between you and me—I think of myself
first, and you think of yourself last. You
will be dreadfully lonely without a soul
with you. And now that I see it I'd
gladly stay if I could. But why did it
not occur to me before? Because I am
selfish—that's the why."

"You are too severe upon yourself?"

"You are too severe upon yourself?"

"You are too severe upon yourself?"

"I am the incarnation of selfish—
riding backwards and forwards over the
hew ditch; and I suppose that is Oaptain
their names were called, and pulled off
their coats, he thought what a sin and s
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time; and you know she is to be sent to school when Anne comes home this

"Oh, you'll be all right when Anne comes home. She is so blessed with animal spirits. I expect she'll go wild after the jail like discipline of that convent. I'm sure she'll be as great a flirt as Bessy Morris.

"Why do you suppose Bessy Morris is a flirt ?

"Well, that soldier's letter was pretty strong circumstantial evidence; and, be-sides, I heard them discussing her character in the kitchen last night, when I was helping your mamma with the pudding."
"What did they say of her?"
"Barney said she'd court a 'baggart o'
sparrows; but the general opinion was
that she was 'a nice crack '—whatever that

" A 'crack ' is a person who dresses too

stylishly. But Bessy's taste is so exquisite, it is impossible to find fault with her in

window, and some books, and a bird in a eags to sing for her all day long." "Like Norah Laby's linnet," Mary

"No," rejoined Grace, "he is too grave and sober for Beery. Eilie's goldfinch would be more suitable, or a canary. But Mat himself would be for a thrush

Besy, however, has, I think, more ambitions views than to be the mistrees of that little house."

"I'd be sorry to think you are not mistaken," returned Mary, thoughtfully.

"Mat is just the sort of man who would feel such a disappointment deeply. I can't help laughing at myself," she added, "I am so anxious about the hurling, and this trial of strength with Captain French. I would not wish for anything that Mat should be besten. And yet of what consequence is it?"

"The reason it, you sympathize so strongly with those around you," Grace observed. "I have often noticed it. I there, now, your eyes light up because that bevy of girls crossing the lawn are showing their white teeth—and very white teeth they have, and very beautiful and luxuriant hair. But why do they all prefer scrambling over the ditch to going through the gate a few yards lower down? Oh, yes! Those youths will pull them up, and I suppose they like that. There goes the big drum and the fifes. And, my goodness! what a number of people! "Tis like a race."

"And is it not pleasant to see them all so happy?" said Mary, with sparling eyes. "But to my mind the pretitest sight of all is that long line of children, joined hand in hand, sad winding round and round in that way."

"You might call them a wreath of rosebuda," returned Grace. "Though that play they are at is known by the unpoeting name of 'thread the needle."

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"You meet the world and in the first of the first of the whole line runs. The 'Brebon' told meetle the whole line runs. The 'Brebon' told the whole line runs. The 'Brebon' told the whole line runs. The 'Breb

are at the head of the line of youths and maidens, who glide under their majesties' arms to the music of the harp. But I hope it was not called 'thread the needle' in those happy days. But mind the wide circle of children of larger growth at the upper end of the field."

"That's 'high-gates,' " said Mary.

"And behold Barney Broderick in full chase after some fair one of large direct.

"And behold Barney Broderick in full chase after some fair one of large dimensions, who, I fancy, is too fat to hold out long," Grace continued. "Yes, there; he has the prize captured already."
"That is Bessy Morris's cousin, Peg Brady," said Mary, laughing. "Barney is a great admirer of her."
"There go the next pair." continued

a great admirer of her."

"There go the next pair," continued
Grace. "Ha! she won't be caught so
eacily. She's as fleet as a deer."

"I think it is Nelly Donovan," said

"I taink it is Nelly Donovan," said Mary.
"So it is," returned Grace. "There is something gazelle-like about Nelly. I often think what a huntress she would

riding backwards and forwards over the

and occur to me before? Because I am selfish—that's the why."
"You are too severe upon yourself," returned Mary. "But why do you say I'll be 'without a soul?" Do Hugh, and my father and mother, and Ellie and Willie, count for nothing? And that remains me that I have left Ellie altogether to her story-books and her birds for some time: and wou know she is to be sent to and was availed of for that purpose by professional and amateur trainers for miles around. And few equestrians could, when passing the way, resist the temptation of taking a few jumps over the "new ditch;" so that a strip of the field at either side of this admirable fence generally presented the appearance of a racecures between the ropes after the last heat for the "consolation stakes." Most humbly do we beg the "new ditch's" pardon for asserting that it was of no earthly use.

earthly use.
"I think we ought to go out, and get near them," said Grace. "I see the hurlers falling into battle array. And there are the Hanlys on the road above the grove, and Richard holding the pony by the head, lest he should set off for home

the head, lest he should set off for home backwards, as he sometimes does, by way of a practical joke."

"I have no objection to a walk," returned Mary. "But you never thought you were not near enough till you saw Captain French and Mr. Lloyd."

"Well, I have some slight curlosity in that war" rejoined Grace patterns.

that way," rejoined Grace, putting on her bonnet. "I want to see what sort of

the middle of the field, followed by his twenty picked men. He pulled the ball with some difficulty from his pocket, and, throwing it with his hurly on the field, took off his coat slowly, and with a quiet smile. The others pulled off their coats, too; but some of them were quite pale, while their teeth chattered with excite-ment.

ment.
"What's delayin' ye, boys ?" Mat called
out, seeing with surprise that the hurlers
at the other side were not taking their

givin' me his hand an' word on id!"

"He couldn't help id," said one of the messengers.

"Maybe, 'tis to break a leg or an arm he did?" returned Mat, somewhat anxiously. "For, if I'm not mistaken, nothin' less 'd keep Tom from his post on such an occasion as this."

"Well, no," the youth replied, with a grin. "But I don't know but he might be after injurin' wan uv his ribe."

"How so!" Mat asked.

"Begor, because he's afther gettin' a new wan," was the reply. "Ould Paddy Laughlan's daughther is asther runnin' away wud him."

"Well, I'm not sorry to hear that," said Mat. "But when I tould him the field was to be broke this week, he had a right to put id off for another time."

"Mat," said Phil Laby, "human nature is human nature. Where is the man that haan't his weaknesses? So don't be too hard on Tom. Make it your own case."

And Mat happening to look towards the little group on the road—for he had noticed with pleasure that Miss Kearney had got upon the fence in her eagerness to see the match begin—his eye caught sight of a figure on the fence at the other aide of the road, dearer to him than all the world beside, and he forgave Tom Oudof the road, dearer to him than all the world beside, and he forgave Tom Oud-

deby.
"Will ye hurl wudout him?" he asked

new ditch; and I suppose that is Captain their coats, be thought what a sin and a French with bim." terial" should be going to waste in that

"There is Bessy Morris and Judy Bro-phy," said Nelly Donovan. "I wondher why don't they come into the field?" "She tould me she wouldn't come at all," returned Peg Brady, with something like a scowl. "But I suppose Judy Bro-phy called in for her, and she came wud her."

"I'll go call 'em over," said Nelly, starting off at the top of her speed. Now, Billy Heffernan happened to be standing all alone not far from the corner of the grove near which the ladies had taken their places, and whether it was that Nelly looked at him instead of looking Nelly looked at him instead of looking before her, or whatever else might be the cause of her carclesaness, her foot was caught in a bramble, and she was flung forward upon her face and hands with such violence that both Grace and Mary uttered an exclamation and looked fright

"O Nelly, did you fall?" said Billy leffernan. "Come here till I take you Heffernan.

Heffernan. "Come here till I take you up."

"Well Billy Heffernan is a provokingly ungallant young man," Grace exclaimed with her ringing laugh.

Nelly Donovan, who was quickly on her feet again, laughed too, and filinging back her dark hair and twisting it into a knot behind, came towards them more slowly, and called to her friends to come into the field. Judy Brophy, who was radient with smiles—and well she might, for since Ned's marriage she had no less than three proposals—came down from

Captain French's servant called his attention to Beesy Morrie, and he immediately same towards her and commenced talking to her.

Mary Kearney seemed surprised on observing this; and she looked grave, if not pained, when she saw Beesy's face was crimton and her eyes cast down, while the captain's white teeth gleamed—unpleasantly Mary thought—through his dark beard.

"He is a splendid looking man" estd

"He is a splendid-looking man," said

"He is a splendid-looking man," said Grace.

"But what can he be saying to Bessy Morris!" Mary asked.

"Oh, flattering her, of course," replied Grace. "And really I never thought she was so very bashful. But she is strikingly—not handsome, but some way faccinating.

pasions."

Mat Donovan felt himself pulled by
the sleeve, and, on looking round, saw
Peg Brady by his side.

"Well, Peg, what's the matther?" says
Mat Donovan

Mat Donovan. She pointed to the captain and Bessy

Morris.

"Oh, sy, 'tis Bessy,'' he remarked. "I didn't know she was here till I see her on the ditch a minute ago."

Peg Brady kept her eyes fixed upon his face, but she saw nothing there but a smile of admiration and pleasure, as he watched them. watched them.
"Bessy always had a great respect for

you, Mat," says Peg Brady.
"Well, I b'lieve she had," says Mat "As a friend," returned Peg Brady.
"As a friend," Mat Donovan repeated,

"As a friend," returned Peg Brady.

"As a friend," Mat Donovan repeated.

"What else?"

"But she's not the same since she was in Dublin," said Peg Brady. "I must tell you somethin' wan uv these days. Mind the captain, how pleasant he is."

Bessy Morris turned away to seek Judy Brophy—who was taken possession of by one of her new admirers, and seemed quite intoxicated by his high flown compliments—when the word "sojer" fell upon her ear, and on looking up she saw a group of Peg Brady's special cronies regarding her with meaning looks, and whispering among themselves, keeping their eyes fixed upon her all the time. It was plain they knew her secret; and wherever she turned she fancied she met looks of suspicion and malice. This was mere fancy; but, perhaps, it was conscience made a coward of her. She wished she had remained at home, and a pang shot through her heart at the thought of how people would talk of her. She brightened up as she passed Mat Donovan, for the same honest smile as ever met her scrutining glance. She could almost have thrown herself into his arms for shelter from the poisoned arrows which she fancied were about being launched at her.

TO BE CONTINUED. HEROIC MISSIONARIES

THE CARDINAL SENDS TWENTY OF

THEM TO CENTRAL AFRICA.

something gazelle-like about Nelly. It is come on earer. But he is trying to lege ther into the corner and catch her as ahe doubles back. What a happy, lighthearted girl Nelly is!"

"And a good girl, too," returned Mary.

"It is quite affecting to see herself and poor Norah Lahy together; one so strong and healthy and the other so weak and boor Norah Lahy together; one so strong and healthy and the other so weak and boor Norah Lahy together; one so strong and healthy and the other so weak and boor Norah Lahy together; one so strong and healthy and the other so weak and boor Norah Lahy together; one so strong and healthy and the other so weak and boor Norah Lahy together; one so strong and healthy and the other so weak and boor Norah Lahy together; one so strong and healthy and the other companion," Grace remarked.

"Yes and she is evidently not indifferent to the conversatian of her companion," Grace remarked.

"Yes a sand she is evidently not indifferent to the conversatian of her companion," Grace remarked.

"You will, I'd rather not myse'f," returned a nouncy costs.

"It is quite affecting to see herself and poor Norah Lahy together; one so strong and healthy and the other so weak and healthy and the other companion," Grace remarked.

"Yes a sand she is evidently not indifferent to the conversatian of her companion," Grace remarked.

"You out make a promisenous and healthy and the other so weak and healthy a interests in Africa should here be repre-sented. I see among you not only Frenchmen, as is natural, since your work Frenchmen, as is natural, since your work took root and grew up on the soil of France; I see here representatives of England, Germany, and Belgium—in a word of all the powers, which at this moment fight African civilization. Ask of God (he concluded) to bless especially those who are ahead of all others in this work, manyly the common Fathers of all work, namely, the common Father of all Christians—Leo XIII—and after him—I say it is a solemn homage to the truth—England, which was the first to take up our crussed with enthusiasm, and which has, at my prayer, sought and obtained, as has always been my desire, an assembly of the powers." At the end of these words the Cardinal advanced along the foot of the altar as far as the missionaries, where, stopping, he proceeded to kis their feet. After the Cardinal, the whole clergy and congregation also came to kits the missionaries' feet, and so the ceremony ended. And the twenty missionaries went on their way to mid-Africa.

It Saved His Life. GENTLEMEN, — I can recommend Dr. Fowler's Extract of Wild Strawberry, for it saved my life when I was about six months old. We have used it in our family when required ever since, and it never fails to cure all summer complaints. I am now fourteen years of age.
FRANCIS WALSH, Dalkeith, Ont.

Mr. G. W. Macully, Pavilion Mountain, B. C., writes: "Dr. Thomas' Eclectric Oil is the best medicine I ever used for Rheumatism. Nearly every winter I am laid up with Rheumatism, and have tried nearly every kind of medicine without getting any benefit, until I used Dr. Thomas' Eclectric Oil. It has worked wonders for me, and I want another supply for my friends, &c."

Miss Helen R. Sinclair, of Ninette, Man, writes that she has used Burdock Blood Bitters for loss of appetite and headache with the greatest benefit and heartily recommends it. Her experience is shared by thousands, B. B. B. is a specific for headache.

MILBURN'S ABOMATIC QUININE WINE is distinctly superior to any other as an appetising tonic and fortifier.

AMONG THE MAORIS.

ABIES DROWNED BY HEARTLESS MOTHERS-NUNS AND MISSIONAR-IES TORTURED.

Pittaburg, Pa., June 10.—Rev. Father Lawrence, a Freech Catholic missionary of the Order of the Immaculate Conception, has just concluded a series of meetings at St. Philomena's church, Pittaburg. He is now in New York whence he will sail for France and repair to the mother house of the Order. Father Lawrence has spent twenty three years as a missionary among the Maoris in New Zealand, and after his retreat will return thither to take up his work. He tells a most remarkable story of his experience with the Maoris.

tage up his work. He tells a most remarkable story of his experience with the Maoris.

"The people," he says, "exhibited some of the worst forms of savagery. The killing of infant children was an ordinary occurrence. I have seen inhuman mothers take their little ones to the water's edge, plunge them in until they died from suffocation, and then rend the tiny, lifeless bodies, limb from limb. We missionaries, although powerless to break up this practice, exerted ourselves to rescue as many of the children as we could, with the ultimate object of bring them into the Christian fold when they reached mature years. The first time that I was fortunate enough to capture a mite of humanity in this fold when they reached mature years. The first time that I was fortunate enough to capture a mite of humanity in this manner, I felt sorely perplexed as to how I was to take care of it. There was no milk procurable, and I knew that solid food would be useless as ustenance for an infant. I went into a rude church which had been erected for our mission, and, falling on my knees, prayed to God to send me an inspiration. As I left the church the first object that met my gaze was a ewe, her udder heavy with milk, and to all appearance placed there by Providence for the very purpose concerning which I had been in such embarrassement. Without more ado I placed my infant charge in a position to absorb the needed nourishment, which it did with evident gusto. I had the child and its strange fister-mother lodged in my own quarters, gusto. I had the child and its strange i se-ter-mother lodged in my own quarters, and the dumb animal discharged its maternal duty with a fidelity equal to that of a human being, sometimes even rapping on the floor with its feet when the baby on the floor with its feet when the baby needed attention. This was the beginning of a system which has since developed, until there are now over seven hundred infants in the hands of the misionaries in New Zealand, whose sustenance is derived almost exclusively from the milk of ewes.

"I have been subjected to shocking tortures. I have been strung up for ten days by a cord attached to my hands, which were tied behind my back; my toe nails were torn off, and—see these deep grooves in my arms, they are the scars remaining where the flesh was cut from the wrist to the shoulder in strips nearly one inch thick.

"I have also been to China," continued Father Lawrence, in response to a question.

inch thick.

"I have also been to China," continued Father Lawrence, in response to a question, "and I don't want to go back. I was one of a number of priests and nunsengsged in missionary work at Pekin. We were arrested, thrown into prison, and arrangements made for our execution. One day the nuns, twenty-four in number, were taken forth and thrown into huge coppers filled with boiling pitch. It was a horrible death, and made an impression upon mind which time can not eradicate. On the following day the other priests and myself were to meet the same fate. The suspense was terrible. Our only solace was in prayer. Toward evening on the vigil of our execution a great commotion occurred outside the the walls of our prison. There was a measured tramp of feet, a clash of arms and a murmur of voices which we believed to indicate the coming of the executioners. The voices grew louder, and, wonder of wonders, the words that fell upon our ears were in French language. Then the prison doors were broken in, and we found ourselves in the embrace of a detachment of soldiers, the vanguard of a body of troops sent to protect French we found ourselves in the embrace of a detachment of soldiers, the wanguard of a body of troops sent to protect French citizens in China. Shortly after this occurrence I left that country never to return.

Father Lawerence is sixty years of age and hes expended nearly all his private fortune in New Zealand mission work. He was the guest here of Capt. J. J. McGuite. McGuire.

PROTESTANT TESTIMONY. Frances E. Willard, President of the Na-tional Woman's Christian Temperance Union, before the National Education Association in St. Paul.)

Union, before the National Education Association in St. Paul.)

"I am a Protestant and I presume most of you are Protestants, but there is no blinking this fact: The Catholics are in this country and in Ireland ahead of us in social purity. You can take a Protestant family into London slum and put them into a dirty room on the right hand top of the stairs, and then put a Catholic family on the other side of the stairs, and you will find after two, three or four years half of the girls of the Protestant family have gone to the bad and every member of the Catholic family have retained their virtue. I was astonished when I went to Ireland by the contrast between that country and our own. I found the people there living in miserable hovels, numbers of them in places where no human being should live, smalt, dark, overcrowded lairs, in which both sexes are shamefully herded together. I heard from Protestant and Catholic, from Unionist and Home Ruler aike that, although they may be packed together. from Protestant and Catholic, from Unionist and Home Ruler alike that, although they may be packed together as if in a stye, in Kerry and elsewhere you will find they are the most virtuous peasantry in the world. How is that? peasanty in the world. How is that I it tell you it is because the priests have preached sedulously and inculcated in the confessional and in families the duties of parents to children and the duty of young people to each other. In this matter the result is, I say frankly, a moral miracle before which we Protes. tants have reason to bow our heads in shame."

The Cheapest medicine in use is Dr. Thomas' Eclectric Oil, because so very little of it is required to effect a cure. For croup, diphtheria, and diseases of the lungs and throat, whether used for bathing the chest or throat, for taking internally or inhaling, it is a matchless compound. The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and

Minard's Liniment for sale everywheres

give it a trial.

MAWKISH MODERN PHILAN-THROPY.

London Universe, July 26.

The feast of their great countryman, St Vincent de Paul, was celebrated with due solemnity by the Marist Fathers at the Church of Notre Dame de France, Leices ter Square, on Sunday. The High Mass was sung by Father Querpillon, assisted by two Fathers of the mission; and the Right Rev. Dr. Patterson, Bishop of Right Rev. Dr. Pattorson, Bishop of Emmaus, who was present, was attended by Fathers Mijolla and Charrier. Among the congregation was the president and several preminest members of the Society of St. Vincent de Paul.

His Lordship the Bishop of Emmaus, preaching on behalf of the patronage work of the society, dwelt on our responsibility to God, which was founded on three great considerations which Christians and Carlo

considerations which Christians and Cath-olics should always have before their eyes olics should always have before their eyes—first, that He created us; secondly, that He redeemed us; and, thirdly, that we owed to Him the sanctification of our souls by the indwelling of God's holy spirit, whereby each Christian became a temple of God. Then we owed responsibility to God for all the extrinsic gifts given to us—for our talents, the strength and energy of our will, our opportunities, education and soforth, and for the gifts of fortune And, in addition to all these things, to come to the matter on which he had to address them that day, we owed responsi-bility for those feelings of marcy and com-passion which were scatted so deeply in our nature that human society was com-pacted and held together by them, and that to imagine a society lacking those feelings would be to imagine a forests of wild THE DWELLERS IN GREAT CITIES

hat the DWELLERS IN GREAT CITIES had that brought before them more than those who lived in the country. One could not live in a great city without having the needs of his fellows forced upon his notice. In a huge city like London the contrasts between the rich and poor was too obtrustve to escape the notice of the most inobservant, trivial, and foolish person. The question then arose how that unhappy condition of things was to be relieved. Many thought that there was a panacea to be found for those woes of humanity, but he was not of them—when the sea was dried up and the sun ceased to give light then, but not till then, might be found the philosopher's stone that could do that. So long as human society existed, founded as it necessarily was on inequality, there must remain those excessive heights and depths; and any one that came forward with a panacea, be it

or legislation which would regulate the price of things, and especially the price of labor, was convicted of being more or less a charlatan—of being at best a fanatic, er at worst a knave. No practical man could believe in any panacea that would act in a wholesale manner and change the beloe of society. What then, was the whole of society. What, then, was the remedy? While there was no such panacea, no such royal road for the relief of human distress and misery, they read in the lives of the saints the only possible n the lives of the saints the only possible remedy for those widespread wees and sufferings of human nature, and were taught to see in them opportunities for attaining Christian perfection, and, though no definite remedy was prescribed, a principle was laid down which, if it were only acted upon by the greater part of mankind, would infallibly produce the correction of most of those woes. Many objected, and in perfect good faith, that in spite of all that was said of THE GOOD DONE BY CHARITY,

THE GOOD DONE BY CHARIFY, any one who tried to bring that principle of charity to bear found an enormous difficulty in doing to. That was most true, and he had not lived for five and true, and he had not lived for hwe and thirty years as a priest in London without being perfectly well aware that there were few things in which it was more easy to do harm and more difficult to do good than in that matter of charity. Out civilization was so complex, and the vice and corruption of the artificial society in this behalf of the price of the control of the artificial society in the lived was convert as to walk which they lived was so great as to mak it most difficult to satisfy themselves tha they were doing good when they gav-alms to a poor man. They knew per fectly well that

THE HANDS STRETCHED OUT TO THEM IS THE STREETS were almost invariably the hands of thos who came under the ban of the Apostle St. Paul, who said, "If a man will no work, neither let him eat." With hi words, neither let him eat." With an wonderful sagacity that saint saw at glance how that beautiful phenomena presented by the primitive Church, in whic all men were so penetrated with the lov of God and of Jesus Christ that no on of God and of Jesus Christ that no on called anything his own, was susceptible of great drawbacks and dangers, an therefore he laid down THAT STERN DECREE, SO UNLIKE THE MAW

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LABORING BOYS. and youths of London, in trying to knothem with a certain degree of intimacy, them with a certain degree of intimacy, a ascertain their moral and religious con dition, and to back them up in their endeavors to keep themselves atraight wit God and society. He was present the da before at the opening of a new instalment of that work at Soho—that work white had already instituted all over the work had already instituted all over the worl clubs or homes for unfriended and home less boys. It was not possible to conceiv any reasonable objection to such a wor as that. The care of those boys for th purpose of keeping them in the good way was a work ABSOLUTELY WITHOUT ANY DRAWBAC

WHATEVER.

It was one of unmixed good, and I knew from his own experience how man working men there were who owed everything to such a home as those he spot of. They may not all be able to plactively in the work of the society, but they could give it their sympath and support. He urged them to WHATBVER.

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follow the example of that great saint and great man, St. Vincent de Paul, who began his work by first sanctifying himself and then, when the fire of charity had consumed him, it burst forth and consumed others. Their object in joining that society should be first to make themselves tolerable Christians—to be Catholics not only in

be Catholies not only in

A STERILE ADHERENCE TO DOCTRINE,
but in every fibre of their moral being, to
be on God's side frankly and fully, and if
they did that by the means which were
afforded to them by the Confraternity of
St. Vincent de Paul they would never
repent of it, and when they came to die
would find that they had secured for
themselves a place in the eternal habitations prepared for those who had fulfilled
the duty they owed to God and man.

A VISIT TO THE BLESSED SACEA. MKNT.

Guardian Angel—Jesus is very lonely. He is weary waiting for those whom He loves, but who forget Him. Lat us visit Him. Walk gently; the church is a holy place. God is here. Kneel and adore Him. It delights the dear Heart of Jesus to have you near Him; listen to His sweet voice speaking to your heart.

Jesus—My child, you need not know much in order to please Me; only love Me dearly. Speak to Me as you would talk to your mother if she had taken you in her arms. Have you no one to recommond to Me? Tell Me the names of your relations; of your friends: after each

mond to Me? Tell Me the names of your relations; of your friends: after each name add what you wish Me to do for them. Ask a great deal; I love generous hearts that forget themselves for others. Tell Me about the poor whom you want to help, the sick whom you have seen suffer, the sinners whom you would convert, the persons who are allensted from you, and whose affections you wish to win back. For all recite a fervent prayer. Remind Me that I have promised to grant every prayer that comes from the heart; and surely the prayers are heartfelt which what too bottleve to easely the most inobservant, trivial, and foolish person. The question then arose how that unhappy condition of things was to be relieved. Many thought that there was a panacea to be found for those woes of humanity, but he was not of them—when the sea was dried up and the sun ceased to give light then, but not till then, might be found the philosopher's stone that could do that. So long as human society existed, founded as it necessarily was on in equality, there must remain those excessive heights and depths; and any one that came forward with a panacea, be it

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THE GOOD DONE BY CHARIFY, any one who tried to bring that principle of charity to hear found an enormous

them gently where I please. I will place about you those who are necessary to you; never fair! Have you nothing to annoy you? My child, tell Me your annoy you? Who has wounded your self love? Who has wounded your self love? Who has wounded your self love? Who has treated you contemptuously? Tell Me all, and then say you forgive and forget; and I will give you My blessing. Do you dread something painful? Is there in your soul a vague fear which seems unreasonable, yet torments you? I will not leave you aims to a poor man. They knew perfectly well that they were doing good when they gave aims to a poor man. They knew perfectly well that THE STREETS

were almost invariably the hands of those who came under the ban of the Apostle St. Paul, who said, "If a man will not work, neither let him eat." With his wonderful segacity that saint saw at a glance how that beautiful phenomena presented by the primitive Church, in which all men were so penetrated with the love of God and of Jesus Christ that no one called anything his own, was susceptible a present; some trial has left you stronger than you supposed. All these things, My child, I obtained for you. Why are you not grateful? Why do you not say "I thank You?" Gratitude draws benefits, and the benefactor loves to be reminded "If any man will not work, neither let him eat." Acknowledge, then, that it was most difficult to do any good to the poor; he gave them the clue to that difficult. Men of business, for instance, had not time to ascertain the worthiness of the objects who claimed their compassion.

not to read that book which excites your imagination, to withdraw your friendship from that person who is irreligious, and whose presence disturbs the peace of your soul? Will you go at once and be kind to that companion who annoyed you? "Well, My child, go now and resume your daily work. Be silent, modest, patient, charitable; love the Blessed Virgin darks; and townerows bring Ma Virgin dearly; and to-morrow bring Me a heart even more devoted and loving. To-morrow I shall have new favors for

Examined and Approved.

Montreal, January 4, 1875.

E. C., BISHOP OF GRATIANPOLIS.

Sufferers from indigestion, loss of ap surerers from indigestion, loss or appetite, liver or kidney complaints, rheumatism or neuralgis, would do well to give Ayer's Sarsaparilla a trial. For all such disorders, no medicine is so effective as this, when faithfully and perseveringly

CHATS WITH GOOD LISTENERS.

THE ÆSTHETIC GIRL.
BY MAURICE FRANCIS EGAN.
The methetic girl is one of the girls of the period. She is a reflection rather than an existence. She worships beauty, and she is very often the only worshipper of herself—for she has acquired the art of seeing beauty where nobody else sees it.

it.

She desires nothing so much as to impress you with her sincerity, and the very trouble she takes to do this makes you feel that she is painfully insincere in her admiration of many of the things she pretends to admire. The peacock's feathers and the sunflower of last year, about which she raved, are no longer mentioned. Last year too, she was Japanese; now she is Greek. If she has red hair, she lets it roll down her back when she recitee a bit of Browning, and then hastily ties it up in the knot of the Clytie. If she har not red hair, she regrets it, because eathetic people in London, she hears, look on red hair as the natural expression of high culture.

ture.
She is no longer a child of nature; she She is no longer a child of nature; she is a child of the Renaissance. She very seldom chews gum, and the stimulating caramel never enters her mouth without a protest—Benvenuto Cellini never ate caramels, and they are not mentioned among those luxurles against which Savonarola protested. She adores Savonarola, without knowing much about him, except through the misinformation in George Eliot's novel "Romola." She goes to many lectures and takes many goes to many lectures and takes many notes, which she always forgets. "Vittoria Colonna?" she says. "Ah,

yes—she was lovely! She did something or other—l've ten pages about her somewhere. She gives me a delicious impression."

She asks you if you know Omar Khay yam; and if you don't, she abruptly changes the conversation to the price of lard. You can't know much beyond that, if you den't know Omar Khayyum. If she writes verse—and, O, dolorous thing! she sometimes does—it has refrains. It runs in this manner:

"Sooth, love is but a roundelay
(O why and why, and a why, why, why?)
And Roselys and the dames of aye,
With chrysoprase and the beryl dyes,
With cat's-eye tims that ever play
Where amethystine anadow couchant lies

Where amethystine snadow couchant lies (O why and why, and a why, why, why?) And so on. Everybody knows the manner now. If one were to judge the selectic girl by what she pretends to have read, one would fancy that her mind was in a bad way. But the sethetic girl does not read—she only pretends. She talks—oh wes! -oh, yes!

Does she play " Home, Sweet Home! Does she play "Home, Sweet Home!' for papa when he comes home; or "Mary of Argyle," or "The Harp that Oace," or "Die Wacht am Rhein," or "Hail Columbia!" or Mendelssohn's "Songs without Words?" No: she plays nothing except Chopin,—or she despises the plano. She tinkles the mandolin and assumes soulful attitude. Has father records her with attitudes. Her father regards her with amazement, her mother with awe and admiration. They both feel that she will

admiration. They both feel that she will one day descend from her platform.

She will probably marry; and where, except among the lower rabble, shall she find a mate? There are a few eathetic young men in America, but she can never marry one of them. They neither sit behind a desk in a bank nor till the soil nor do anything by which till the soil, nor do anything by which money is earned and by which the esthetic girl would be enabled to exist beautifully. At last she gives her hand to some coarse creature, who thinks Omar Khayyam is a variety of early rose potato, and goes to sleep when she reads a nocturne of her own to him. Then there is an end of the cathetic girl.

GOD BLESS THE IRISH MOTHER

In the Catholic World for the current mouth we find a short Irish story entitled "A Pleasant Home," contributed by Rev. R. O'K, which concludes with the follow ing beautiful, but well deserved, tribute to that most admirable of all God's creatures

-an Irish mother.
"Oh! but they had the good mother. They will still point out to you the spot in the little flower garden where she would hide herself and pray. Two resaries daily, and one of them offered (like Job of old) for her children. Every week of her life she was at the altar rails, generally at 12 she was at the altar rails, generally at 12 o'clock Mass, and there she would stay praying in the chapel when all the rest were gone. It would be 2 o'clock of a Sunday before she would get home to her breakfast. And when they'd remonstrate with her she'd say: "We're not here for long, and we must only make the most of it." She died on the eve of St. Patrick's Tane abilities were all that day it." She died on the eve of St. Patrick's Day. The children were all that day going about getting St. Patrick's crosses made and she was as busy as any of them, and as happy, making them, and, mind you, there was a man living near that the neighbors did not like, and they used not, to make free with him. "There will be no one to make a cross for poor little Joanna!" she said. And didn't she make it herself, and call little Joanna over the well arguer (are all little Joanna over the well arguer).

Now is the time. Write us at once for sems. MAY BROTHELS, Nursery-mens. More time. Not be mens at once for justified. Now is the time. Write us at once for justified. Now is the time. Write us at once for justified. Nursery-mens. May be mens to men. Rechester, N. Y.

OARRIAGES AND SLEIGHS.

W. J. THOMPSON & SON, Opposite Revere House, London, Has slways in stock a large assortment of every style of Carriages and Sleighs. This work turned out. Prices always moderate.

—OBJECTS OF THE—

UN VODV CATUOLIC ACCION. said. And didn't she make it herself, and call little Joanna over the wall and gave it to her; and when she came back she said: "I am glad now; Joanna won't be without a Patrick's cross. The poor child won't be crying." They were at their tea in the evening. She was for the rails next morning, and she wouldn't take anything only a cup of tea. The clock struck 6, and she said: "Let us kneel down and say the Angelua." About an hour afterwards she complained of an inward pain. She asked for some Lourdes water that was there, but it gave her no water that was there, but it gave her no relief. She asked for it a second time, but they thought to get her to take burnt whiskey;; they pretended it was the Lourdes water, but the moment she tasted it she refused it. She suddenly grew very bad, and called for the priest. A messenger was hurried to put the saddle on the horse and go for the priest and deter, but it was too late!

saddle on the horse and go for the priest and doctor, but it was too late!

She raised herself in the bed by an effort, and tried to bring up her hand to make the sign of the Grose, but was unable. They lifted her hand, and she blessed herself. She then motioned to be laid back; her head rested on the pillow, her lips murmured the holy names of Jesus and Mary; and all was over!

God bless our Irish mothers! We have, thank God! thousands and thousands of such angelic women beautifying and blessing the peacant homes of our land!"

Sick Headache

Is a complaint from which many suffer and few are entirely free. Its cause is indigestion and a sluggish liver, the cure for which is readily found in the use of Ayer's Pills.

use of Ayer's Pills.

"I have found that for sick headache, caused by a disordered condition of the stomach, Ayer's Pills are the most reliable remedy."—Samuel C. Bradburn, Worthington, Mass.

"After the use of Ayer's Pills for many years, in my practice and family, I am justified in saying that they are an excellent cathartic and liver medicine—sustaining all the claims made for them."—W. A. Westfall, M. D., V. P. Austin & N. W. Railway Co., Burnet, Texas.
"Ayer's Pills are the best medicine & N. W. Railway Co., Burnet, Texas.

"Ayer's Pills are the best medicine known to me for regulating the bowels, and for all diseases caused by a disordered stomach and liver. I suffered for over three years from headache, indigestion, and constipation. I had no appetite and was weak and nervous most of the time. By using three boxes of Ayer's Pills, and at the same time dieting myself, I was completely cured."

— Philip Lockwood, Topeka, Kansas.

"I was troubled for years with indigestion, constipation, and headache. A few boxes of Ayer's Pills, used in small daily doses, restored me to health. They are prompt and effective."—W. H. Strout, Meadville, Pa.

Ayer's Pills, Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists and Dealers in Medicine. ONTARIO GLASS WORKS.

STAINED GLASS FOR CHURCHES. PUBLIC & PRIVATE BUILDING
Furnished in the best style and at price,
low enough to bring it within the
reach of all.

WORKS: 484 RICHMOND STREET. R. LEWIS.

CHURCH ORNAMENTS. Special reduction on BROAZES, STATUARY, FLOWERS,

and other church or naments Splendid Xmas Crib sold at SPECIAL TERMS. MASS WINE - The finest on WORTH - \$15,000.00 500 C. B. LANCTOT, 1664 Notre Dame St.

SAVE PAYING

Dr. Morse's Indian Root Pills.

They are the Remedy that the bounteous hand of nature has provided for all diseases arising from Impure Blood.

MORSE'S PILLS BLLIOENSES, IN EADACHE, INDIGESTION, LIVER COMPLAINT, DISPERSAL, Etc., Etc.

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UNDERTAKERS

Wholesale and retail. Outside the com-bine. Always open. R. DRISCOLL & CO.

424 Richmond-st., - London, Ont. AGRATS WANTED If you want to make MONEY, take hold and sell our Choice Nursery Stock Now is the time. Write us at once for terms.—MAY MROTHERS, Nurserymen. Rochester, N. Y.

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

The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the wholesale trade of the metropoils, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale raises, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency are allowed the regular or usual discount.

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

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LADIES INCREASE YOUR COMFORT BY WEARING EATHERBONE



TORY 100 0 10 MIN WILLIAM BERTHALL

THEY ARE MORE DURABLE THEY ARE MORE GRACEFUL THEY ARE MORE GRACEFUL
THEY ARE MORE STYLISH

CORSETS TRY A SAMPLE PAIR. FER CORSET, IN THE MARKET MADE ONLY BY, CANADA FEATHERBONE C. LONDON, O.

FARMERS AND MILL MEN.

McCOLL'S CELEBRATED

Lardine Machine

Is the only Safe and Sure Oil for Self-binders, Threshing Machines and Mill Machinery generally.

Try our FAMOUS CYLINDER OIL - Guaranteed Unequalled in Canada. MANUPACTURED BY M'COLL BROS. AND SOLD BY LEADING DEALERS.

THE PROVINCE OF QUEBEC LOTTERY

AUTHORIZED BY THE LEGISLATURE.

For Public Purposes, such as Educational Establishment and Large Hall for St. John Baptist Society of Montreal.

MONTHLY DRAWINGS FOR THE YEAR 1890 (FROM THE MONTH OF JULY)

July 9, August 13, September 10, October 8, November 12, December 10. Third Monthly Drawing, Sept. 10th, 1890.

3134 PRIZES

WORTH - \$52,740.00

CAPITAL PRIZE

2 Prizes " 500..... 250..... 1,250,00 50..... 1,250.00 25..... 15..... 6.000.00 Approximation Prices.

LIST OF PRIZES

1 Prize worth \$15,000.....\$15,000.00

5,000 5,000 00 2,500 2,500.00

1.250.00

1,250.....

TICKET, - - \$1.00 11 TICKETS FOR \$10.00 3134 Prizes worth \$52,740.00

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HOLLOWAY'S PILLS & OINTMENT

THE PILLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. Eor Children and the aged they are pricele THE OINTMENT

Is an infallible remedy for Bad Legs. Ead Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHTIS, COUGHS,
Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff ioints it acts like a charm.

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PRINCETON, Ind., Aug. 24, 1888,

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Yours, &c., Celia Johnson. PRINCETON, Ind., Aug. 24, 1888,

Disease of the Kidneys. W. H. COMSTONE.

QUARER GAP, Stokes Co., N.U., only S. 1888.

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Pills have effected a most remarkable cure. My
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not walk a step. I bought a box of your pills and
commenced viving her two pills every night; before
she had taken all of one box she could walk about the
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Morse's Pills saved her life.

Yours, &c., L. W. FERUSON.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT. The Catholic Record. Published Weekly at 484 and 486 Richmond street, London Ontario.

BEV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidela." REV. WILLIAM FLANNERY,

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Catholic Becord.

"ORANGEISTES" LET LOOSE. Our readers must have been long since aware of the aversion the RECORD has to sensational reports and disgusting details of evil doings and criminal practices under any heading. It is certainly painful that the obligation is forced upon us this week of transferring from the Hamilton Herald to our columns the revolting scenes that last week were witnessed with loathing and horror in Dundurn Park and in the usually quiet streets of Hamilton. The Roman pagans satur nalia in honor of Bacchus and of the filthy god Priapus were without doubt totally eclipsed by the beastly and ruffianly conduct of the Orange hoodlums who invaded Hamilton on the 18th August, and horrified with their scandal ous, brutal and riotous proceedings a city ambitious of its good name and moral reputation. When we first read the description of the saddening and shock ing occurrences, as told in the Hamilton Herald, we fancied the writer had been drawing on his imagination, and that perhaps the editor, blinded by prejudice against Orangeism, had revelled in misrepresentation, if not in wild and fanciful exaggeration. So we opened up the pages of the Spectator, an Orangelyinclined True-Blue journal, and there we found the same intense horror expressed of the low Orange blackguard. ism that ran riot for a whole day in Ham. ilton. "The sweet pure air of the August afternoon," quotes the Spectator, " was laden with curses, threats, and the most blood-curdling blasphemies. It was heard on all hands and all the time; you couldn't escape it without fleeing the place altogether. Fights were numerous. The police have seldom had to endure a greater tax on their temper. They were frequently informed by the uniformed toughs that they (the toughe) had come here to do up the Hamilton police. One bloodthirsty individual, with a battle axe tried hard to compel Constable Biggs to fight by show ering upon him the filthlest and most abusive language known to the gutter. A big fellow, with blood in his eye and his battle axe polsed in a threatening attitude, expressed a desire to brain Constable Campaign, and made a move as if to suit the action to the word, but the constable was too quick for the ruffian ; he closed on him with his baton and felled him with a blow." Such horrifying and give the example of quiet and Chrisdetails as the Spectator mentions were tian demeanor on happening all over the city, and in Dundurn Park, where drinking to excess, reeling in debauchery and free fights were mostly kept up. The Hamilton Times says that in Dundurn Park the liquor was ladled out openly to boys and men alike, and there was no attempt made to seize the illicit stuff. During the afternoon the cries of "fight, fight" became so frequent that no attention was paid to them, and the language used all round was frightful; "and how the girls stood it is best known to themselves." But the culminating and crowning villainy of all was the march of defiant and insulting uniformed ruflians into the streets and lanes of Corktown, where it was expected that a row could be got The only responsibility which is then up and houses wrecked and blood of Papists made to flow, "Insult upon insult was heaped upon them and be profitable it will be committed if their religion," says the Herald, "but there be hope of concealing it from the they kept still, and the city's fair name is as fair to-day as it ever was, thanks to penalties. the forbearance of its Catholic citizens." Of course the plea will be set up, as is usually done when Orange riots occur, that the roughs who came from Toronto to horrify the citizens of Hamilton, did not belong to the Orange order, and that therefore the Orange society should not

be held responsible for such un-Christian

uniform? They might have procured

weeks beforehand as "an Orange excursion," and their demonstration in Dundurn Park, where they were joined by hundreds of Hamilton Orangemen, was advertised as an Orange demonstration. If the crowds that came from Toronto were not of the Orange Order why were they acknowledged as such by the Hamilton Orangemen, who are represented as shocked at their conduct and as keeping aloof from the infuriated mobs who acted more like demons than men? There is no getting out of it. It was an Orange excursion, the men and boys who took part in it wore Orange uniforms, and acted in every way like bullying drunken Orangemen of the ignorant class who have no respect for themselves or their society, and who, on certain occasions, are unable to repress their insatiate thirst for rotten whiskey and Papist blood. It will be utterly impossible to convince any man of reason, outside of Orange London, Sat., August 30th, 1890, atmosphere and influence, that the perpertrators of the disgusting scenes witnessed last week in Hamilton are not bona fide members of the very unenviable and justly abhorred Orange society that breeds so much mischief and uneasiness in this otherwise peaceful and happy Province of Ontario. But above all and beyond all are deserving of censure and condemnation the men of intelligence and position who trade on the passions of such social pariabsthe Tyrrwhitts, Fitzgeralds, O'Briens and men of the Essery, Taylor and Clark Wallace stamp, who make political capital cut of such vile rubbish and who care not how the peace of the community is disturbed and lives threatened, provided they secure a fat office and are acknowledged as leaders in the camp of intolerence and bigotry. The infatuated boodlums of Toronto who call themselves " Defenders of the Faith " are, owing to their besotted habits and crass ignorance, as much deserving of commiseration as of blame. But for the fanatical preachers who urge them on to deeds of lawlessness, and for the unscrupulous politicians who ride on their shoulders into places of high position and power, there is no possible excuse or palliation of the awful responsibility they assume or of the crime they commit when inciting to mutual bate and bloodthirstiness. It is really deplorable that Toronto, instead of improving, has been of late years declining in its moral character and conluct. Who or what is to blame for its periodical outbursts of lawlessness and iotous blackguardism? Its public schools are held up as the ne plus u'tra of perfection in the educational system. Its churches are numerous and provided with able, fearless and elequent pulpit orators. Law is dispensed there and ample provisions made for the preservation of peace and order such as cannot be surpassed in any other city or community. From what source, then, are we to trace the filthy and noxious current that occasionally pollutes the parks and avenues with howling rioters and bloodthirsty hoodlume? Ignorant bigotry, no doubt, is the fruitful parent stock of so much lawlessness, and the public men who encourage such intolerant ruffianism, be they preachers or politicians, deserve the united condemnation of all classes of law-abiding and peace-loving citizens. While Catho. lics persevere in their patient attitude, there is yet hope that some day the hoodlums and fanatics will hang their heads in shame and shape their conduct as becomes

that the disgraceful act was perpe-

trated by an Orangeman "in uniform." Besides, the excursion was advertised

ITALIAN IRRELIGION.

citizens of a free and civilized commun-

It is a natural effect of irreligion that dreadful crimes should become frequent, and the irreligion which is fostered in Italy by the Government of King Humberto and Signor Crispi is bearing the fruit which was to be expected. sponsibility to God, there is none, if the idea of God be laid aside, or if doubt be thrown upon His very existence, and this doubt follows whenever the teach ings of the Church are disregarded. recognized is responsibility to human law. Might becomes right, and if crime eyes of men and of avoiding the legal

Under the very eyes of the Italian Government acts of sacrilege are committed with a frequency which is appaling to devout Catholics, and, so far from being discountenanced or punished, they are openly encouraged or connived at by the authorities. So frequently do these occur that the Catholics of Umbria and other and disgraceful proceedings. But who districts propose to make an offering of supplied those toughs with the Orange atonement to Pope Leo XIII., in the shape of a magnificent golden ostensorium, yellow ribbons and Orange badges, but, which will be presented by a commission unless they belonged to some lodge and which has been partially appointed with were sworn members, they dare not this object in view. This presentation is assume and wear the acknowledged especially intended as an atonement for "uniform." In every report given of the many public manifestations of disresof the Eucharist which have recently oc- Protestants were much offended with the not far from Rome on the occasion of the celebration of a nuptial Mass. The husband after receiving Holy Communion actually threw the Sacred Host from his mouth to the floor of the church and trampled it underfoot, to the horror and indignation of the congregation present.

It is not to be supposed that the people generally sanction such outrages, but the infidel minority are encouraged by milled, on the ground that he had lost his the officials, and are able to set public Swiss citizenship by accepting a public opinion at defiance. Such conduct would have been impossible in Rome under the men escorted him to the frontier, treating Pone's rule.

But it is not merely acts against religion that the Roman press is obliged to record. Such acts must be followed by horrible crimes against society, and this is what is happening now through Italy, and especially in Rome. There were within a few months two deliberate murders committed by well-known and prominent citizens, belonging to families some of whose members occupy important civic and governmental positions. These murders were perpetrated under circumstances which make them peculiarly atroclous. In one case the assassin persuaded his wife to accompany him on a midnight promenade, during which they were crossing a bridge over the Tiber leading from the Via Ripetta. In the middle of the bridge, the husband, who is a man addicted to vice, seized his unsuepecting wife and threw her over the railing. While she clung to the parapet of the bridge, he pounded her hands with his feet until she was forced to loosen her hold. Thus she fell into the river and was borne to her death by the strong current. The police were informed of the occurrence by three witnesses who beheld the deed, but had not the courage to prevent its perpetration.

The death penalty has been abolished a the kingdom, but this shocking tragedy has given occasion to some of the papers which support Crispi's irreligious course to express regret that this crime cannot be capitally punished. The murderer, however, has so far succeeded in eluding capture. He has not been seen since the night of the murder.

Other crimes are also becoming daily more and more common. The treasurers of several municipal charitable institutions have absconded with the funds, and robberies are frequent near the Campagna. The police are powerless amid this condition af affairs. In fact it is believed that the principal police authorities are in league with the bandits. The loyal Catholles of Italy are not able to correct the evil, and in fact they do not even go to the polls, inasmuch as the Holy Father advises them to abstain from voting, as this would be construed into a recognition of King Humberto's usurped authority.

It would seem that the present condition of affairs will go from bad to worse until the restoration of the temporal authority of the Pope.

THE CHURCH IN SWITZER. LAND.

The entry of Cardinal Mermillod Bishop of Geneva, into his diocese, has been marked by circumstances which form a strong contrast, not only with the occurrences which took place when Geneva was ruled by John Calvin, but even with those which accompanied the expulsion of Monseigneur Mermillod so late as 1873, after he was appointed by the Holy Father to be Blehop of Geneva.

The newly appointed Cardinal is the sor of a baker who did business in a villege near Geneva. He was remarkable when at school for his love of study, and when he was ordained to the priesthood he became distinguished by his eloquence in the pulpit, and his ability as a controversialist. While he was still a young priest he was invited by the Archbishop of Paris to preach a course of Lenten sermons in the Cathedral of Notre Dame. Some time afterwards he was appointed rector of the Catholic church in Geneva, there being at that time only one small parish and but one church in the city.

Switzerland is a republic having an existence of six centuries, it having been established in 1291, after a war which had lasted with various interruptions for 200 years. It consisted at first of three cantons, but by accessions and sub-divisions there are now 22 cantons forming 25 States federally united. In the total population, Protestants preponderate, there being about 1,600,000 Protestants to 1,100,000 Catholics. The city of Geneva, after the Reformation ,was ruled both temporally and spiritually by John Calvin, who would not suffer any religion to be openly professed except the Calvinism which he estab. lished. Under him Michael Servetus was

slightly preponderate. of the city in 1534, after which time it expense of the people of the whole Prowas placed under the ecclesiastical juris- vince who would be obliged to pay diction of the Bishop of Lausanne and it. This would be an injustice Geneva. But in 1872 the Pope re. which the people of the Proestablished the See of Geneva, and Mon. vince, or of the Dominion, would

curred. One of the most horrible of these exhibitions took place in a village pagated the Catholic religion during his rectorship, Geneva having become under his administration a city with five flourishing parishes, and the Federal Government declared that a new See could not be erected without their consent. The is so advantageous to these cities that Pope paid no attention to this attempt to interfere with the administration of the Church, and the Government at first imprisoned and then banished Bishop Meroffice from a foreign power. Two policehim with great indignity on the road.

Very different is the manner of his return as Cardinal Bishop of Geneva. He was met at Berne by two squadrons of Pope's Swiss guard, wearing the handsome uniform of the guard which Michael Angelo designed. The authorities, including the Governors of several cantons, met his honorary escort on the way and accompanied him to Geneva; and it is worthy of remark that the Protestant joined the Catholic authorities in showing him these marks of respect. Among the States whose authorities escorted bim were Vaud and Neufchatel, which are intensely Protestant.

The day before his journey to Geneva he was officially welcomed to the Federal Palace at Berne by the President and Federal Council as the first Swies Cardinal who had entered the Palace.

It is stated that a Papal Nuncio will be stationed at Berne, and that diplomatic relations will be resumed at an early date between the Vatican and Switzerland as a consequence of these new and friendly manfestations. Diplomatic relations were broken off when as Bishop of Geneva the Cardinal was expelled the country.

All this prognosticates a new era peace and prosperity for the Church in the Swiss Republic.

TAX EXEMPTIONS.

The question of tax exemptions has been for a long time discussed in the Ontario newspapers, some being of opinion that certain exemptions, especially of churches, schoolhouses and public buildings, ought to be continued, while others maintain that they ought to be entirely swept away. Many municipal councils have taken a decided stand in favor of the total abolition of all exemptions, but it cannot be said that this has been done so generally as to lead to the conclusion that there is a strong desire in the country that this course should be adopted. It was at one time supposed that the

abolition of school and church exemptions would press more heavily upon Catholics than Protestants, and, while this impression lasted, it was to be expected that among those who are always anxious to impose as heavy burdens as possible upon Catholics the movement for the abolition of exemptions should be popular. But time and due reflection bave brought the conviction to most people that the taxation of these two classes of property would not bear with any special weight upon the Catholic body, and as this conviction came home we can notice that the agitation against tax exemptions has become notably more feeble. The agitators no longer point out as an argument in their favor that the exemption of the numer. ous handsome Catholic churches which are scattered through the Province s a burden to be laid upon Protes. tant taxpayers, of which they would be relieved by the taxation of churches. Protestant churches would, in such an event, be taxed equally, and the burden in this case would fall upon Protestant taxpayers, so that nothing would be gained in the long run. The Protestant churches may not be, and we believe are not, as fine as the Catholic churches, on the average, but they are much more numerous, and church taxation would, in proportion to population and personal property, fall as heavily on Protestant as on Catholic taxpayers. The question can therefore be now more calmly considered on its merits rather shan as a matter of religious tolerance or intolerance.

As regards public buildings, it is now very generally recegnized that it is not expedient to tax them. They are the property of the public generally, and if they were taxed the same public who would be supposed to benefit by the generalized texation would be obliged to pay the amount necessary to meet the tax, and they would also need to pay so much the more to the officials whose duty it is to collect the rates. There would, therefore, be actually a greater expense incurred by the public burned for heresy. Now, however, all in taxing these buildings than by leav religions are, nominally at least, free, and ling them exempt. In the case of Govin the canton of Geneva the Catholics ernment buildings, however, the people of the city where the buildings are The Bishop of Geneva was driven out erected would profit by the tax, at the

have their burdens much diminished, if they could tax the parliament houses the departmental buildings, the custon houses, post officer, etc., for the benefit of the municipality, but the public generally can say with justice that the selection of Toronto and Ottawa for these buildings they are more than compensated for any municipal benefits conferred upon the public by the civic corporations, and that, therefore, these buildings should not be

As regards the Public and Separate schools, the same reasoning applies with even greater force ; for if these were taxed. the money to pay the tax would have to be levied on the same persons who would be otherwise benefited by taxing them. The only result would therefore be that dragoons, and sixty ex members of the there would be more complication in the transaction of the public business, and consequently a heavier expense incurred in it. It would be like changing one's money from one pocket to the other, with this difference, that the labor of changing the money would have to be paid for, and the individual would be so much the poorer for the operation.

The public schools being exempt, it is but fair that all taxpayers, who are already sufficiently taxed for their support, should enjoy the same privilege of exemption for the private schools scademies, or colleges to which they send their children. It follows, then, that to preserve the privilege of equal justice to ill, all educational institutions should er joy the same exemption which is given

to the public schools. We now come to the subject of exemp. tion of churches. As far as the clergy are personally concerned, though formerly they erjoyed the privilege of exemption, they are now subject to the same law as regards their incomes as the rest of the community, but their residences are exempt to an inconsiderable amount. There is no doubt that the ir fluence of the clergy is for good. They devote their whole time to the welfare of the public, and for the most part they are poorly paid for the valuable services they render. Those services undoubtedly tend to make the public better citizens and to the preservation of peace in the community.

We are certainly of opinion that the pub lic can well afford to continue the small favor which is at present granted to them in exempting their residences to the amount of \$2,000, and we believe that public opinion is not in favor of abolishing this exemption, though we are not aware that the clergy themselves of any denomination have asked that it be perpetuated.

Against the exemption of churches, the principal argument which is adduced is that the continuance of such exemption is equivalent to the payment by the State of a certain sum to support the Church, and that this implies the principle of State Churchism. We are not of those who imagine that a State Church is necessarily an evil, for the authority of the State is from God, and it cannot be wrong if the State recognize God by supporting the authority of the true Church of God. But we acknowledge that in a mixed community like Canada, or at least Oatario, the recognition of a State Church would be an evil. But we do not think that the exemption of churches from taxation implies the principle of a State Church. The churches are not like buildings which are erected for purposes of profit. The people who build and sustain them put upon themselves an spiritual and educational benefit, and if they are taxed extra on account of this they are really doubly taxed, for they already pay taxes on their residences and posed upon them merely because they believe it to be their duty to worship God.

Beeldes, Canada is, after all, a Christian nation, and, if we except the very few Athelsts or Infidels who are in the country, the peeple are a church-going people. If they are taxed for their churches it will not relieve them from any burden, because they will be obliged to pay the tax on their churches to the same amount to which they will be relieved from tax on

their dwellings and places of business. The same rule, therefore, which applies to the case of public buildings and schools, ported since June 5. Such a sum will applies to churches, altogether apart from go but a short way towards the circulathe consideration that the slight recognition of God which is implied in the exemption of churches, is but a small ac knowledgment of what the State equally with the individual owes to our Creator: The fact is that by taxing churches, a double tax is laid upon church goers, while those who neglect religion altogether reap the advantage of being taxed only once. This would be equivalent to giving a premium to the irreligious, whereas it cannot be denied that religion makes people better members of society. If there is to be any premium given it ought rather to be given to those who encourage religion. But they do not ask for a premium. They ought, at least, to be exempted from the burden of the double tax, as we have explained.

for some reason connected with their special devotion, wish to see a grand edifice erected in some particular place. Churches, therefore, do not represent the wealth of the community for whose benefit they have been erected. If they are to be taxed, this will effectually prevent beautiful and ornamental churches from being erected in future. This would be a disaster to many localities. We believe, therefore, that the public good demands that churches continue to be exempt from taxation, and, notwithstanding the pertinacity with which some newspaper correspondents urge their taxation, we believe that the public spirit of the people of Ontario is opposed to any legislation which will impose an additional burden on the church goers of the Province.

DISINTEGRATING. The Equal Rights Association, which a

few months ago was so loudly demanding everything in the line of legislation which would inflict disabilities upon the Catho. lies of the Dominion, is now evidently in the last throes of death. Before the general election its leaders' were fond of say. ing that it was a very lively corpse, and indeed, considering that it had already received many hard blows, which ought to have sufficed to convince its leaders that the people of the Dominion would not give encouragement to a party of fanaticism, it was noisy enough. But the month of June showed that neither in Ontario nor Quebec was there the least chance to consolidate such a party. In Quebec, the leading Protestants, independently of party, those in whom the Protestants of the Province trusted for their patriotism and their loyalty to Protestant. ism, protested strongly and in unmistak. able language against the efforts of a hand. ful of incensate bigots who were endeavoring to create between race and rece, religion and religion. Oa one side in politics Messrs. Joly and Holton, on the other Messrs. Colby and Pope, assured their coreligionists that they are fairly treated by the Catholic majority, and that if there were any minor points on which fair-dealing would require some changes in the law, the Catholics of the Province would be as ready to take the matter into consideration now as they had always in the past shown themselves to be. It would therefore be foolish in the extreme for the Protestants of that Province to appeal to their brethren in Ontario to interfere in their purely local matters, especially as the result would inevitably be the destruction of the guarantees which were secured to the Protestant minority by the British North America Act, and with almost equal certainty the breaking up of the whole Canadian Confederation.

These views so prevailed that even in the most Protestant constituencies only one avowed Equal Righter presumed to offer himself as a candidate at the general election, and he was buried under the decisive majority which was piled up against him. The Montreal Witness tself now acknowledges that the Quebec Protestants are not to be roused into co operating with those Ontarion. ians who would make war upon the people of Quebec. We are justified in concluding that in Quebec the movement has already received its quietus.

We are told that in Ontario the agitation is still to be continued, and that arrangements are being made for another convention similar to that by which the party was inaugi year, and it is stated that it will be a "thoroughly representative gathering." Representative such a gathering will undoubtedly be, of the fanaticism of places of business. It does not seem to us Ontario, but that is all. Representative just that such a double tax should be im. of the Province it will not be by any means, a Province which, in spite of all the bluster of the Equal Righters, sent only one, or at most two, members of that party to the Legislature.

There are just now unmistakable evidences of the utter decay of this recently noisy party. From time to time its chief organ, the Mail, publishes the amount of money contributed to its treasury, but, after months of labor, the whole amount of contributions sent in have not reached more than a few dollars. Less than \$25 have been retion of Equal Rights literature. Again, we find that in Toronto the election expenses of Alderman Moses, the candidate of the Third Party, which is to a great extent identical with the Equal Rights Party, have not been liquidated, and Dr. Caven, the President of the Equal Rights Association, is said by those who are intimate with his sentiments, to have become disgusted with the intolerant spirit which his followers have exhibited, though he was himself a mainspring in directing them to adopt the intolerent course they have been pursuing. Dr. Caven refused to support Mr. Meredith at the late elections, though he reluctantly signed the manifesto which was issued at the instigation of Mr. Dalton Mc-To these considerations we may add Carthy, and which was intended to assist "uniform." In every report given of the many public manifestations of disres. Further sufficiently behavior it is stated distinctly pect towards the Most Blessed Santament first Bishop of the rew discess. The Ottawa taxpayers, for example, would aid of outsiders who, from benevolence or ogeneous elements which combined to-

gether are even now being dissolved and it is stated that even Alderman Bel of Toronto, one of the Equal Rights can didates, who bitterly denounced both Conservatives and Reformers during the campaign, has made up his mind and agreed to return to the Conservative The intelligent voters of the Province could not but see how shallow was the pretence that these men were demand-

ing in reality equal rights for all. The manifesto in which they declared their opposition to Separate schools in Ontario, basing their demand on the presumption that Quebec would leave the Separate schools of that Province intact, was sufficient to demonstrate the shallowness of their professions; and Mr. Mercier's plain declaration that the abolition of Separate schools in Ontario would probably be followed by the abolition of the Protestant school system of Quebec, gave food for reflection to the people of Ontario, and certainly contributed to the utter rout of the fanatics.

There is no doubt that as a distinct party the Equal Righters are disintegrat. ing, and no patriotic Canadian will regret the day when it shall be finally laid in

MR. STANLEY ON CARDINAL

Henry M. Stanley, in his new book, "In Darkest Africa," thus speaks of Cardinal Lavigerie's crusade against the

"It is just such a scheme as might have been expected from men who applauded Gordon when he set out with a white wand and six followers to rescue all the garrisons of the Soudan, a task which 14,000 of his countrymen, under one of the most skilful English generals, would have found impossible at that date. We pride ourselves upon being practical and sensible men, and yet every now and then let some enthusiast—whether Glad. stone, Gordon, Lavigerie or another—speak, and a wave of Quixotism spreads over many lands. The last thing I heard over many lands. The last thing I heard in connection with this mad project is that a band of one hundred Swedes, who have subscribed \$25 each, are about to sail to some part of Africa, and proceed to Tanganika to commence ostensibly the extirpation of the Arab slave trader, but in reality to commit suicide." We have no thought of depreciating

Mr. Stanley's energy of character and

his powers of observation, and we trust that his labors on the dark continent may be in the end productive of much good; yet we cannot think that the supreme indifference which he has displayed in regard to the lives of the natives he encountered entitles him to be regarded as a humanitarian. Unnecessarily, and without compunction, he has always been ready to declare war upon the tribes whom he encountered, and to shoot down the poor natives, apparently with no other purpose than to exhibit his strength. The sufferings he endured during his expedition would seem to be a retribution for the cruelties which he at times perpetrated, and which almost put him on a par with the Arab slave-dealers themselves. Cardinal Lavigerie's proposals are of quite a different character from the end which Mr. Stanley had in view, and it is not wonderful if the means to be adopted are also different.

The Cardinal does not go about his

work with his eyes shut. He has had

experience in Africa quite equal, if not superior, to that of Mr. Stanley, though their operations did not cover exactly the same ground. The Cardinal has peen Bishop of Algiers since 1866 and in his missionary work he frequently pene trated into the interior of the continent and with the Congo country, the Sahars and the Soudan, he is also well acquint. ed as he labored in these parts at the request of Pope Pius IX. He placed permanent missionaries in these parts, a number of whom were martyred by the wild and fanatical tribes which dwell there. Other missionaries, however, were not wanting to take up the work, and there are now in the Congo district a dozen successful stations, with about thirty three priests. In four or five villages the inhabitants are all Catholics, and are well supplied with schools and even orphan asylums, and other bene-Volent institutions, which Catholics are are always anxious to erect where they see necessity for them. There are two missions as far inland as lakes Tanganyika and Nyanza, and with the working of all these the Cardinal is perfectly acquainted. He knows from personal observation the horrors of the slave trade, so that Mr. Stanley may well be astray in characterizing his labors as Quixotic. It is to the Cardinal's crusade, and not to Mr. Stanley's representations, that humanity is indebted for the recent meeting of the anti-slavery conference which we may hope will have practica results, as the attention of the various European powers has been so strongly directed to the cruelties practiced by the Arab dealers It was he who stirred up public opin. ion in England, France, Belgium and Aug. tria against the infamous traffic, but we do not learn that he has proposed anything waich is not feasible. He proposes that the powers of Europe and his own volunteera establish garrisons in desirable h

gether are even now being dissolved, and it is stated that even Alderman Bell of Toronto, one of the Equal Rights candidates, who bitterly denounced both Conservatives and Reformers during the campaign, has made up his mind and agreed to return to the Conservative

The intelligent voters of the Province could not but see how shallow was the pretence that these men were demanding in reality equal rights for all. The manifesto in which they declared their opposition to Separate schools in Ontario, basing their demand on the presumption that Quebec would leave the Separate schools of that Province intact, was sufficient to demonstrate the shallowness of their professions; and Mr. Mercier's plain declaration that the abolition of Separate schools in Ontario would probably be followed by the abolition of the Protestant school system of Quebec, gave food for reflection to the people of Ontario, and certainly contributed to the utter rout of the fanatics.

There is no doubt that as a distinct party the Equal Righters are disintegrat. ing, and no patriotic Canadian will regret the day when it shall be finally laid in its temb.

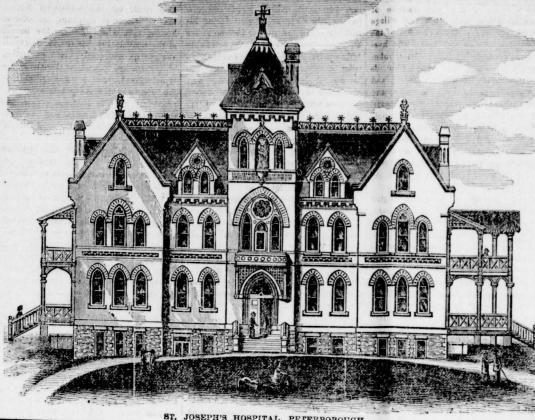
MR. STANLEY ON CARDINAL LAVIGERIE.

Henry M. Stanley, in his new book, "In Darkest Africa," thus speaks of Cardinal Lavigerie's crusade against the

"It is just such a scheme as might have been expected from men who applauded Gordon when he set out with a white ward and six followers to rescue all the garrisons of the Soudan, a task which 14,000 of his countrymen, under one of the most skilful English generals, would have found impossible at that date. We pride ourselves upon being practical and sensible men, and yet every now and then let some enthusiast—waether Gladstone, Gordon, Lavigerie or another— speak, and a wave of Quixotism spreads over many lands. The last thing I heard in connection with this mad project is that a band of one hundred Swedes, who have subscribed \$25 each, are about to sail to some part of Africa, and proceed to Tanganika to commence ostensibly the extirpation of the Arab slave trader, but in reality to commit suicide." We have no thought of depreciating

Mr. Stanley's energy of character and his powers of observation, and we trust that his labors on the dark continent may be in the end productive of much good; yet we cannot think that the supreme indifference which he has displayed in regard to the lives of the natives he encountered entitles him to be regarded as a humanitarian. Unnecessarily, and without compunction, he has always been ready to declare war upon the tribes whom he encountered, and to shoot down the poor natives, apparently with no other purpose than to exhibit his strength. The sufferings he endured during his expedition would seem to be a retribution for the cruelties which he at times perpetrated, and which almost put him on a par with the Arab slave-dealers themselves. Cardinal Lavigerie's proposals are of quite a different character from the end which Mr. Stanley had in view, and it is not wonderful if the means to be adopted are also different.

The Cardinal does not go about his work with his eyes shut. He has had experience in Africa quite equal, if not superior, to that of Mr. Stanley, though their operations did not cover exactly expected from any one. the same ground. The Cardinal has een Bishop of Algiers since 1866, and in his missionary work he frequently pene trated into the interior of the continent and with the Congo country, the Sahara and the Soudan, he is also well acquint. ed, as he labored in these parts at the request of Pope Pius IX. He placed perminent missionaries in these parts, a number of whom were martyred by the wild and fanatical tribes which dwell there. Other missionaries, however, were not wanting to take up the work. and there are now in the Congo district a dozen successful stations, with about thirty three priests. In four or five vil. lages the inhabitants are all Catholics, and are well supplied with schools and even orphan asylums, and other bene-Volent institutions, which Catholics are are always anxious to erect where they see necessity for them. There are two missions as far inland as lakes Tanganyika and Nyanza, and with the working of all these the Cardinal is perfectly acquainted. He knows from personal observation the horrors of the slave trade, so that Mr. Stanley may well be astray in characterizing his labors as Quixotic. It is to the Cardinal's crusade, and not to Mr. Stanley's representations, that humanity is indebted for the recent meeting of the anti-slavery conference, which we may hope will have practical results, as the attention of the various European powers has been so strongly directed to the cruelties practiced by the Arab dealers, It was he who stirred up public opinion in England, France, Belgium and Austria against the infamous traffic, but we do not learn that he has proposed anything waich is not feasible. He proposes that the powers of Europe and his own volunteers establish garrisons in desirable



ST. JOSEPH'S HOSPITAL, PETERBOROUGH.

localities for the purpose of preventing DIOCESE OF PETERBOROUGH. extends to all mankind without any dis slave hunting excursions, and, even though this course should not succeed at once in totally destroying the slavetrade, it will certainly, if carried out, confine it to very limited proportions, and just as the consensus of civilized nations has within a reasonably short period put an end to piracy and the slave-trade at sea, we have no doubt that Cardinal Lavigerie's plan will in due time extirpate the inland slave traffic

We may add that the Cardinal has not been neglecting moral means for the accomplishment of his benevelent purposes. He has ransomed numbers of juvenile slaves, whom he is educating, and into whom he is instilling carefully the principles of Christian morals, that they may become missionaries for the education of their brethren in the interior. Surely such efforts are not so Quixotic as Mr. Stanley represents them to be. The very fact that he represents Mr. Gladstone and the Cardinal as aim. less enthusiasts alike will be enough to convince most people that he speaks more from impulse than from wellgrounded and thoughtful conviction.

It is estimated that the number of victims annually slain in the prosecution of the slave traffic amounts to 400,000. It is clear, then, that the evil which has to be met is a gigantic one, and wherever there can be effected some amelioration, even to a limited extent, there is so much done for suffering mankind. Cardinal Lavigerie aims at getting the great powers to grapple with the evil in its huge proportions, but that is no reason why he should discontinue his successful efforts to better the condition of the blacks in the more limited sphere in which, with the means at his command, he is at present able to operate. If every individual would do all in his power for the same object, much would be effected. No more than this can be

MR. FITZPATRICK AND MR. COS TIGAN.

EDITOR JOURNAL: In your issue of 20.h inst, there appeared in your telegraphic columns an erroneous statement which you will kindly allow me to corwhich you will kindly allow me to correct. The despatch in question says: "Hon. Charles Fitzpatrick, who is about to be sworn in as president of the council in the Quebec cabinet, is believed to be the first Irish land leaguer to become a the first Irish land leaguer to become a minister of the crown in the Queen's dominions." On the contrary, that honor belongs to the Hon. John Costigan, Dominion minister of hish revenue. Nigh ten years ago, on the occasion of the public organization of the Quebe branch of the Irish Land League, Mr. Costigan, on the invitation of that body, left his parliamentary duties in Octawa, travelled to Octawa, travelled to Octawa, travelled to Octawa, travelled to Costawa and Mr. Pears oft his parliamentary duties in travelled to Quebec and addressed the immense assemblage present in the music hall in that city, then and there declaring his adherence to the principles of Davitt and Perael, a declaration which he has since faithfully observed, in word and action, as well to the Land League as to its successor the Irish National League its successor the Irish National League. Nor were those principles then so popular as they have since become. In fact many good people were inclined to look upon the movement with suspicion.

I do not pen these remarks in the spirit

of disparagement of my friend Mr. Fitz patrick. I have had the pleasure of that gentleman's friendship for many years, and I know him well enough to say of him that he himself would be the first to acknowledge the correctness of what I here assert. Yours truly A QUEBECER.

Ottawa, 21st August, 1890.

It is said that the Archbishops of the United States, who recently met in Boston, are about to petition the Holy Father to confer the Cardinal's hat on Archbishop Kenrick, of St. Louis, on the occasion of his golden jubilee as a Bishop. The date of his jubilee will be November 30.h, 1891. He is the oldest member of the American

ST. JOSEPH'S HOSPITAL FORMALLY OPENED

Special to the CATHOLIC RECORD. The annual retreat of the clergy of the diocese of Peterborough was commenced on Monday evening last under the spirit ual direction of the Rev. Father Connolly, S. J., of Montreal, and continued until St. Joseph's hospital was favorable.

St. Joseph's hospital was favorable and continued until saturday morning when the priests returned to their respective missions.

On Wednesday, the 20th inst, the ceremony of the formal opening of the new St. Joseph's Hospital took place. I copy the following report from the Peterborough Exammer.

St. Joseph's hospital was favorable.

St. Joseph's hospital was formally opened Wednesday afternoon in the pre-sence of several hundred people by His Lordship Bishop O'Connor, with all the ceremony fitting to such an important occasion. A number of Peterborough's most prominent citizens were invited to be present, and the populace also availed themselves of the opportunity of attending the ceremony and seeing the magnificent new building, which was thrown open for inspection. An elaborate description of the hospital was published in the Kraming of vastarday. The published the Examiner of yesterday. The public freely admired and appreciated the manifold beauties of the structure and the Caristian charity which prompted its

Speech making took place on the southern porch, the invited guests being seated upon the platform and the public standing outside. Besides His Lordship Bishop O'Connor, who, attired in his purple robe of office, conducted the cerepurple robe of office, conducted the cere-mony, there were present His Lordship Bishop Dowling, of Hamilton, also in full ecclesiastical attire, and the following clergymem: R-w. Father McEray, Chan-cellor, of Hamilton; Rev. Father Con-nelly, S. J., of Montreal; Very Rev. P. D. Laurent, Lindsay; Very Rev. J. Browne, V. G., Douro; Rev. Fathers M. Lynch, Port Hope: J. Ourk Heating. Browne, V. G., Douro; Rev. Fathers M. Lynch, Port Hope; J. Quirk, Hastings; D. O'Connoll, Ennismore; W. J. Kseilty, Douro; D. J. Casey, Campbellford; M. Connelly, Emily; J. Sweeney, Burnley; C. S. Bretherton, Victoria R. rad; T. O'Connell, Fenelon Falls; M. O'Brien and C. Dube, Cathedral; E. H. Murray, Cobourg; M. Larkin, Grafton; E. Bloem, North Bay; W. J. McCloskey, Brighton; P. McGuire, Bracebridge; J. Molin, Lindsay; Rev. Father Campbell, Orillia; P. Rudkins, Cathedral. P. Rudkins, Cathedral.

Among the laymen present were Mayor Stevenson, M. P.; J. R. Stratton, M. P. P.; Councillors Canill, Kelly, Dawson, Moore and Rutherford; J. E. Belcher, C. E., architect; Doctors Halliday, Coldenith, Princeton, Goldsmith, Pigeon, Brennan, McGrath and Moher; Mesars. D. W. Dumble, John Corkery, John McKee, H. LeBrun, T. Dolan, J. D. Tully, Jnc. Moloney, Reeve of Dourc; Town Clerk Madonald, Market Clerk Doherty, A. J. Gough, A. St. A. Smith, T. W. Gibbs, F. Browns-

Letters of regret, expressive of inabiland Mr. Pearse.

The Fire Brigade Band was present and enlivened the proceedings

ECCLESIASTICAL EPEAKERS.
His Lordship Bishop O Connor called the large assemblage to order and was the first speaker. He spoke as follows:
MY LORD, REV. FATHERS AND FRIENDS:
—It is with feelings of the utmost corduality that I welcome you to the inagur Dowling, who has honored us by his presence to-day. Now that this grand and majestic building has been completed, it is a great gratification to see so large an assemblage present to testify their delight that so noble a work of charity exists in our midst. This will be

tinction of nationality, of belief, of race or of color. This is what the Catholic Church teaches and practices. Hence we need only to look around the world and on all sides we behold the numerous institutions that she erects for the widow and groben for she erects for the widow and orphan, for the poor and decripit, for the hungry and naked, for the sick and infirm, and our Church not only builds these grand monuments of Christian charity, be also sends her religious orders of men and women, who consecrate themselves to the glory of God and the service of their neighbor, to relieve and comfort the inmates of these institutions. Carist has proclaimed that in feeding the hungry, clothing the naked and attend ing the sick, we are doing such noble acts of charity to Himself. This explains why so many men and women in the Catholic Church abandon the pleasures and comforts of the world and devote their lives to the service of the poor, the orphan and the sick, with no hope of pecuniary reward. Their great delight is to serve their Divine Master in the is to serve their Divine Master, in the person of our suffering fellow-creatures. We are all children of the same heavenly We are all children of the same heaven'y Father; we are all brethren in Christ, who died to save all, and consequently our charity, which is founded on the love of God and our neighbor, should have no limit or distinction of persons in its exercise. No person will be refused admission into this hospital because of his religious belief. Sickness and injury will be the key that will open wide its doors for those who desire to seek relief within its walls. The Sisters of St. Joseph, who are well known as careful and trained nurses, will have charge of this institution. will have charge of this institution. Though there will be a regular staff of physicians to attend the patients in proper rotation, yet every physician of the town or country will be gladly wel comed at all times to attend the sick who would specially require their ser-vices. Also ministers of every denom-ination will be free to visit those who ination will be free to visit those who would ask their spiritual assistance. This basis is sufficiently broad to satisfy even the most fastidious. I may also inform you that this building has been inform you that this building has been erected by the charitable donations of the public, and it will depend on the charity of the public for its maintenence. Though yet heavily in debt, I have great confidence that in due time this debt will be wined out by the generality of will be wiped out by the generosity of charitable friends. We appeal to all to exercise charity according to their means and good-will, knowing that in doing so they will be acting in a truly Christian apprit. As all classes and conditions of spirit. As all classes and conditions of our sick brethren will be received into this hospital, we will expect contribu-tions and support from all classes and lenominations in town and country. now declare this hospital dedicated to St. Joseph, open for the reception of patients, praying that Almighty God may bless both spiritually and tempor-ally all who may at any time contribute

to its support. His Lordship Bishop Dowling, of Ham ilton, was the next speaker. He said it gave him great pleasure to be present on this occasion, as it recalled the time when he laid the corner stone. His Lordship's address was a charming effort, in which graceful personal allusions were made in a happy way and reference made to the fact that this building was a manifestation of the divine doctrine of charity practised by the Church. He was pleased to recall the sympathy and co-operation he had received while here from the people of the diocese, without distinction of nationality or creed, and he looked for a continuance of the same for his successor. He prayed for the Lord's blessing upon the institution and all connected with it, and, as an evidence of his interest in it, deposited a cheque for \$100 on the table, and with the promise of another \$100 next year. LAY SPRECHES

Mayor Stevenson, M. P. P., expressed his pleasure at again meeting His Lordship Bishop Dowling, of Hamilton, who had, however, been followed here by one who had proved a most able successor. Bishop Dowling had shown his enterprise in starting this movement, and his space. charity exists in our midst. This will be an institution where the sick and those whose infirmities and sufferings require aid and remedy will receive that care, nursing and treatment which greatly tends to the relief and cure of suffering humanity. Its doors will be open to the sick of every denomination, to Jew and Gentile, Catholic and Protestant. Our Church teaches us to practice the charity taught us by Christ, lift we desire to be His true followers. Now we know that the charity of Christ is unlimited, and irrespective of religion or nationality. Mr. Stevenson had foregone another engagement to come here and show his approval of this grand enterprise, which, he felt sure, would bear fruit. The people of this diocese were to be commended for having so nobly supported this work of practical charity, and he hoped they would continue to see the necessity of giving it the sympathy and support which His Lordship had asked of them.

Mr. J. R. Stratton, M. P. P., said it afforded him no small pleasure to be present on this occasion. A little over a year ago he had the pleasure of attending the extraneous of latending year ago he had the pleasure of attending the ceremony of laying the corner-stone, and it was then wondered where the money was coming from to complete the noble structure. But money did come, and it was to the credit of the Catholic Church and her pagnla that they had fine and it was to the credit of the Catholic Church and her people that they had finished it: It would be pleasant to any citizen of Peterborough to look over from George street and see this grand monument of charity in the distance. Mr. Strattan said that as the representative for this riding he would do his best to

secure government support for this most worthy institution, in which he felt that he would be upheld by the people of the country Mr. D. W. Dumble said that as an old citizen of Peterborough it gave him pecu-liar pleasure to see one of the most beau-tiful hills crowned by a most beautiful structure. He admired the building and structure. He admired the building and the generosity of its conception, but he hoped the beds so liberally provided would not be called into use. But he was told this was not only a hospital but a House of Providence, where the poor and needy as well as the rich would be cared for. As yet there were no homes provided for the homeless; those who were poor and needy, and whose only orime was poverty, were sent to jail to be cared for within its cold walls. He characterized this as a burning shame. Mr. Dumble particularly admired the liberal, Christ-like principles which were the foundation of this institution. He felt sure the hospital would be appre-

ciated. With the other hospital, from which much good was expected, this one would be an additional means of relieving suffering humanity. He hoped it ould prosper.

Dr. Halliday admired the building and Dr. Halliday admired the building and its outlines and the broad foundations upon which it was laid. Medical men could better appreciate such an institution and its far-reaching influences than the general public. He disagreed with previous spreakers who hoped that the beds raight not be occupied. While not wishing for an interest of the property of the provious spreakers. wishing for an increase in sickness, he wished the sick would more often avail themselves of the excellent opportunities here afforded, which were far superior to what could be obtained at home.

He wished the institution every success. He wished the institution every success.

Council T. Cahill was pleased to see His Lordship Bishop Dowling again present. He felt that everyone would be pleased to hear the hospital was opened upon such a generous basis, and he was sure the supper which His Lordship anticipated would be forthcoming. He knew the good and charitable feelings of his Protestant fellow citizens, and he felt that they as well as those of his own religion would not neglect it in future.

Other speakers followed in a similar strain, all commending the generosity which had characterized the promoters in its construction and principles of operations and principles of operations and promising it their support. Among these who made brief addresses were Dr. Goldsmith, Dr. McGrath, Councillor Mcore, Dr. Brennan, Reeve Maloney, Dr. Moher, J. E. Belcher, C. E., architect, and Mr. A. Rutherford, contractor. contractor.

Mr. Beicher, architect of the hospital,

referred more particularly to the perfect harmony which had existed amongst all harmony which had existed amongst all concerned in the construction of the building. From the Bishop down to the laborer the happiest feelings had prevailed. All had worked together without the semblance of discord, and the result was a noble structure, of which averyone should and doubtless would everyone should and doubtless would

feel proud.

Rev. Father M. Evay, in conclusion, was to once more meet his old Peterborough friends and the clergy of the diocese. He had had some hand in the commencement of this building and he was glad to see it of this building and he was glad to see it completed. He congratulated the people of Peterborough on having such an institution in their midet. It could no longer be said that one-third of the population of Peterborough was excluded from the hospital privileges of the town.

His Lordship Bishop O'Connor stated that a number of gentlemen who had been invited had sent letters of regret, in many instances accompanied by hand.

many instances accompanied by hand-some cheques. He desired to thank them as well as the gentlemen present, who had

as well as the gentlemen present, who had made donations.

Among those who contributed towards the offering I may be permitted to mention, besides His Lordship Bishop Dowling of Hamilton, that His Lordship Dr. O'Connor, Bishop of the diocese, presented \$500. as his private donation. Several of the priests gave \$100 each. Many Protestant as well Catholic gentlemen took ceasion to make generous contributions. occasion to make generous contributions. The total offering amounted to about \$2 000.

Made Fellows of the London Society of Arts, Science and Literature.

The Michigan Catholic is informed that The Michigan Catholic is informed that Miss Helen Simmons, of Chatham, Ont., and Miss Aloysia Brothers, of New Haven, Coun., both pupils of the Ursuline Academy, Chatham, Ont., have passed a successful examination in music in London, England, Society of Arts, Sciences and Literature. Suffare now, admitted and Literature. Literature, and are now admitted as "Fellows of this far famed Society." "Fellows of this far famed society."
Both are Catholic young ladies whose entire education has been acquired in a convent. Neither of these young ladies is yet out of her teers. We sincerely congratulate the Ursuline Laties of Chatham. Oat., who give such a solid musical education.

The Holy Father has written to Cardinal Lavigerie eulogizing his labors in Africa. The Pope praises the Brussels Anti-Slavery Congress and gives assurance of the support of the Church. He says that apostolic work must go hand in hand with the development of civilization. MOUNT ST. LOUIS. 444 SHERBROOKE.

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MONTREAL.

This Institution will resume its courses on TUESDAY, SEPT. 2nd. Courses: Business and Scientific. Bend for Prospectus.

BRO. A. DENNIS.

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Cheap Excursions and Low Rates on all Railways, etc. Entries positively close August 16th. For information drop a post card to J. J. WITHROW, H. J. HILL, President, Manager, Toron

TONDON

ONTARIO.

SEPT. 18 TO 27, 1890.

MACHINERY IN MOTION IN THE MAIN BUILDING

SPECIAL EXHIBIT

Cotton, figs, rice, peanuts and wild nutseach as they grow in the South; carpets made from the leaves of the pine and other woods of the South. Products of the turpentine stills of Georgia. Minerals, herbs, plants, barks, etc., etc., and a live sligator of Florida. Famous Wild West Show, Balloo Reces and Parachute Descents, Fireworks, Bands, etc.

For prize list and information address Capt. A. W. Porte, Thos. A. Browne, 616 7w President. Secretary.



AUCTION SALE

TIMBER BERTHS.

DEPARTMENT OF CROWN LANDS,

(WCODS AND FORESTS BRANCH), Toronto, 2nd July, 1890.

NOTICE is hereby given, that under Order in Council certain Timber Berths in the Rainy River and Thunder Bay Districts, and a Berth composed of part of the Township of Aweres, in the District of Algoms, will be offered for sale by Public Auction, on

Wednesday, the First Day of October Next,

at one o'clock in the afternoon, at the De partment of Crown Lands, Toronto. ARTHUR S. HARDY,

Commissioner.

Note — Particulars as to localities and descriptions of limits, area, etc., and terms and conditions of sale will be furnished on application, personally, or by letter, to the Department of Crown Lands, or to Wm. Maguca, Crown Timber Agent, Rat Portage, for Rainy River Berths; or Hugh Muarue, Crown Timber Agent, Port Arthur, for Thunder Bay Berths

No unanthorized Advertisement of the above will be paid for.

"THE FRASER HOUSE," PORT STANLEY.

THIS FAVORITE SUMMER HOFEL has not passed out of the hands of Mr. William Fraser (who has conducted it for 19 years), as has been rumored. He is still at the helm, and will be pleased to meet all old friends and as many new ones as can make it convenient to call. The house has been thoroughly renovated for the reception of guests. Fine sandy beach, good bathing, boating, fishing and driving. Beautiful scenery, excellent table and the comforts of a city hotel. Sanitary arrangements perfect. All modern conveniences.

W. FRASER, Proprietor.

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Plumbing work done on the latest improved sanitary principles.
Estimates furnished on application.
Telephone No. 538.

LARGE PIPE ORGAN
(Second-hand) for sale very cheap. Good
order; two manuels and pedals; Sixteen
speaking stops.—H. A. BARNARD, 182 Medill atreet, Montreal.

ancing feet: I heard his mellow call, caught a glimpse of nymph and (Or so they seemed), from Aready long lingered from his halped head.

wall,

Lo I have followed all the many way,

nd overtake him, hid in covert deep;

he nymphs are gone, and see! he lies

saleep;

But oh, the pity! he is old and gray,

lis cheeks are furrowed with tears he learned to weep,
His garments stained with travel of the
day.

That life is brief hath seemed a pitcous thing Bince the first mortal watched it glide away.
And sed it is that flowers have but one day,
And sed that birds have little time to sing,
And that a hini, a breath, is all of Spring,
That youth so soon is startled from its

and sad its that flowers have but one day, and sad that birds have little time to sing. The little should be soon it searched from the hand love from its devotion, to essay the old wain struggle with the shadowy the structure of the structure o

WHY IS IT?

Why is it that the name Catholic applied in our modern time and our modern land, to a book, a picture, a poem, causes those who in their hearts love that name to shrug their shoulders and turn away, or to pull out their microscopes to search for faults? Why?

Why is it that a Catholic will always suffer under the imputation of being second rate until he makes a reputation among non-Catholics? Why is it we sneed among non-tanolics? Why is it we enser at, and put on airs of superiority to, every young man of our own faith who attempts the work of devoting himself to that cause which we enthusiastically advocate—in words?—F. M. Egan, in Ave Maria.

THE FOOL'S WIT.

And a grander man or finer preacher there's not in all Ireland. Not a one could come up to him at all at all. His reverence was preachin' and he took for his sermon our Lord's miracle of the loaves an' fishes. But, somehow, his reverence an' fishes. But, somehow, his reverence. reverence was preachin' and he took for his sermon our Lord's miracle of the loaves an' fishes. But, somehow, his reverence made a slip of the tongue, an', in place of saying what was right, he said our Lord fed seven people with seven thousand loaves and a great multitude of fishes. Paddy the Fool was listening in the body of the chapel. "Musha," says he, half aloud, "musha, I could do that myself." Faith, the congregation near him couldn't but laugh, an' the priest noticed it and made inquiries after Mass. When he heard how it was, "Oh!" says he, "I'll be even with Paddy yet!" Well, the next Sunday came, an' the Docthor preached again, takin' the self-same text, but this time he made no mistakes. 'Now, Paddy' says he, 'could you do that?" 'Begora an' I could, your reverence, 'asys Paddy. 'How so "asks the priest, an' he sot warv red.' he, 'could you do that?' 'Begora an' I could, your reverence,' says Paddy. 'How so?' saks the priest, an' he got very red. 'Musha, faix, with the remains of last Sunday, your reverence.' 'Well, begor,' continued the story teller, "only for the holy place it was in, and the congregation not likin 'to vex the good father, I'm afeared there'd have been no end of laurchis'. Anyhow there was no express. laughin'. Anyhow, there was no sermon that day.

HOME LOVE

Home love is the best love. The love that you were born to is the sweetest you will ever have on earth. You who are so anxious to escape from the home nest, pause a moment and remember this is so. It is right that the hour should come when you in your turn should become a wife and mother, and give the best love to others; but that will be just it. Nobody —not a lover, not even a husband—will ever be so tender or so true as your mother or your father. Never again after strangers have broken this beautiful bond, will there be anything so sweet as the little circle of mother, father or children, where you were cherished, protected and kept from harm. You may not know it now, but you will know it some day. Whomsoever you may marry, true and good though he may be, after the love days are over and the honeymoon has waned, will give you only what you deserve of love and sympathy—and deserve of love and sympathy—and usually much less; never more. You must watch and be wary, lest you less tost love which came in through the eyes because the one who looked thought you

bedstiful, and wonderfully brilliant— they do not care for faces that are fairer and forms that are more graceful than yours. You are their very own, and so better to them always than others.

THE NEWSBOY'S PROTEGE. THE NEWSBOY'S PROTEGE.

A gentleman relates in the Chicago Horald the following incident, which happened only an evening or two ago on the corner of Clark and Monroe streets. The incident was an illustration of pure and unadulterated unselfishness, and, considering the source, it is worthy of the fullest appreciation. This source was a newsboy. He was little and he was dirty; he had a bundle of papers under his arm, and there was certainly nothing in his appearance to indicate that he would not jump at any chance to made a penny. On the corner indicate that he would not jump at any chance to made a penny. On the corner near to where the newaboy stood, a blind man may be seen any morning or evening in possession of papers. He is a familiar object to all who pass that way, and he has for his customers all the merchants, clerks and office men in the immediate wighter with header occasionally

To discover some trace of the lost explorer, Dr. Ludwig Leichardt, has been for forty years the dream of the Australian bushman and latter-day path finder, and when Mr. Alexander McPhee, manager of the Ninety-Mile Beach station, on the western coast of Australia, heard from a tribe of blacks, who had traveled far to attend a corroborse at Legrange Bay, that a white man was living with one of the tribes in the interior, he set out on a two hundred and fifty miles busn ride to find him. The white man turned out to be Jun Gun, an Albino aboriginal, and not as was fondly hoped,

turned out to be Jun Gun, an Albino aboriginal, and not as was fondly hoped, a relic of Leichardt's lost expedition.

Still, Jun Gun was a curiosity, and as such was brought to Melbourne and exhibited. The late Mr. Carr, author of "The Australian Race," in which an affort is made to trace the genealogy of the Australian aboriginal back to the South African black, had declared that an Albino had never been known among the Australian natives and Jun Gun's the Australian patives and Jun Gun's appearance was the refutation of that statement. Although his complexion is darker than that of many a sunis darker than that of many a sun-burned bushman, his features are un-questionably those of the better look-ing type of aboriginal. His breast and head are covered with the scars of battle, and Jun Gun has clearly held his own as one of the warriors of his tribe. He has

A VOICE FROM THE ALMSHOUSE.

More than half of the Catholics who during the last four years, died in the almshouse in Buffalo, were killed by the direct or indirect effects of alcoholic excess. The saddest cases of death in that insti-The saddest cases of death in that insti-tution during the same period were those of young men ranging from twenty five to thirty-five years of age, who had con-tracted diseases whilst sleeping on the ground in a drunken stupor. With squandered earnings and friends extranged, these dreary remnants of youth soon longed to be carted to a bed in the alrus-buse. where mute walls would shelter ionged to be carred to a bed in the airus-house, where mute walls would shelter them during the last days of their wasted lives, no less from the scorn of mankind than from the inclemency of the weather. —"Handeuffs For Alcoholism," Rev. Geo. Zurcher, Buijalo Plains, N. Y.

"Some years ago Ayer's Cherry Pec-toral cured me of asthma after the best medical skill had failed to give me relief. A few weeks since, being again troubled with the disease, I was promptly relieved by the same remedy."—F. S. Hassler, Editor Argus, Table Rock, Nebr.

Four Years In Sawyerville. "For four years I had pimples and sores breaking out on my hands and face caused by bad blood. Medicine from the doctor was tried without avail, but after using two bottles of Burdock Blood Bitters I am well."

Miss Marle Lindsay, Sawyerville, Que.

THE PRODUCT OF ORANGE- they were gone, and no one wished them back again. ISM.

THE CROP RAISED BY CLARK WAL LACE, TYREWHIT, PITZGERALD, ETC.

Hamilton Herald.

Yesterday was a hard day for Hamilton. The citizens had to put up with the hoodlum conduct of a horde of Toronto toughs who invaded the city in the early morn. To the credit of the citizens be it said that their patience and forbearance was remarkable. They stood the obscene language, the noise, the insults and racket in general, and when it was all over and the hoodlums had gone back home the Hamilton citizen thanked his stars that he lived not in Toronto.

AT DUNDURM PARK Early in the afternoon the Toronto crowd went to Dandurn Park where for several hours they marred the usual quiet and beauty of the place with obscase and ruffianly conduct. But few Hamiltonians were there. The park was given up to the Hogtown toughs and well they used the Dandanase bleachems faiting.

were there. The park was given up to
the Hogtown toughs and well they used
it. Drankenness, blasphemy, fighting,
curses, threats and horrible obscenity were
the features of the afternoon. There was
no getting away from it. The very air of
the park seemed tainted. Go where you
would it was the same. Threats, oaths,
blasphemies and drunken fights insuited the ear and met the eye
at every turn. Nor were the women
much better than their male companions for—oh, the pity of it—instead of shrinking from the touch of the
maudilo, foul-mouthed drunkards about
them they rather sought their companionship and many disgusting spectacles were
continually enacted. A man with his
arm around a woman's wats rolled unsteadily along, every minute putting his
face pearer his companion's and making
some idiotic remark, at which the female
would laugh. Hamilton people on a
York street car early in the afternoon
were disgusted with the spectacle of two
drunken toughs sitting in the car, each
with a hardly less drunken female on his
knee.

Such was the touch section of the To-

knee. Such was the tough section of the Toronto crowd.

ronto crowd.

HE ANTICIPATED TROUBLE.

Chief McKinnon anticipated trouble when he saw the crowd get off the train in the morning, and early in the afternoon he stationed a squad of twenty-five men in Dundum Park. They were none too many to cope with the toughs. In several instances they had to use their clubs, and their determined and rapid action somewhat intimidated the mob. There were lots of incipient fights, but the police were there and anything of a serious nature was averted. The instructions to the police were not to make arrests unless absolutely necessary. As a result not one of the Toronto hoodlums remained in the cells over night. It wasn't because they didn't deserve to, though, but because the police were lenient. If a man was acting obstreperously a few raps with a baton and a good shaking knecked all the fight out of them, and this means was used rather than to arrest. HE ANTICIPATED TROUBLE

WHAT THE POLICE HAD TO SUBMIT TO The policemen had to stand a good deal though. It was freely intimated by the toughs that they had come to the Hamilton to "do up" the police. They told the police so, and the policemen only laughed. Constables Glibbs and Cameron and the police and Cameron a loughed. Constables Glibbs and Campaign had to stand a good deal of insult. A very much paralyzed Toronto man stood in front of the first-named officer, and cursed and blasphemed bim up and down because he would not fight. Oonstable Glibbs kindly but firmly grabbed the tough by the shoulder and made him move on. Constable Willie Campaign was assaulted by one of the toughs carrying a battle-axe. Willie was ready for the hoodlum, however, and with the aid of his baton soon persuaded him that a quiet life was preferable to bloody conquest. Only one man was locked up on the grounds—and then only because he was acting outrageously. He was put in the pigeon-house and kept there till some was acting outrageously. He was put in the pigeon-house and kept there till some of his friends, not so drunk, came and took charge of him.
DISORGANIZED GAMES.

was carried out on the ball diam weary orchestra droned out dancing music, and reeling couples swung around on the platform. It was a sickening and disgust platform. It was a sickening and disgusting scene. Dundurn Park was transferred into a drunken hell. Senator McInnes watched the disgraceful scenes with contempt and disgust stamped plainly on his expressive features. Spectators locked on with loathing as the uniformed toughs filled the air with shouts, cries, blasphemies, threats and indecencies. The pure air of heaven was fairly contaminated with the alcohol laden breath of the mobof drunken Orangemen, whose whole aim of drunken Orangemen, whose whole aim seemed to be to disgrace the Order to which they claimed allegiance. Such blackguards as these can have no concep-tion of the principles of Orangelsm any more than they can conceive decency and

good conduct. IN THE EVENING. Around the city in the evening a repeti-tion of the park performance was enacted. Uniformed fife and drum bands with the fifers and drummers so beastly drunk that they could scarcely walk, paraded the streets followed by howling, yelling mobe of drunken Toronto hoodlums. Among the worst were the Sons of Uister Band. Followed by a crowd of Toronto toughs, Followed by a crowd of Toronto toughs, some in Orange uniform and others in plain clothes, but wearing Orange favors, they marched up into Corktown bent on mischief. Through the streets they went, playing offensive party tunes and hooting and yelling. But their object was not attained. They wanted a fight. They didn't get it. Catholics live in that part of the city in numbers, but they submitted patiently to the drunken invasion. They stood in their doorways and said nothing. Insult upon insult was vasion. They stood in their doorways and said nothing. Insult upon insult was heaped upon them and their religion, but they kept still, and the city's fair name is as fair to-day as it ever was—thanks to the forbearance of its Catholic citizens. When the towns found that they could When the toughs found that they could not raise a disturbance up there they commenced fighting among themselves. This was poor satisfaction, but it was good

A CHARACTERISTIC SCENE

A CHARACTERISTIC SCENE.

A CHARACTERISTIC SCENE.

Bad enough it was to see the disgusting scenes in which the men alone were participants, but the limit of decency was reached when a young man in red uniform walked up James street with a young woman. His hat was on the back of his head, his hair—greasy with cheap oil—was plastered down over his forehead, one cheek was protruding with chewing tobacco and in his mouth he held a cigar. He was more than half drunk, as he walked along St. James street with his arm about his companion's waist, he staggered himself and pulled her with him all over the walk. The girl's white muslin dress and cheap, her with him all over the walk. The girl's white muslin dress and cheap; tawdry finery was spotted with tobacco juice. As they rolled along he alternately spat on her dress and puffed tobacco smoke in her face. And she smiled and seemed to like it.

The whole police force was on duty from noon till midnight yesterday.

What an awful bringing up Toronto mut give some of her sons and daughters!

This is the kind of demonstration they tyle a quiet little outing in Hogtowa.

The Big Guns were away yesterday.

The Big Heads were around all day and evening.

A young man named Wm. Mason was arrested as the result of the collisions be-tween the hoodlums and the police. He

was allowed to go, however.

When the Toronto toughs got home last night it is said many of them wept at the failure of their Hamilton visit. They felt sore because they couldn't stir up

etrife.
"That's a fine crowd of drunken black

"That's a fine crowd of drunken blackguarda," said a citizen last evening.
"Think of those fellows representing
civil and religious liberty! They're only
fit to wallow in Hoptown styes."

"Those battle-axes are a constant menace to the public in the hands of those
half drunken tougha," remarked Chief
McKinnon last night. "They should be
classed in the list of dangerous weapons."
Whiskey is 10 cents a glass in Toronto.
They had to raise the price for fear the
city would get into a state of mob law.
The Toronto toughedidn's forget to drink
it at 5 cents a glass when they came to
Hamilton.

No wonder now that Archbishop Walsh
was stoned in the streets of Toronto. The

No wonder now that Archbishop Walsh was stoned in the streets of Toronto. The wonder is how he escaped with his life.

Yesterday the Toronto tough element invaded Hamilton and endeavored to raise a row. They failed, It is only in Toronto that party fights are possible, and Hamilton citizens are quite willing that it

should be thus.

There was an exodus of respectable members of the Orange Order from Dundurn Park yesterday afternoon when they saw how things were going. They went around the town explaining earnestly that these junior uniformed societies had really no connection with the great Orange

Order.

Speciator: Three youths in red uniforms were helping and impeding one another up King street. The trio were drunk. Four youths in blue uniforms met them. Said one of the latter, pausing and addressing his companions: "Look at these are the said of the said one of the latter."

fine their insults and their blackguardism to the police. They went for citizens promiscuously. Every other passer-by they met they swore at or made some insulting reference to. Neither Dundurn Park nor the city streets were fit places for respectable, self-respecting men and women while this horrible mod of drunken Toronto blackguards had possession of the town.

sion of the town.

Spectator: One of the uniformed defenders of the faith, armed with a battle-axe, entered the Brunswick saloon last brand. Dick Crooks, who was behind the bar, politely informed him that they had none of that brand in the place. The young warrior then grew abusive, and Dick told him if he didn't like the cigars there he had better go elsewhere. Where there he had better go elsewhere. Where-upon the youth waxed very wroth, and declared with much unnecessary profantly that he would go out and find some of his comrades and come back and demolish the beautiful mahogany counter (the pride of the Brunswick) with their battleaxes. For an hour afterwards Dick was very nervous; but the terrible youth

One Minute Care for Toothache. Toothacke, the most common and one of the most painful affections, is instantly cured by the application of Polson's Nerviline. Polson's Nerviline is a combination of powerful anodynes, and it strikes at once to the nerves, soothing them and affording in one minute total relief from pain. Mothers, try it for your children's toothacke. Nerviline is sold in 10 and 25 cent bottles by all dangeigs. ent bottles by all druggists,

didn't return.

Suddenly Prostrated. GENTLEMEN,—I was suddenly prostrated while at work by a severe attack of cholera morbus. We sent at once for a doctor, but he seemed unable to help. An evacuation about every forty minutes was fast wearing me out, when we sent for a bottle of Wild Strawberry, which saved my life.

MRS. J. N. VAN NATTER,

MOUNT Brydges, Ont.

Mount Brydges, Ont.

AFTER YHAES OF SUFFERING, persons who have vainly sought remedial help from other sources have obtained the long-desired relief from Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, which puts a stop to the torments of Dyspepsia, renews activity of the Bowels and Liver, relieves madadies incident to the gentler sex, and builds up failing health and strength, gives purity to the blood, and tone to the whole system.

As a healing, soothing application for cuts, wounds, bruises and sores, there is nothing better than Victoria Carbolic Salve. REGULATE THE LIVER AND Bowels by the judicious use of National Pills, they are purely vegetable.

GOOD EXAMPLE.

There is no lesson that produces a bette

There is no lesson that produces a better moral impression upon a person than the good example of another. There is nothing so admirable in the character of a man than his unwavering fidelity to those principles which he believes to be just and true. As this is so in our worldly affairs much more so is it in our religious, in which the effects of a good example are more excellent and enduring.

No one presents a more edifying example before his fellowmen than the Catholic who conforms strictly to the rules and practices of his religion. The religious discipline, the self-escrificing devotion, the charity and piety inculcated by the Church cannot fail to produce a favorable impression when exemplified in the lives of her children. Even among ourselves we are as much in need of good

favorable impression when exemplified in the lives of her children. Even among ourselves we are as much in need of good examples as those cutside of the Church; for, with the many bad examples continually before us, we are apt to grow negligent in our service to God and render subordinate to our worldly masters, those duties which should always be considered first and paramount.

In prosperity and adversity alike we should ever remember the purpose for which we were created, and the way and means to reach our destiny. Our Divine Saviour became man to show us the way to heaven, and if we expect to enter His Kingdom we must take up our cross and follow Him. Nothing great or good in this world is attained without self-denial and perseverance, and without these we certainly cannot expect eternal happiness. We should, therefore, learn to look upon our trials and tribulations as the means sent by God to wean us from worldly attachment so as to place our hope and seek our consolation in Him. attachment so as to place our hope and seek our consolation in Him.

"Ev'ry added pang she suffers, Some increasing good bestows; Ev'ry shock that malice offers Only rocks her to repose."

In all our associations we should always show curseives to be true Catholics. We ought on all occasions to stand up boldly for religious principles and never be ashamed to acknowledge our faith. We ought to be zealous in the practice of our religious devotions. We ought to attend Mass every day, if possible, and frequent the sacraments: by so doing we can become truly great, and we will set an example that may perhaps be followed by many who would otherwise continue in the opposite path to eternity :

"Lives of great men all remind us We can make our lives sublime, And, departing, leave behind us Footprints on the sands of time.

"Footprints that perhaps another, Sailing o'er life's solemn main, A forlorn and shipwrecked brother, Seeing, may take heart again."

AN IMPUDENT FALSEHOOD IN .
RAILWAY JOURNAL.

A friend sends us a copy of the Railway

A friend sends us a copy of the Railway Age, directing our attention to the following statement in one of its editoral articles:

"The Roman Catholic Church denounced the lightning rod as an invention of the enemy of mankind."

It seems now a days to be regarded by some persons as perfectly proper to father everything that is absurd, superstitious and barbarous over upon the Catholic Church. No matter how utterly groundless or preposterous the allegation is, a less or preposterous the allegation is, a guilible public, it is thought, will accept it without hesitation if it disparages the Catholie Church

But why the editor of a railway journal Spectator: One of the uniformed defenders of the faith, armed with a battle-are, entered the Brunswick saloon last the A disorganized programme of games evening and demanded a cigar of a certain not supposed to deal with eco matters or matters of Church history. But, notwithstanding this, the imaginative editor of the Railway Age feels at liberty to editor of the Railway Age feels at liberty to go out of his way in order to get in a fling against the 'Roman Catholic Church''—we print it as the Railway Age has printed it.

The allegation of the Age is simply and wholly an undiluted lie—alle without a particle of foundation in fact. The Rail-

particle of foundation in fact. The Rail-way Age attempts to give plausibility to its falsehood by attributing this alleged condemnation of the lightning rod to a belief on the part of Catholics that it was implous to "interfere with the messengers of the Almighty." But this won't do. As well say that it is implous for a person to carry an open unbrella to shield him-self from the sun or the rain, and that self from the sun or the rain, and that the Catholic Church condemned the use of umbrellas.

The statement of the Age is simply

I had a very severe attack of bloody diarrhoa and was persuaded by my daughter to try Dr. Fowler's Extract of Wild Strawberry, which I did with great success, as less than two bottles cured me. It is worth its weight in gold.

MRS. MARGARET WUJN,

Pembroke Out

Pembroke, Ont.

Pembroke, Ont.

Mrs. Celeste Coon, Syracuse, N. Y.
writes: "For years I could not eat many
kinds of food without producing a burning,
excruciating pain in my stomach. I took
Parmelee's Pills according to directions
under the head of 'Dyspepsia or Indigestion,' One box entirely cured me. I can
now eat anything I choose, without distressing me in the least." These Pills do
not cause pain or griping, and should be
used when a cathartic is required.

Corns cause intolerable pain. Holloway's Corn Cure removes the trouble.
Try it and see what an amount of pain is
saved.

Electricity, Moltere Baths Sulphur Saline Baths was poor satisfaction, but it was good enough for them.

At last they went home. It was late in the evening when the last sound of drum and fife died away and peace and quiet was restored. And no one regetted that

NATIONAL COLONIZATION LOTTERY
Under the patronage of the Rev.
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22 Vict., Chap. 36, for the benefit of the
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88th Monthly Drawing will take place WEDNESDAY, SEPT. 17, 1890.

At 2 o'clock p. m. LIST OF PRIZES.

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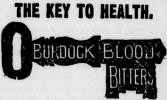
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I have a large assortment of the finest brands of Champagne, Claret and Slearn Wine, which I am selling at Reduced Prices for Summer Trade. Letter orders receive special attention.

TELEPHONE 415. HIRST'S PAIN EXTERMINATOR WILL POSITIVELY CURE CRAMPS, PAINS IN THE STOMACH Bowel Complaints, Diarrhoea -AND ALL SUMMERCOMPLAINTS KEEP A BOTTLE IN THE HOUSE.

SOLD BY ALL DEALERS.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying of gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Billiousness, Dyspepsia, Headchees, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Dealers.

For Sale by all Dealers.

T. MILBURN & CO.. Pronrictors. Toronto-THE DOMINION

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To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate:

Real Estate:

Having a larga amount of money on hand we have decided, "for a short period," to make loans at a very low rate according to make loans at a very low rate according to the security offered, principal payable at the end of term with privilegs to borrower to pay back a portion of the principal, with any installment of interest, if he so desires. Persons wishing to borrow money will consult their own interests by applying personally or by letter to.

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McShane Bell Foundry. Chimes and Peels for Churcares, Cohmes and Peels for Churcares, Towar Chocks, etc. Fully warranted; satisfaction gazanteed. Send for price and catalogue. HY. MCSHANE & CO., BALTIMORS, Ed., U. S. Mention this paper, Md., U. S. Mention this paper. BUCKEYE BELL FOUNDRY.

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WEST TROY, N. Y., BELLS Pavorably known to the public since 1826. Church, Chapel. School, kire Alarm and other bells; also, Chimes and Peala.

A Yellow Butterfly. BY SARA TRAINER SMITH.

What do you think I saw to-day, when the rain was falling swift and grey? When the rain was falling swift and grey? A poor little buttering yellow as gold, Fluttering by in the wet and cold. His wings were heavy, his little legg. Hung straighter and siffer than woods

He wavered and wandered, weak and slow;
And the raindrops gave him many a blow;
The great red roses showered down a bath,
The tall while littles shook in his path,
Tag green vines reached with a hundred

rams,
arms,
The holly hocks flaunted all their charms;
But he never stopped for a moment's rest—
Not a single petal his tired feet pressed.
I watched him struggling on and on,
Uatil clouds had vanished and rain was gone.

Who would have thought so small a thing Could mount and mount on a fainting wing? Who would have thought a butterfly Had strength and courage to do or die? When tasks seem heavy and effort vain, Just think of that butterfly out in the rain

> FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS. Preached in their Church of St. Paul th Apostle, Fifty-ninth street and Ninti avenue, New York City.

New York Catholic Review.

TWELFTH SUNDAY AFTER PENTECOST. What must I do to possess eterna

Our Lord made the one who asked this question give the answer himself. He knew the correct answer, and he gave it So, too, my brethren, is it in the power of Ruew the correct answer, and he gave it So, too, my brethren, is it in the power or each of us to give not only the correct general answer—viz, that we should love God and our neighbor; but, if sincere, we can go more into detail and say: I must do this, I must avoid that. The possession of eternal life is not so much a matter of knowing, nor of deziring, but of doing There is a large class of persons who don' seem to cere about eternal life; they are haptized Catholics, and so have a right by Baptism to it. But they are indifferent carelese, sinful Catholics who hardly ever go to Mass, who, at long intervals, at the time of a mission perhaps, go to confession but they relapse again, they won't do any thing to possess eternal life. If you were to ask them whether or not they wanted to save their souls, they would answe that of course they desired and hoped to gain heaven. But how? Oh, some way or other! God would give it to them He is good and merciful, and as He put them in life and made them Catholics as He would bring them through This. them in life and made them Catholice He would bring them through. This is in truth rank presumption and a mocker

It is to live in disobedience and neglect

to do nothing for eternal life, but many things against it, and then argue of expect that God is going to save them in

spite of themselves. They ignore an practically deny the need of co-operatin with God for their salvation, whereas th fact is we should work for it as though it depended solals were convenient and the salvation. fact is we should work for it as though i depended solely upon ourselves and prast though it wholly depended upon God Now they will do nothing—their work would be acceptable and meritorious; but they defer their conversion and say when it is necessary of easier to change, when I get old when I am going to die, then I will turn to God; I will redeem the past, I will die in the grace of God. So life passes, they have done nothing; but sin has don much that they are not aware of; ever sin has made the difference between righ and wrong less clear than it was before they begin to palliate, then to excuse then to justify what they once feared an abhorred. Paralysis and decay have com upon their souls, so that at last they have abhorred. Paralysis and decay have com upon their souls, so that at last they hav neither the wish nor the power to posses eternal life; their damnation is upon their own heads. "What shall I do to posses eternal life?" is seked by another class 'They, too, sre Catholics, they attend the externals of religion, they go to Mas and confession, they attend to the dutie of their state in life, to the demands of charity. But they fall occasionally, per haps frequently, into mortal sin, some terrible chain seems to bind them to mortal sin, some strong passion has a hold of tal sin, some strong passion has a hold or them, they are conscious that in certain circumstances, begun by curlosity, meaning no great harm, intending to atop short of grievious travegreesion they again an egain fail. What must they do for eternal life? They must fight against them selves, they must renounce the occasion utterly, they must be content to be re prosched, or railed at, or, if need be, ex posed, sooner than offend God. Oh, wit all earnestness I would say to such, obey the law of God, listen to the warnings of conscience, get advice by going frequently to confession, make use of the sacraments and, above all, pray; put God and Hi benefits, put our Lord Jesus Christ and His love, put heaven and its unending joy before you by frequent meditation and sek yourself, shall I forego all these for that paltry gain, that miserable gratification, that specious but evil companion ship, shall I again drive God from my heart to make it the devil's abode, shall heart to make it the devil's abode, shall again exchange joy and peace and the hope of heaven, for angulah and remorse and the haunting fear of God's anger and judgment? This then is what they mus -not simply desire, or intend, but carry

What must I do for eternal life, ask the man who for the first time is brough by God's grace and the instrumentality of study or observation or companionship or the needs of heart and mind, face to face with divine truth, with the Catholi Church? Must I then throw myself ou of the place in which Providence ha placed me, must I renounce the belief or my fathers and so, at least, implicitly con demn them; must I forego an honorable demn them; must I torego an industrial of an assured position, the friendships of life-time, the claims of those who have right to counsel; must I subject myself treproach and hostility, and endure the charge of inconsistency, treachery, base ness. Such is the alternative put befor many a convert, such was it with crush ing force when presented to that illustrious churchman for whom to-day, we say the Christian world mourn. What an ex ample for those who are wavering outside the Church, for us too, in the paltry sacrifices that conscience demands of us. How fices that conscience demands of us. nobly and generously did Cardinal New man answer the demand of God; how humbly and thankfully did he receive the gift of faith, and with fear and trembling use it for God's honor, for the salvation of his own and innumerable other souls

Migarda Liniment relieves Neuralgia

A Yellow Butterfir. BY SARA TRAINER SMITH.

at do you think I saw to-day, en the rain was falling swift and grey? oor little butterif, yellow as gold, ttering by in the wet and cold, wings were heavy, his little legs ag straighter and stiffer than wooder

haug straighter.

Peg:
He wavered and wandered, weak and slow,
And the raindrops gave him many a blow;
The great red roses showered down a bath,
The tall white littles shook in his path.
The green vines reached with a hundred

arms,
hollybocks flaunted all their charms;
he never stopped for a moment's rest—
a single petal his tired feet pressed.
atched him struggling on and on,
til clouds had vanished and rain was

Catil clouds had vanished and land gone.
Who would have thought so small a thing Could mount and mount on a fainting wing? Who would have thought a butterfly Had strength and courage to do or die? When tasks seem heavy and effort vair, Just think of that butterfly out in the rain

FIVE-MINUTE SERMONS FOR EARLY MASSES,

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

New York Catholic Review.

TWELFTH SUNDAY AFTER PENTECOST. What must I do to possess eternal

Our Lord made the one who asked this question give the answer himself. He knew the correct answer, and he gave it. So, too, my brethren, is it in the power of So, too, my brethren, is it in the power of each of us to give not only the correct general answer—viz, that we should love God and our neighbor; but, if sincere, we can go more into detail and say: I must do this, I must avoid that. The possession of eternal life is not so much a matter of knowing, nor of desiring, but of doing. There is a large class of persons who don't seem to care shout eternal life; they are haptized Catholics, and so have a right by Baptism to it. But they are indifferent, careless, sinful Catholics who hardly ever go to Mass, who, at long intervals at the careiees, statul Catholics who hardly ever go to Mass, who, at long intervals, at the time of a mission perhaps, go to confession, but they relapse again, they won't do anything to possees eternal life. If you were to ask them whether or not they wanted to save their souls, they would answer that of course they desired and hoped to gain heaven. But how? Oh, some way by other! God would give the them. or other! God would give it to them; He is good and merciful, and as He put them in life and made them Catholics so He would bring them through. This is in truth rank presumption and a mockery them in life and made them Catholice

It is to live in disobedience and neglect, to do nothing for eternal life, but many things against it, and then argue or expect that God is going to save them in spite of themselves. They ignore and practically deny the need of co-operating with God for their salvation, whereas the fact is we should work for it as though it fact is we should work for it as though it depended solely upon ourselves and pray as though it wholly depended upon God. Now they will do nothing—their work would be acceptable and meritorious; but they defer their conversion and say when it is necessary or easier to change, when I get old, when I am going to die, then I will turn to God; I will redeem the past, I will die in the grace of God. So life passes, they have done nothing; but sin has done much that they are not aware of; every sin has made the difference between right and wrong less clear than it was before; they begin to palliate, then to excuse, they begin to palliate, then to excuse, then to justify what they once feared and abhorred. Paralysis and decay have come abhorred. Paralysis and decay have come upon their souls, so that at last they have neither the wish nor the power to possess eternal life; their damnation is upon their own heads. "What shall I do to possess eternal life?" is seked by another class. They, too, are Catholics, they attend to the externals of religion, they go to Mass and confession, they attend to the externals of religion, they go to Mass and confession, they attend to the duties of their state in life, to the demands of charity. But they fall occasionally, perhaps frequently, into mortal sin, some strong passion has a hold on their state in life, to the demands of charity. But they fall occasionally, perhaps frequently, into mortal sin, some trong passion has a hold on their mean at the time, and you did not half mean at the time, and by the same infant lips when some other girl's brother drops in to spend the evening? Then set a watch upon your lips and really be what you would seem.

Have you not a feeling akin to lonlines when your stalwart young brother begins to be restless and ill at ease, and is gradually drawn from your side? Where does he go? Whom does he choose for his companions? Ah! girls, too often do you have a would not half mean at the time, and you did not half your brothers choose for associates those tal sin, some strong passion has a hold on them, they are conscious that in certain circumstances, begun by curiosity, meaning any, and all too late you begin to ask on great harm, intending to atop short of grievious transgression they again and instead of calling him a great awkward egain fall. What must they do for eter nal life? They must fight against them selver, they must renounce the occasion utterly, they must renounce the occasion utterly, they must be content to be represented, or railed at, or, if need be, exposed, sooner than offend God. Oh, with all carnetness I would say to anch, obey the law of God, listen to the warnings of conscience, get advice by going frequently to confession, make use of the sacraments, and, showe all, pray; put God and His benefits, put our Lord Jesus Christ and His love, put heaven and its unending joy before you by frequent meditation and sek yourself, shall I forego all these for that paltry gain, that miserable grati-fication, that specious but evil companionfication, that specious but evil companion-ship, shall I again drive God from my heart to make it the devil's abode, shall I again exchange joy and peace and the hope of heaven, for angulah and remorse, and the haunting fear of God's anger and judgment? This then is what they must do-not simply desire, or intend, but carry

What must I do for eternal life, asks the man who for the first time is brought by God's grace and the instrumentality of study or observation or companionship, of study or observation or companionship, or the needs of heart and mind, face to or the needs of heart and mind, face to face with divine truth, with the Catholic Church? Must I then throw myself out of the place in which Providence has placed me, must I renounce the bellef of my fathers and so, at least, implicitly condemn them; must I forego an honorable, an assured position, the friendships of a life-time, the claims of those who have a right to counsel; must I subject myself to reproach and hostility, and endure the charge of inconsistency, treachery, basecharge of inconsistency, treachery, base-ness. Such is the alternative put before many a convert, such was it with crush ing force when presented to that illustrious churchman for whom to-day, we and the Christian world mourn. What an example for those who are wavering outside the Church, for us too, in the paltry sacrifices that conscience demands of us. nobly and generously did Cardinal New-man answer the demand of God; how

OUR BOYS AND GIRLS.

WISE UNHEEDING. It is not only a wise and happy thing to make the best of life, and always look on the bright side, for one's own sake, but on the bright side, for one's own sake, but it is a blessing to others. Fancy a man forever telling his family how much they cost him! A little sermon on this subject was unconsciously preached by a child one day.

A man met a little fellow on the road carrying a basket of blackberries, and said to him: "Sammy, where did you get so much nice berries?"

"Over there six in the below?"

much nice berries?"

"Over there, sir, in the briera."

Won't your mother be glad to see you coming home with a basketful of such nice ripe fruit?"

"Yes, sir," said Sammy; "she always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet."

The man rode on. Sammy's remarks had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briers.

OUR COLLEGE GRADUATES.

OUR COLLEGE GRADUATES.
We would commend to every graduate of a Catholic college who has left his alma mater to fight life's battle in the busy world, the words of Pere Didon to the Catholic Club of the students of Paris:
"Remember, young men, that the battle is before you. Some of you are to be doctors, some lawyers, and some are to follow other professions. But before you all lies the hill of Calvary. We are born to climb this hill and not to rest in the Bay of Oapres. To combat is one the Bay of Caprea. To combat is one of the laws of life, governing alike the intellectual, the moral, the social, the economic and the terrestrial order of things. The world is divided into two camps—one that recognizes God, and the other that denies Him. If among those to whom I am speaking there are any destined to become poets to them I say: In your writings speak to the souls of men of God and of the Infinite. To men of God and of the Infinite. To future novelists that may possibly be among you I say: Instead of showing man contending with a cruel and false destiny, show him responsive, submissive, endowed with generous sentiments and inclining before the majesty of God. To any future historian who may be here. I

inclining before the majesty of God. To any future historian who may be here, I say: Show to the world the place that Christ occupies in history. To all I say: Make known by voice and pen Christian and eternal truths, without which the world cannot live. You belong to a race that has fought for its faith, and remember that the Church looks upon young Catholic manhood as the vanguard of its army fighting the good fight."

INFLUENCE. Dear girls, do you, the young ladies of to-day, reslize, amid the hurry and bustle of the gay life you lead, the weight of responsibility that rests upon you? Do you stop to think that there is some one easily swayed by your influence, standing with watchful eyes for your example? Now

girls, give your earnest attention for one moment. Whither is that influence tend-ing? Are you not treading the path which you would blush to have your little brothers and sisters tread? Are your lives and examples as chaste as you would have theirs to be? How does the would have theirs to be? How does the new slang expression which you took up because it was so funny, sound upon infant lips? And yet it is all right to them because "sister said it." How do you like to hear some cross, selfish word which you did not half mean at the time, and would never remember again. repeated

instead of calling him a great awkward boy, and telling him to get out of your sight, you would show a deference for his wishes and try only half as hard to make home pleasant to him as you do to chain that "other fellow" to your side what a difference—what an entirely different boy has wishe to he might be.

It is just for girls to say whether or not they have brothers to be proud of, and whether or not their brothers respect and

A good daughter and sister seldom falls to make a good wife. Neither does a dutiful son and effectionate brother fall to make a good husband.

And how about the young man who

has forsaken home, amusements, com-panions—everything for a place at your side? There is no doubt about your in-fluence over him. He will shun what you shun; ridicule what you ridicule; respect that which you respect, and enjoy what you enjoy.

Do you always make the most of your influence? Do you try, with gentle, winning hand, to strengthen morals, heighten principles and point them to nobler and loftler aspirations?

You should strive earnestly and prayer-

You should strive earnestly and prayer-fully to make everyone with whom you come in contact in some way the better for having known you. A helping hand, a bright smile, a kind word are little things, but for the want of them many have fallen in the struggle of life.

Though you can do nothing great or grand, the little things of life demand our grand, the little things of life demand our grand, and so many of these lies at our

grand, the third things of the demand our energies, and so many of these lie at our hand. Come, girls, lay aside so much useless frivolity. Life is too short to be spent before the mirror and in the ball room. Bravely take on the armor of Christ and work for Him, knowing that in His own good time you shall have your

THE LITTLE GIRL THAT DIED. SHE WANTED SOMETHING NICE AND PRETTY TO GIVE TO GOD.

She was always a frail little body with mas answer the demand of God; how humbly and thankfully did he receive the gift of faith, and with fear and trembling use it for God's honor, for the salvation of his own and innumerable other souls.

Migards Limitent relieves Neuralgia.

abe was as perfect as a flower. She never grew strong and vigorous like other little ones. She clung to me in her weakness, and seemed out of place when out of my arms. One day she came to me and put up her little white hands to be taken.

"Will I grow big, papa?" asks my little girl, as she nestles closely to my breast and turns her sweet brown eyes quantioningly to mine.

little girl, as she nestles closely to my breast and turns her sweet brown eyes questioningly to mine.

"I hope so, some day, baby," I reply.
"I never want to grow big. I always want to be just your little girl"

"Why don't you want to grow big like other girls?" I ask.

"Because I always want you to carry me in your arms. If I was a great big girl you couldn't, could you?"

"You will never be too big for me to carry. But when you get older you won't care to be carried. You'll want to run and play like other children."

"No, no, papa; I'll never be big like other girls, 'cause I'm going away off. I'd rather stay with you if I could always be just your little girl and go to sleep in your arms as I do now. Kiss me, papa, 'cause I'm sleepy." And I watch the long lashes tremble for a moment on the pale cheeks and my little one sleeps.

An hour passes; no sound but baby's breathing and occasional sighs. Suddenly she starts up.

"Pang does God love little girls men."

breathing and occasional sighs. Suddenly she starts up.

"Paps, does God love little girls very much, and will He be very good to them and take them in His arms, just like their dear old papses?"

"Yes, I think so, little one," I reply, and then I know that my baby's life was nearing the sunset of its brief day. I knew it as well as if the wisdom of the doctor had told me so.

Days wove themselves into weeks, and

Days wove themselves into weeks, and act day served to bring the end nearer. Paler grew the little face. The blue veins seemed to swell, and before a month had sprung from time's loom the crisis

One night she lay perfectly still. The brown eyes were open, but they looked away and beyond. A week little voice

says:
"Take me, papa. I want to ask you something. When I'm dead, before the little white hearse comes for me, won't

little white hearse comes for me, won't you put something nice and pretty into my hand, so, when I get to heaven and the angels open my eyes, I can give it to God, so He'll be good to me and take me in His arms just like you do?"

Now she lies still for a few moments, and it seems as if the light of the world is centered in that frail little body, and that all my future lies in the eternal shadows of an endless night. The little hand moved like the rustle of a leaf stirred by a summer zepbyr. The last flicker of life a summer zephyr. The last flicker of life moves her lips to whisper:

"Paps, I never'll be a big girl.

That was all. The next morning a little white figure lay robed for endless rest.

The hands were clasped around a lily and a rose—"Something pretty to give to God."

ANTI POPERY MEETING ON GLAS GOW GREEN.

From a Correspondent.

At last Sunday's anti-Popery crueade on Glasgow Green there was a so-called "converted" Catholic, who was said to have been partly educated at Fort Angustus, in the north of Scotland. The bravado displayed, and the malignant triumph depicted on these befooling and befooled "reverend" gentlemen were worthy of a better cause and a more solld foundation of truth. The recent's entry foundation of truth. The recruit's entry advertisements, and an elaborate Church ceremony took place. A very large crowd, moved by curiosity, and variously estimated at ten to fitteen thousand, seembled at the foot of Nelson's Monument, and grauted an impatient hearing to the irrespressible Jacob. A hundred police kept order, and ten detectives in plain clothes were scattered amongst the people. Altogether the "great Protestant demonstration" was a distinct failure, and fell very flat after the uproarious proceedings the previous Sunday in Queen's Park, Edinburgh. The Rev. W. Thompson had to invoke the ald of the law and secure an eccort scainst a threat-Thompson had to invoke the aid of the law and secure an escort against a threatening crowd. The Rev. Jacob escaped almost unnoticed in deserved obscurity. The Protestant press, notably the Glasgow Herald, have hastened to disclaim any approval of such bigotry, and have soundly rated these parsons.

From another Correspondent.

The "Reverende" Jacob Primmer and Robert Thompson continued their crusade on Sunday against the proposal to intro-duce Ritualism into the Established Church of Scotland, but which is in reality an agitation against the teachings of the true Church. At a meeting held in the parish church of the latter at 2 o'clock several addresses of the usual bigoted character were delivered. It is to some of the remarks made in those addresses we call the attention of our readers. Mr. Primmer, in the course of his harangue, said that he loved everybody, be they Protestant or Oatholic—he hated none. He must surely have changed his mind lately, for in a speech delivered on the bill of Beath, Dunfermline, several months ago, he is reported to have said

QUARTER, STAB HIM TO THE HEART.
Where is there a spirit of love thy
neighbor as thyself in that sentence, or
where is the brotherly love he speaks
about? We do not see it, but we do see
in it a spirit of hatred (which is now,
thank God, fast dying out) to everything
that tends to raise the mind of menkind
from the corruntious of this earth to the that tends to raise the mind of menkind from the corruptions of this earth to the God who made us. There is a vast upheaval. Britain is coming round rapidly to the true faith. Almost every day we hear of some Protestant minister entering the Catholic fold, and they shall continue to do so in spite of all the ravings of Messre. Primmer and Thempson. Two stories told by the latter illinstrate this. A young man, a Highland Catholic lately went to a well-known Cames of

the intellectual soul in its eyes. Full of poetic thought and fancy, the sweet child life flowed and ebbed. With apparent supernatural foresight the brown eyes seemed to look above and beyond—to catch the glimmer and reflect the splendors of something brighter and better. Nature had dealt kindly with my baby girl. In form and features she was as perfect as a flower. She never grew strong and vigorous lie—viz. "The Gospel of St. John." Scotland minister, and asked to be received into that Church.

AND WHAT WAS THE ANSWER HE GOT?

"My young man, stay in the Church you are," The scene of the second story is laid in the house of another Scottish Church clergyman, who is also a Doctor of Divinity. One day a friend, entering his house found him reading a book dear to the heart of every Catholic—viz., "The Gospel of St. John." Could anything be more significant than this? If the first divine was not of the opinion that the Catholic faith is the true faith, it is not likely that he would advise any one to remain a member of it. And then again we see this Doctor of Divinity reading the Gospel of St. John, which may perhaps be the means of taking the scales from his eyes and his embracing the true And what does all this show? It shows that there is a vast upheaval, a great desire to enter the Catholic Church, a desire that is bound to go on until Brita'n is what it was before (and would be now had not secondrels like John Knox and Martin Luther rebelled against the word of God)—a Catholic nation.—London Universe.

AN EXAMPLE FOR CATHOLICS

It is a well-known fact, to any inter-ested observer, that in Catholic circles the same interest is not taken in Church the same interest is not taken in Church and religious affairs as among the sects. It is very seldom that any prominent layman in a Catholic congregation will throw his active influence in aiding his pastor to advance the spiritual or temporal affairs of the parish; while among the sects the most prominent members. poral anairs of the parish; while among the sects the most prominent members are always on the alert to bear a help-ing hand for the general welfare. The members take a deeper interest in every-thing pertaining to the Church, and are to be found in the choir, in the Sun-day school and in other descriptors.

day school, and in other departments of the parish which contribute to its gen-eral welfare. It is to this layman's aid that many Protestant congregations owe their existence more than to the pre-siding resident preacher. It is nothing unusual for some of those prominent church goers to take the burden of the church on their shoulders and bear it on to prosperity, while the Catholic members cast off all duty and impose on the pastor the whole weight of the temporalities as well as the spiritual care of the whole congregation. It is strange, yet true, that as far as our laymen are considered the

far as our laymen are considered the Church is by them thought sufficiently able to get along, but there is no question if they threw in their aid, in conformity with the pastor's exertions, she would undoubtedly get along better.

Many imagine, if they pay up their little dues during the year, five, ten, or twenty dollars as the case may be, to defray the necessary expenses, they have done all that is required of them, but we believe if the pastor demands no more of some for the welfare of the congregation, Almighty God will not let them pass off so easily. The example set by our Pro-Almighty God will not let them pass off so easily. The example set by our Protestant laymen in advancing the cause of the special religion he may belong to is worthy of emulation by our self-sufficient Catholics, who will not move hand or foot, beyond their little annual offeriogs, to advance the cause of religion which they profess to have so much at heart. Instead of alding the pastor in his onerous duties, how often does it happen that his most energetic efforts are frustrated by the machinations of a few evil-disposed members who seemed to be created and allowed to live as an obstacle to religion's progress.

On every side, a self-sacrificing pastor is putting forth almost superhuman efforts to establish and conduct successfully Cath to establish and conduct successfully Cath-olic schools, in compliance with the orders of a higher authority, who know full well that without Christian training of the youth, soon there will be no need of churches; and scarcely is there a congre-gation but therein are found some self-important individuals to oppose these efforts and render void the pastor's efforts as much as in them lay. Ever important efforts and render void the pastor's efforts as much as in them lay. Every improvement to add to the besuty of God's house is opposed on the grounds of too much expense; every society started for religious purposes is frowned down upon by those judges; in fine, fault-finding and censure of every laudable exertion for religion's census it the only houses that religion's cause is the only business that seems to engage men, who are pleased to call themselves leaders of the congrega-tion and representative Oatholics! If tion and representative Oatholies! If this work on their part, their continual opposition to the good pastor's efforts, be the work of God and for the cause of religion, we would like to know what the

A MARTYR OF THE NEW WORLD.

How delightful to the imagination are the tales of the noble red man!-tale the tates of the noble red man!—tales through which the great warriors stalk, wrapped in their blankets and stern dignity, relentless toward their foes, but grand and heroic as a savage. Before facts, the Indian as a hero of romance fades into what he really was; the cruel, and heast like greature of the cuuning, and beast like creature of the

wilderness.

More especially is this true of the Iroquois, the most dreadful of the many tribes that roamed here before civilization came to drive them back. Yet it was to to these men, whose brutalities make us shudder to read of, that the devoted pricests and tenderly nurtured ladies of France came, leaving their house to penetrate the Canadian wilderness to save these souls if they would but listen.

The story of the sufferings of these Jesuit missionaries to Canada, some three hundred years ago, reads like the acts of the Christian martyrs of the earliest ages—such tender devotion to their repulsive flocks, such horrible torture in return, and

flocks, such horrible torture in return, and such sublime deaths !

such sublime deaths!

Nor was it in dying alone that they were martyred; the exquisite agony of their end could scarcely have been worse than the condition in which they lived among these Iroquois, sunk as they were into the very lowest dopth of degradation, ignorance and alo. No words could convey the horror of the life they led, nor can the space of this stiller tell, you much of the end; one little word of one single martyrdom, and the rest you must read for yourselves some day.—Young Catholic.

Minard's Liniment cares Burns, etc.

ndigestion

Is not only a distressing complaint, of itself, but, by causing the blood to become depraved and the system enfeebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complicated with Liver Complaint, is proved by the following testimony from Mrs. Joseph Lake, of Brockway Centre, Mich.:—

from Mrs. Joseph Lake, of Brockway Centre, Mich.:—

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C. M. B. A. It is likely the question of rensumera-tion to medical examiners will be dis-table that the examiners should be paid fair rum for the work they are called a perform. Many are in favor of strik-ng a uniform rate.

Branch 50, of Mourreal, deserves the hearty thanks, not only of C. M. B. A. men, but of citizens generally, for securing the services of the Hon. D. Dougherty, who will deliver a lesture in that city next week. Mr. Dougherty is one of the most brilliant orstors on the continent. Doubtless a crowded house will greet him in Monfreal.

The Grand Connell.

The circulars giving hotel and rail-way rates have been sent to all Branch Sec returies as well as to the Representatives and officers of the Grand Council. The rates are also in all official organs of the C. M. B. A. in Canada and we trust that C. M. B. A. in Canada and we trust that very many members as well as the representatives will pay Montreal a visit. The headquarters will be the St. Lawrence Half, as the Grand Council officers will be at this botel during the session. The Seminary Hall is but a minute's walk from this botel. The business meetings of the convention will be held there, and from Sunday, August 31st, there will be a member of the reception committee present to give any information to the delegates or the visiting members. A member of the committee will meet the trains at the different stations from Sunday, August 31st, Members arriving previous to that date will get all necessary information by calling up Bell telephone No. 8265. riving previous to that date will get all necessary information by calling up Bell telephone No. 8265. Members living west of Toronto wishing to come by boat from Toronto will pay \$5.00 extra, and by boat from Kingston \$2.60 more than the all rail tickets. East of Toronto the difference between the all rail and boat from Kingston and rail fares varies from 65 cents to \$2.80. The all rail rate only will be allowed by Grand Council.

This will be the first occasion of a meeting of the Grand Council where ladies will be admitted to the banquet. The St. Lawrence Hall, St. James Hotel and Webster House are on St. Hotel and Webster House are on St. James street, between G. T. R. depot and post cffice. Hotel Riendeau and Jacques Cartier Hotel are on Jacques Cartier Square. The Abbon and Western Hotels are on McGill street. The Grand Pacific Hotel is opposite the C. P. R. (Dalhousie Square) station.

Amendments to Constitution

To the O. M. B. A. in Canada:

BROTHERS—A rather ridiculous error coours in the third proposed amendment to the constitution made by joint meeting of Toronto Branches. The last word thereof should be "birth" not Tae following amendments have since

been proposed:
Brauch 30, Peterborough— 1. "Amend section 5, article iv, Branch constitution

so as to make any present or past officer of the Branch eligible as representative or alternate to Grand Council," 2. Amend section 6, of same article so as to make any member of the Branch

as to make any memoer of the Branch eligible for Presidency thereof.

Branch 31, Guelph, proposes to have the constitution amended so as to provide that "no appointment of a District Deputy shall be valid or of any force until such appointment shall be ratified by a majority vote of the Branch of which the present to be appointed in which the person to be appointed is a member. Such vote to be taken only after due notice shall have been given of same in open Branch at the regular meeting of such Branch prior to such

Branch 84, Montreal—Amend section

that the secretary of that meeting co reported to me. If there we a mistake it can be remedied at convention.

The committee is called to meet at St. Lawrence Hall, Montreal, Saturday, 30th inst., and fits members will be pleased to meet any of the besthern and discuss these or other matters with them.

Yours fraternally,

O. K. Fraser.

Chairman Com. on Laws.

Grand Council Expenses.

Brookville, Aug. 22, 1890.

To the Editor of the Catholic Record:

To the Editor of the Catholic Record:

DEAR SIR: AND BROTHER—Your last issue contained a letter from Brother J. J. Kane, of Montreal, referring to my previous communication anent the attendance at convention of delegates from our recently organized and distant Branches. While I am grateful to Brother Kane for the many kind things he has said of me, I am still of the same opinion, but will be greatly pleased to find when convention is over that I was mistaken.

opinion, but will be greatly pleased to find when convention is over that I was mistaken.

No one is more anxious to meet the delegates in question than myself, but I do not like the idea of bringing them to Montreal to find that only a portion of their promised expenses are forth-coming. It is quite true that railway rates are lower to this than to previous conventions, but it is likewise quite true that the bulk of the delegates will require to travel a much longer distance to Montreal than they had to Toronto in 1888 or to Stratford in 1886. It will be seen in looking over the list of delegates that a very large portion of them came from the extreme west of the Province of Ontario, and the additional expense in connection with their travel, will, I think, eat up all that may be saved as a result of reduced railway rates and the fact that nine delegates reside in Montreal and some others in the vicinity thereof, It is suggested by Brother Kane that it rests with the Grand Council Executive to provide for the expenses of the Grand Council Convention. Retether Kane

to provide for the expenses of the Grand Council Convention, Brother Kane should know that the Executive cannot provide for such expenses beyond the proper expenditure of the moules coming into their hands. Their revenues are fixed revenues and cannot be by them increased. The bulk of their ex-penditure is not what can properly be termed "controllable." All they can termed "controllable," All they can possibly do is to hand over to the Grand Council at convention the balance remaining in their hands after defraying legitimate current expenses. This sum, and this sum only, is at the disposal of the council to meet its expenses. Therefore I think it rather unfair to make use of an expression which could very pro-perly be construed into a suggestion that if there were not sufficient funds on hand to meet expenses the officers of the Grand Council should be held re-

Brother Kane is not quite right when he assumes that I base my calculations on the cost of previous conventions. I base it on what it should have cost Delebase it on what it should have cost Delegates to the conventions at Stratford and Toronto were not paid their constitutional allowance, and I doubt very much if the Montreal convention will be an improvement in this respect. A propo, allow me to remark that, thanks to the excellent arrangements made by the energetic reception committee of the Montreal branches, things will not be nearly as bad as they might be.

My first letter was written as I then thought, and still think, in the interests of the association, with a full knowledge of the difficulties to be met, and in the hope that they might be tided over until ample and proper provision was made

ample and proper provision was made for the future.

The matter should be settled in some way at this and the ensuing supreme conventions, and, if it is, Brother Kane and myself will have the satisfaction of knowing that we at least aided in bring-ing it prominently to the notice of the association. Yours fraternally, O. K. FRASER.

Organization of Branch 138 at

Branch 84, Montreal—Amend section
4. article vii. by striking out the words
"suspensions and reinstatement;" in
20th and 21st lines thereof and substitute
expulsions"

Branch 56, Hamilton, proposes to (1)
substitute words "six months" for
"three months" wherever such words
appear in section 10, Beneficiary Fund
Article.

(2) To discard the present form of
notice of assessment and return to postal
card form.

(3) To withdraw from the United
States.

It is also proposed to ask the Supreme
Council to reduce the percentage of per
capita tax heretofore payable to them so
as to enable Grand Councils to meet
their liabilities.

Branch 3, Amherstburg, proposes to
amend constitution so that a member
attaining the age of sixty five years and
being in good standing shall be entitled to
receive one half of his beneficiary money.

Branch 113, Waterloo, Quebec, pro
poses that in cases of total disability the
disabled member be refunded the
amount already paid by him for assess
ments, the balance of his beneficiary to
be paid after his death to those desig
nated on certificate.

Branch 75, Penetanguishene, asks for
following amendment to classification shall
be assessed as from their birthday next
following their initiation." For instance,
a person entering the association be
of tween the speak of 24 and 25 wears wait
of the hall provided for the purpose,
of all the words "six months" to propose to
the hall provided for the purpose,
of organizing a Branch 121, Sudbury, went over
to the village of Caspeau for the purpose
of organizing a Branch of the C. M. B. A.
there. We were met at the Aute I and
tendered a right royal welcome by the
proprietor, who, by the way, is president
of the new branch and representative to
the first liabilities.

Branch 13, Waterloo, Quebec, pro
poses that in cases of total disability the
disabled member be refunded the
amount already paid by him for assess
ments, the balance of his beneficiary to
be paid after his death to classification of
special Deputy Chancellor John J. Gor
Montal Welling Wellin ments, the balance of his beneficiary to be paid after his death to those designated on certificate.

Branch 75, Penetanguishene, asks for following amendment to classification of ages: "Tast all persons hereafter becoming members of the association shall be assessed as from their birthday nant following their initiation," For instance, a person entering the association between the ages of 24 and 25 years shall pay assessment leved on those over 25 and under 30 years.

Branch 25, Cayuga, proposes to amend section 15 Beneficiary Fund Article by striking out the word "may" in ninth line and substituting "shall," and striking out the word "may" in ninth line and substituting "shall," and striking out the word "may" in ninth line and substituting "shall," and striking out the word "may" in ininth line to the word "further" in line fifteen, isolusive.

The question of holding a convention of all or representative District Deputies for the purpose of perfecting the work of organization and management of Branches after organization will also inkely be discussed.

In reference to the dispute as to No 4 proposed amendment from joint meeting of Toronto Branches, I have to sey only

proceeded with and 17 were duly initiated and became members of what promises to be a large branch in the near future.

After the initiation the following officers were elected for the current year, viz.:

Bpiritual Adviser, Rev D Ledue
President, A S Malonev
First Vice President, Jas Hannessy
Second Vice President, M Hayee
Recording Secretary, William Leacy
Assistant Secretary, F Cabill
Financial Secretary, J Hennessy
Treasurer, James Coghian
Marshal. D J Kennedy
Guard, James Haymond
Trustees, Tane Fitzoatrick, A F Gray,
nos G McGuire, M Keon and John Danbelly

Representative to Grand Council, A E alone, Atternate, M Hayes.

The newly-elected officers, after they were installed, thanked the members for the honor conferred ou them and hoped that their trust was not mispiaced. It being quite late now the Spiritual Adviser would not detain the members by apeaking, and was about to retire when Brother Leacy interposed and read a beautifully worded address to Brother Gorman, S. D., on behalf of the members of No. 138, and presented him with an elsborate gold-headed care. the members of No. 138, and presented him with an elaborate gold-headed cane. Brother Gorman was very much moved by this token of esteen, and was so taken by surprise that he could not find words to express his feelings other than this very appropriate remark, "Brothers I have only done my duty," which called forth loud applause. A hearty vote of thanks to the visiting brothers brought a very pleasing and profitable meeting to a close. Yours fraternally,

JAMES P. SARSPIELD.

Third Annual Requiem Mass.

Oustie, August 20, 1890 Our Branch, No 73, was organized in March, '88, and a month after a resolution was unanimously adopted that we would have a Mass of Requiem offered annually have a Mass of Requiem offered annually for the deceased members in general of the C. M. B. A. The third Mass for that intention has been offered a short time ago, by the worthy spiritual adviser of the branch. The devotion of succoring the departed souls, by prayer, alms, and especially the Holy Sacrifice of the Mass, is most salutary and laudable, and the cry of pity uttered by poor suffering Job is repeated every day by our holy mother the Church, in behalf of the auffering souls in Purgatory: "Have pity on me! have pity on me! at least you my friends, for the hand of the Lird has touched me." (Job xix, 21)

Our association claims to be Catholic and benevolent. Let us prove ourselves

and benevolent. Let us prove ourselves members worthy of such a name, Catholic by complying with the Church, namely:
"that it is a holy and wholesome thought
to pray for the dead that they may be
loosed from their sins;" and benevolent
by not only extending the hand of friendchip to suffering humanity in the person of the living, but contributing generously by getting Masses offered for those who by getting Masses offered for those who are unable to help themselves. St. Thomas ease: "Of all the works which cau be applied to the advantage of the poor souls in Purgatory, the most effizious, without doubt, is the Holy Mass, being that which contains the Precious Hidden Gift, which extinguishes the pains of Purgatory, lightens and shortens them,"

It is most gratifying to me in being instrumental in securing a means of such intrinsic value to our deceased members, from this Branch, namely, an armual trinsic value to our deceased members, from this Branch, namely, an annual Requiem Mass for all deceased members of the C. M. B. A., and being the first to lay before the consideration of the different Branches, both in Canada and the United States, a means of such incalculable benefit. I most sincerely cherish the fond hope that this matter will find a piece worthy of consideration in the members who will compose the coming convention in alon-treal, that its utility will meet its approbation, and that before long annual Requiem Masses will be offered by every Branch both in Canada and the United States. Prayer for our departed members States. Prayer for our departed members will be most acceptable to God and very beneficial for ourselves. Tals they claim from us, and the efficacy of prayer cannot be denied—better and more forcibly expressed in the words of the poet pressure in the words of the pressure in the words of the pressure in the words of the poet pressure in the words of the pressure in the words of t aureste :

If thou shouldst never see my face again Pray for my soul; more things are wrought by prayer Than this world dreams of, wherefore let thy voice

Rise like a fountain for me night and day. JAMES SYNNOTT.

Toronto, Ont., Aug. 22nd, 1890.
T. Coffey, Eq., Editor CATHOLIC
RECORD—Dear Sir and Brother—Imme-RECORD—Dear Sir and Brother—Immediately after the regular meeting of Branch 49, C. M. B. A, the inclosed presentation to Chancellor Quinn took place, the reply to which I also enclose. There were present from sister Branches Rev. Father McPaillips, President of Branch 111, President O'Leary and Chancellor Casey of Branch 15, and President Keity of Branch 85, also a large attendance of members, including past-Chancellor Brother T. F. McMahon, M. D., Local Medical Examiner. Speeches were made by all the above named Brothers, and Chancellor Quinn was made happy in being the recipient

this watch as a slight acknowledgment of our appreciation of 'your zeal in our behaif; also as a mark of the high regard in which we all hold you personally as a tellow-member.

llow-member, Bigned on behalf of the members,

M. CLANCY, President.

M. CLANCY, President.

M. GARGAN, Secretary.

REPLY.

MR. PRESIDENT AND BROTHER MEMBERS—I am se's loss to know how to reply to your very kind action in presenting me with this valuable testimonial and address, I feel that I have not merited any such consideration at your hands.

From the time I joined this Branch as one of its charter members until the present I have always been treated with the greatest kindness and respect by every member, and have, I think, received more than my share of your confidence.

in your address you refer to the services which I have rendered the Branch, but through your kindness you are giv me more credit than I feel I am entitled to, for at the time our Branch was young and required a good deal of work and determination to make it a success, there were quite as active and willing workers as myself,
You also refer to my impartial rulings

You also refer to my impartial rulings and punctual attendance during my two terms as President. To this I can but reply that if at any time I did not do what was strictly just, it was the fault of the head and not the heart, for I can assure you that at all times it was my intention to do what was fair and just between all parties and in the best interest of the branch.

Now, gentlemen, after the many favor you have shown me for the past four year, I did not, nor could I, expect that you would still go further and do what you have done to-night. However, it is your own free and generous offering, and, as such, I gratefully accept it, and I assure you that I appreciate your kindness to the fullest extent and I can but sincerely hope that the good relations which extent hope that the good relations which exte not only between myself and the members but between all the members of the branch may long continue.

Resolutions of Condolence.

Resolutions of Condolence.

At a regular meeting of Branch 94, St. Brioget parish, Ottawa, heid on the 18th inst. the following resolution of condolence was moved by Brother Brankin, seconded by Vice-Fresident H. F. Sims:

That this Branch, having learned with regret of the death of Brother M. Killien's wife at the early age of twenty-six years

Resolved, that we, the members of Branch 94, in regular meeting assembled, tender to Brother Killeen and family our deep and heartfelt sympathy in the loss they have sastained by the death of a virtuous wife, a Chrisdan, loving and indulgent mother, whose life was that of an exemplary, plous and devout Catholic, and fervently pray that Almighty God may bestow on her the crown of eternal glory as a rewaru for her faithful observance of His law here below.

Resolved, That a copy of this resolution be given to the family of the deceased signed by the President and Secretary with the seal of the Branch attached and be sent to United Canada and Cathomic Record for publication.

JAS BRANKET, Rec. Sec.

Branch 114, at Nisgara on the-Lake, hav-ing learned with sorrow that its past Pres-ident, Rev. Father Shanshan, was stricken by the hand of death (while on vacation passed unanimously the following resolu-

by the hand of death (while on vacation) passed unanimously the following resolution:

That whereas the Rev. Father Shanahan has been called away from amongst us to a better world, while in the prime of life and manhood, and whereas the members of Branch 114 desire to put on record their grief at the loss of one who was especially endeared to them, and as the originator of this Branch and its dirst President, be it.

Resolved, That out of respect for the memory of Rev. Brother Shanahan our charter be draped with mourning for the period of sixty days and that a copy of the resolution be inserted in the CATHOLIC RECORD and Irish Canadian, and forwarded to the relatives or the deceased.

P. J. HAROLD, President,
JAS. HEALEY, Secretary,
JOHN MURPHY, Financial Secretary,
JOHN SANDO, Tressurer.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN

Presbytery protests against one denomination monopolisis respytery protests against one denomin ation monopolizing the representation. The reference is to the Tory party, to which the Presbyterians mostly belong. In the Catholic Home Rule constituen. in the Catholic Home Rule constituen, cies the case is different. Presbyterians are elected without any question of their religion. If those who make complaint would join the Home Rulers, instead of sticking to the Tories, they would secure representation without difficulty. They ought to see by this time that the Catholics, whom they are so fond of abusing, are more liberal and tolerant than their Orange allies.

President Keilty of Branch S5, also a large attendance of members, including past-Chancellor Brother T.F. McMahon, M. D., Local Medical Examiner. Speeches were made by all the above named Brothers, and Chancellor Quinn was made happy in being the recipient of a valuable watch and the best wishes of all present. You will confer a lasting address and reply in your next issue of the RECORD if at all possible, as we wish it published before next meeting of the Grand Chuncil Christon.

Yours fraternally, D. H. Lehane, Rec. Sec.

Those Quinn, Req. Chancellor of Branch 49, C. M. B. A., knowing as we do your zealous labors in advancing the interests of our sascolation, and feeling grateful for the many services given us—you having fathfully and diligently discharged your duties in the several offices you have held, more particularly during your two terms as President of this association—and having endeared yourself to all members by your fair and impartial rulings and punctual attendance—never having omitted a meeting during your incumbency of office—take this cocasion before your departure to attend the Grand Council Convention at Montreal as our Representative, of giving expression to our gratitude in some tangible form.

We therefore beg that you will accept

Walsh, editor and proprietor of the Cashel Sentinel, was sentenced to three months' imprisonment, only a few days later, for printing in his paper Mr. Gladstone's speech at Hawarden, wherein he said, "Why not black thorns against batons when the people are illegally assailed?" Mr. Gladstone's words were loudly applauded in England, but are criminal in Ireland. Such is the farcical redress to which Mr. Balfour says the people may appeal when outrages are

redress to which Mr. Balfour says the people may appeal when outrages are committed against them.

Lords Abercorn and Stalbridge, together with other landlords who have constituted themselves into an association for the purpose of promoting the interests of those landlords who have desolated their estates by evicting the tenants, have issued a private circular calling upon Unionists generally to subscribe to a fund to enable the landlords to slock their estates with cattle. They scribe to a fund to enable the landlords to stock their estates with cattle. They find it a losing game to evict their tenants, and the estates on which the evic trous have taken place are simply made desolate. They would be better off if they had come to reasonable terms, and accepted a fair rent. It is a little too much in the way of impudence for them to ask the public to indemnify them for the losses they have incurred by their own heartlessness, and it is an evidence of the good sense of the public that the appeal is a vain one.

The expenses of the London Times in connection with its forgeries against Mr. Parnell and the Irlsh leaders amount to £150,000 It is stated that this sum has

Farnell and the Irish leaders amount to £150,000. It is stated that this sum has been paid in fuil.

At the presentiment sessions at Naas, County of Kildare, the Crown application for a grant for extra police to effect the Clongorey evictions was refused by the court.

The Daily News publishes an urgent appeal to the public for active measures to prevent famine and misery in Ireland on account of the potato blight. The matter is declared to be one entirely apart from mere politics, and from mere politics, and to present an emergency appealing to the instincts of a common humanity. It is expected that a national subscription on a large scale will soon be undertaken for the purpose of furnishing sufficient food for the inhabitants of the stricken districts.

Reports from twenty five centres of population in County Donegal show the population in County Donegal show the potato blight is greatest in congested districts like Falcarragh and Gwedore, where the crop is a total failure. But even in the richer parts of the county there is less than one half of the average crop.

The Rev. T. E. C. Fownes, an Anglican clery man, for some years connected with St. Mary's, Woolnoth, London, has been received into the Catholic Church. It is stated that within a short time other re-markable conversions will be arnounced. It is reported that the Rev. G. J.

Normandeau, of Brushton, N. Y., will be consecrated Coadjutor Bishop of Ogdensburg, owing to the infirmity of Bishop Wadhams. Father Normandean is a French Canadian, and, if elevated to the episcopacy, he will be the first French-Canadian Bishop in the United States. French-Canadians are numerous in Ogdens

On the 22nd inst. Lieutenant Gov. ernor Augers, of Quebec, was presented with the Cross of St. Gregory as an honor from His Holiness the Pope. Mr. Mercier presented it, in the presence of a large number of distinguished citizens, a large number of distinguished citizens, in the Legislative hall. Speaker Starnes was present. The decoration was conferred in consequence of services rendered to the Church, especially in consideration of the settlement of the Jesuit claims.

The site of the new church, which the Bishop of Verdun intends to erect in memory of Joan of Arc, has been selected. It will be near the hermitage in the wood where Jeanne D'Arc heard the voices telling her to liberate the country. It was at first intended that a great church should be built over the house of Joan at Donremy. But the idea was abandoned on account of the danger to which it would give rise of a conflict between the civil and ralled on authorities in the day. for the house is the property of the State.

LATEST MARKET REPORTS.

LATEST MARKET REPORTS.

London, Ang. 29—GRAIN—Red winter, 1.67; white, 1.67; spring, 1.67; corn, 92 to 1.00; rye, 90 to 1 09; barley, feed, 65 to 75; oats, 1.15 to 1 25; peas, 105 to 1.10; beans, bash, 90 to 1 40; buckwheat, cental, 75 to 85.

PRODUCE.—Eggs, dosen, 13 to 15; eggs, basket, 13 to 14; eggs, store lots, 12; butter, best roil, 22 to 24; butter, large roils, 18; butter, creamery, 20; store packed firkin 13; lard, No. 15, 12; lard, No. 2, 10, 10 to 11; straw, load, 3,00 to 400; clover seed, bush, 4, 50 to 50; lais keed, bush, 5, 50 to 6, 60; Timothy seed, bush, 1.60 to 25; hav, ton, 600 to 7 00; flax seed, bush, 1.40 to 1.50.

POULTRY, (dressed)—Fowls, per lb., 6; fowls, pair, 80 to 70; spring chickens, 40 to 60; dacks, pair, 75 to 1 25; aucks, lb., 60; to 18, 5, 100; to 18; peafows, each, 50 to 50; geese, io., 7 to 7; turkeys, lo., 8 to 10; turkeys, each, 80 to 175; peafows, each, 65 to 75.

MEAT.—Beef by carcass, 4.50 to 6,00; mutton per lb., 6 to 7; lamb, per lb., 9 to 11; lams, per quarter, 12 to 14; yeal per carcass, 5,00 bols; sales, none reported; market, 11; lams, per quarter, 12 to 14; yeal per carcass, 5,00 bols; sales, none reported; market, 17; pilys, pair, 4.50 to 6.00; fat beeves, 4.10 to 4.50; spring lambs, 8 50 to 4.50.

Montreal, Aug. 29.—FLOUR—Receipts, 5,000 bbls; sales, none reported; market, 17; millers, 18; and 19; peaford, 19; peaford, 19; peaford, 10; millers, advance checked basiness for the present.

Toronto, Aug. 29.—WHEAT—Spring, No. 2, 64 to 95; oats, No. 2, 64 to 95; straight roiler, 4.60 to 480.

East Buffalo, N. Y., Aug. 29.—CATTLE—

Straight roller, 4, 60 to 4 80.

BUFFALO LIVE STOCK.

BUFFALO LIVE STOCK.

East Buffalo, N. Y., Aug. 29.—CATTLE—
Seven cars on sale; market a trific stronger for good cattle; veal scarce; extra, 5,60

BHEEF AND LaMBS—Seven can sale; sneep firm, 5,00 to 5,5; fair to good, 465 to 4,90; lambs, extra Canadas of about 85 ios, sold at 6,75; cnoice, 6,40 to 6,5;

HOGS—Ten cars on sale; movement is restricted, and local demand good; prices advancing quickly and market strong; mediums and heavy, 4,50 to 4,70, outside price at close; choice corn-fad Yorkers, 4,70; grazers, generally 4,25 to 4,40; pigs, 3,75 to 4,00; if western supply continues to be kept back Clanadian farmers better snip farmyard stock.

LONDON CHRESE MARKETS.

Saturday, Aug. 23, 1890.

The market was duit to-day. Most of the July cheese had been sold, and the August make was hardly ready for shipment. The tone of the market was critical, as various causes conspired to make it in this condition. In the first place there has been a rapid shipment of all these goods to the British markets, and there has been a glut in the way of the condition on this day has been to kept apace, and now the market has been not kept apace, and now the market has assumed a firm tobe. The failure in several lines of breadstuffs, such as wheat

and potatoes, has had an eff-ct in booming the possible results of the cheese advancement. The sloppy make of the American cueses for the last two months has brought Canadian cheese to the fore. The fact of the matter is that Canadian cheese at the present time rates at lo to 1/2 a pound higher than the American make The probabilities of the market was at 9 cents per pound for first stock. The cable registered 42 shillings per cwt.

In this city, on August 18th, 1890, the wife of Aloysius McCarthy, of a daughter.

C. C. RICHARDS & Co.

GENTS-I have used your MINARD'S LINIMENT in my family for some years and believe it the best medicine in the market, as it does all it is recommended to

DANIEL KIERSTEAD. Canaan Forks, N. B

John Mader, Mahone Bay, informs us that he was cured of a very severe attack of rheumatism by using MINARD'S LINI-



EMULSIO DOES CURE

CONSUMPTION

In its First Stages. Palatable as Milk.

Be sure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and \$1.00.

SCOTT & BOWNE, Belleville.



The Rev. A. Anteine of Refugio, Tex., writes:
As far as I am able to Judge, I think Pastor Koonig's Nerve Tenle is a perfect success, for any one who suffered from a most polifical nervoustees as Idid. I feel now like myself again after taking the Tonia.

A Strong Proof.

ORILLIA, ONT., CANADA, June, '83. physicians, but they could only arrest the disease, the honest ones told me then there was no cure for it—I was compoled to give 1 piny contaction and return to Canada in 1875; shoe then I tried innumerable remedies and consulted some of the best physicians, but nothing benefited me until I began to use Paster Localigs Nerve Tonic in September '88, since then I had not a single attack.

M. J. CLIFFORD. M. J. CLIFFORD.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Kemig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the ROENIG MEDICINE CO.,

WE ROENIG MEDICINE CO.,

SOLD BY DRUCGISTS.

SOLD BY DRUCGISTS.

Agents, W. E. Saunders & Co., Druggists, London, Ontario

London, Ontario



STRAUSS Coming Sept. 19th. Subscription lists now open at Nordhelmer's. Call at once and have your seats reserved and avoid the rush at the opening of the plan to the public.

WILSON BROS.

Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS,

- SSS RICHMOND STREETsigianno London, Out.

A few doors south of Dundas St.

London, Sat., Sept. 6th, 1890.

Catholic Record

VOLUME XIII.

PASTORAL LETTER

His Grace the Archbishop of St. Boulface, on the

NEW SCHOOL LAWS OF MANITOBA. ALEXANDER ANTONIN TACHE, BY THE GRACE OF GOD AND THE FAVOR OF

THE HOLY APOSTOLIC SEE, ARCHBISHO OF ST. BONIFACE, ASSISTANT TO THE PONTIFICAL THRONE, ETC, ETC.

To the Clergy, Secular and Regular; to the Religious Communities and to all the Faithful of our Archdiocese, Greeting and Blessing in Our Lord.

DEARLY BELOVED BRETHERN — A trouble of a new kind is now before you! In our country we boast of religious liberty, and nevertheless that liberty has just received a check. Under the protection of our social and political institution. tutions, we thought that all our rights were safe, and now it comes that some of these rights are being encroached upon by the very parties who were bound to safeguard them. You are under going a persecution, true, not a sanguin-ary one directed against your bodies of exterior life, but a persecution astutely
disguized and directed against the intellect, to prevent its being guided by
Christian light and enlightened by its Divine splendors.

Your children, my dear brethren, are threatened; it is wished to take them away from you, in order to take them away from God; it is wished, through vexatious and unjust preferences, to determine you to abandon your dear little ones to a new danger of seduction. It is hoped that through a spirit of cu-pidity, and the fear of pecuniary loss, you will be ready to neglect the dearest interests of those that God Himself has entrusted to your care and that, it is said to secure for them at less expense advantages great, it is true, but of an interior character. In a word the State, overlooking your most sacred rights, wishes to establish schools opposed to your religious convictions. While destroying our old scholastic system to establish a new one, the State says to you: Have your children educated the way we direct, then we will help you and your school tares will turn to the penetic of your children, but if you do benefit of your children, but if you do not accept the school from which we banish all that is Catholic, you Catholics shall have no share of the moneys given by the State, though you are as much on the State, though you are as much entitled to it as your fellow citizens; you will not only be deprived of your share of the legislative grant, but you will be obliged to pay out of your own pockets for the education of the children who attend the schools we call Public and which we make Protestant; if attend this groundleting with the schools we call the groundleting with the schools we call the schools we call the school that we make the schools we call the school that we will still the school that we will see that we will still the school that we will see that we if, after all this, you will still wish to have your children educated, you will pay the entire expenses and we shall not dimin-ish in the least the cost we impose on you for the education of the children of others.

Such is the position that the new legis.

lation has prepared for the Catholics of Manitoba; such is the condition of

affairs to which we wish to draw your attention to day. We need not tell you how keenly we feel the cruel injustice attempted against you, nor the bitter grief raised in our pastoral soul by such an attempt against your most assured rights, and by the difficulties cast in the way of your most sacred obligations.
The new law has been in force
for more than three months and
you have observed that we have not addressed you on the subject. Our protest has been sent elsewhere. Your parish priests have acted in the same manner. What is the meaning of our manner. What is the meaning of our silence? Could we perchance believe that speaking in these circumstances is not a strict duty of our position? Could we be indifferent contemplating the misfortune such as the one prepared for you? Are we without a hope that this deplorable condition of affairs is without a norder? No our dearly belowed breth. remedy? No. our dearly beloved breth ren, our silence has not been inspired by such reasons; we know and we feel that our voice must be heard in a circumstance of such painful importance. Far from being indifferent to your misfortune, we may say in all sincerity that it tortures our soul and our heart more than anything we have suffered during our entire life. Missionary in these vast regions for more than forty-five years you know, dear brethren, that we often have had to suffer; isolation and separation from all dear to our heart, the privations insepar able from our mode of life, the inclemand tedious journeys, the inclem-ency of the seasons, the fatigues of long and tedious journeys, the ignorance, degradation and cruelty of Indian tribes, the regret that we have not been able to accomplish all the good we wished; the thousand trials of a life that we have tried to make desinterested and that, in a country of difficult access we must confess that all that has many a time been a source of hardships; nevertheless, we must in all sincerity say that during the said forty-five years nothing has so painfully affected us as the school laws newly enacted by the Legislature of Manitoba, against your interests and the spiritual welfare of your children. The only alleviation to such pain is the hope that the evil is not without remedy. We are confident not without remedy. We are confident that we shall find justice before another

that we shall find justice before another tribunal and that our appeal will be heard by the highest authorities.

If we have so long kept silent it is not then for any of the motives above expressed; our silence has been inspired by the confidence we have in you. Yes, it is our trust in you which prompted to defer to this day the public expression of our opinion; those who persecute you, do not knew you! While preparing