

The Catholic Record.

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

VOLUME XIII.

LONDON, ONTARIO, SATURDAY, AUGUST 30, 1890.

NO. 619

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 Knights 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, proud and tyrannical is Mr. Webb, and 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 employees have rights and liberties that must be protected. The day is gone by when any man, be he titled aristocrat or soulless capitalist, will be accorded the privilege of 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 Christ 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 revealed by God? It is evident that in Presbyterianism the teaching of the Church is merely experimental, as it is to be changed according to the fancies of 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 committee 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 Lords, and the decision of the Queen's Bench has been sustained. The grounds on which his release was ordered were

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 numerous cases which show how completely the Church of England is a creature of the State. Surely a Church which 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 doctors 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 . . . henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine." (Eph. iv; 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 as May and June many parish priests of Cork county gave warning that the potato blight had appeared, and disaster 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 the population between Kinsale and Skibereen will be without food—and this is only a sample of what will occur throughout the country. 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 and the United States to afford relief to the sufferers promptly at the first appearance of extensive distress. America has never 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 relax their demands during the period of suffering, and it may be expected that the horrors of eviction will keep pace with those of starvation.

THE PRECEDENCE QUESTION.

HIS Eminence Cardinal Manning is reported to be in feeble condition. When ascending the pulpit at Drompton 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 has been adopted at Court, giving His Eminence his proper rank as a Prince of the Church, and the other day it had an article summing up the matter, and saying that he is really nobody in the eyes of the law, or at least can take no precedence from anything he has become since he ceased to be an archdeacon in the English Church forty years ago. It concludes that "Cardinal Manning has glided quietly into a recognized 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."

The Times may in its supreme littleness 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 than 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 Catholic Church within 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 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 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

Church and of the Pope does not depend even upon the recognition of the Government of the British Empire. It is recognized by the sovereigns of the world, Protestant, Catholic and Infidel, from the Emperor of Germany, Austria and Russia, to the Turkish Sultan, the King of Sweden, and the Japanese Mikado, all of whom paid their respects to Leo XIII. on the occasion of his jubilee. We may well 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 against the Lord and against His Christ. Let us break their bonds asunder, 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 Catholic Church is not to be ignored, and the status of a Cardinal is its necessary consequence. It is ridiculous nonsense for the Times to attempt to lower the Cardinalate to the level of an Archdeacon of the English Church. The Dalton McCarthy and ex-Bishop Carman 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 SLANDERS.

Dogberry—"They have committed false reports; moreover they have spoken untruths; 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 of sacerdotal "pride and arrogance" because he asserts in the Grammar of Assent that the extinction of the sun in the heavens, and the slow death by starvation of all sentient beings, would be a less evil than the telling of a lie—or in fact than the commission of any sin. This correspondent is clearly not aware of the enormity of sin or moral evil, which consists in an act of willful disobedience to the law of God, and certainly no physical evil can weigh down the scale against the least of sins. But evidently the doctrine that "the end justifies the means" is a more favorite doctrine 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 denouncing 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 Catholics of holding immoral doctrines.

But another correspondent, still anonymous, 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 conceal 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 a 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, refused to institute an arbitration or to discuss the grievances of the men, the Knights of Labor had no alternative but to admit defeat, or to order a general strike on all Vanderbilt railways. It is thought that they will adopt the latter course. The Pinkerton outrages occurred at Albany on Saturday and Sunday, 16th and 17th inst. Crowds of strikers assembled at the street crossings of the railway, and howled as some freight trains passed which were run by non-

union men, and the Pinkerton detectives wantonly fired at different times upon them, wounding several persons, most of them not having any connection with the strikers. In excuse for this conduct the Pinkerton detectives assert that they 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 are compelled to fire upon a crowd of rioters who are really violent, but the Pinkerton men are acting under private and gently only, and it is intolerable that they should act in this impudently and 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 free to discharge men simply because they are Knights 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 CONTINUED 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, and his riding alone 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 is 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 gang on the roads, but had charge of their stores, and carried the warden'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-coo or bush cry, and saw a man coming toward me. He was a big, handsome 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 a friend of Father Mac's, and he's been speaking about you." Seeing my hesitation, he drew a card from his wallet, on which Father McCabe had written a few words 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 bark. Maguire announced that he had arranged for the captain of one of the whalers, the Vigilant, to cruise just outside of Australian waters and take the fugitive on board from a small boat.

On the night of February 13th O'Reilly waited until the warden had visited his hut, put on a pair of freeman's shoes, as the trackers could easily discern the mark of his boot, and he slipped on 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 sharp trot. They halted near me, and I heard "Patrick's Day" whistled clear and low. In an instant I was with them—Maguire and another friend, M.—They had a spare horse, I mounted at once, and without a word we struck into the bush at a gallop. For hours we rode on in silence.

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 intense.

At 1 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 woefully disappointed.

THE VIGILANT PASSES ON.

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. 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 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'Reilly's friends went back to Bunbury, promising

to return in a week, and leaving him hiding in a secluded sand valley close to the shore.

He climbed a tree and caught an opossum, and also captured a few kangaroo rats. These animals supplied him with food. After three days, O'Reilly, still believing that Capt. Baker must be cruising for him somewhere off the coast, resolved to make another attempt to board the whaler.

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, lashed it, made it water-tight, and plugged 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 noon I saw a sail. It was the Vigilant—there was no other vessel there. She drew near to me, so near that I heard 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. The 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, off and on, and in the morning saw the sand hills at the headland of Geopraphe Bay.

THE REFUGEE'S COMRADES.

After that second bitter disappointment 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 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 characters in the colony. He had discovered my escape, and had threatened to put the police on the track unless he was taken off too.

That night we slept little, some one always keeping an eye on Bowman. We were up at daybreak, and soon after we were silent. We pulled straight out toward the headland, 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 strong man, Capt. Gifford, made me my third mate. Capt. Gifford made me welcome, and gave me a place in the cabin. Martin Bowman, the escaped criminal, was sent forward among the crew.

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, 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 escaped on the Gazelle.

AN UNEXPECTED STRATAGEM.

Mr. Hussey feared that they might seize 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. He called Bowman, whom every man on board detested, and he was put in trousers and taken ashore. We knew that he would tell the whole story (the wonder is that he did not do it then; but he wished to make terms for his own release).

That night the officers of the Gazelle threw overboard the griddlestone with my hat, while I lay hid in the captain's cabin. A cry of "Man overboard!" was raised, a 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 them, 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 next day to demand his prisoner the flag fully to him that the man he probably wanted had jumped overboard in the night and was drowned. His policeman went among the crew and learned the same news. Two days later the Gazelle sailed from Roderique and I came on deck, much to the amazement 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 Sappho. This ship took him 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 Australian bush.

FUNERAL OF CARDINAL NEWMAN.

New York Herald Bureau, Birmingham, Aug. 19.

A grand Requiem Mass was held at Edgbaston Oratory church to-day, and formed the chief portion of the funeral service over the remains of Cardinal Newman. The church, which is not of large dimensions, was filled with an overflowing congregation, admission being restricted to holders of tickets, hundreds of applications for which had been refused. The coffin was draped with black and yellow, and the Cardinal's effigy 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 candelabra, with yellow wax

candles, were ranged on each side. Upon the top of the coffin rested the Cardinal's tasseled hat, his red beretta being placed on a pedestal below, on which hung the heraldic arms of the deceased, three hearts, with the motto in Latin, "Heart speaketh unto hearts." The body was enclosed in an elm shell, with an outer coffin of polished oak, bearing a simple Latin inscription.

Mass was celebrated by Dr. Hiley, the 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 of one hundred present, including no fewer than sixteen Bishops. All wore their pontifical vestments, the other clergy being attired in surplices. Among these present were Dr. Walsh, Archbishop of Dublin, and representatives of the Franciscans, Benedictines, Jesuits, and other Monastic Orders, while the general attendance was a large and aristocratic one.

In the course of the service Dr. Clifford, Bishop of Clifton, delivered a short sermon, in which he spoke with much emotion of Dr. Newman's life and character. Five Bishops afterwards pronounced absolution, including the cells and sprinkling it with holy water. At the conclusion of the Mass the coffin was borne to the hearse by eight laymen, the Gatorians following, bearing tapers in their hands. Only a very limited number of relatives and intimate friends accompanied the hearse to Rednal, where the interment took place in the private cemetery. The Cardinal was buried at his request in the earth near the grave of Father Ambrose St. John. Magnificent wreaths from Baroness Biddell-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 made the recipient of many marks of esteem. The following address, accompanied with a well-filled purse, was presented to him:

To the Rev. J. T. Aylward:

REV. AND DEAR SIR—Your undersigned friends, feeling sincere sorrow at your 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 personally meet 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 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 Lambton.

You have, since you first came to us, by your earnest and Christian conduct, by your affability and gentleness of character, by your teaching and example, by your zeal and piety and by the many manifestations of self-denial 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 heard of the good you have done. We also desire to say, that although your stay with us has been short, yet it has been prolific of much good, and the examples you and the zealous and worthy pastor of the Church of the Holy Angels here, the Rev. Father Flannery, have shown us of Christian conduct and gentleness, will, we assure you, be cherished long by us. You will always be remembered here with feelings of reverence and friendship for your humility, piety and Christian character.

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 most tangible 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 undertaken to follow.

St. Thomas, August 14, 1890.

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 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 Christ,
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 Aylward 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. Mr. James Lynch, accompanied by a few other gentlemen, entered the vestry and 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 Scotia, collected through the Merchants bank of Halifax and paid by La Banque du Peuple.

MAWKISH MODERN PHILANTHROPY.

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, Leicester Square, on Sunday. The High Mass was sung by Father Quattrone, assisted by two Fathers of the mission; and the Right Rev. Dr. Patterson, Bishop of Emmons, who was present, was attended by Fathers Mijolla and Charrier. Among the congregation was the president and several prominent members of the Society of St. Vincent de Paul.

His Lordship the Bishop of Emmons, 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 Catholics 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 so forth; and for the gifts of fortune. And, in addition to all these things, to come to the matter on which he has to address them that day, we owed responsibility for those feelings of mercy and compassion which were seated so deeply in our nature that human society was compacted and held together by them, and that to imagine a society lacking those feelings would be to imagine a forest of wild beasts.

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 obvious to escape the notice of the most inobservant, trivial, and foolish person. The question then arose how this 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 which 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

STATE SOCIALISM or legislation which would regulate the price of things, and especially the price of labor, was convicted of being a fanatic, or at worst a knave. No practical man could believe in any panacea that would act in a wholesale manner and change 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 remedy for those widespread woes 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, any one who tried to bring that principle of charity to bear found an enormous difficulty in doing so. That was most true, and he had not lived for five 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. Our civilization was so complex, and the vice and corruption of the artificial society in which they lived was so great: as to make it most difficult to satisfy themselves that they were doing good, when they gave alms to a poor man. They knew perfectly well that

THE HANDS STRETCHED OUT TO THEM IN 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 sagacity that saint saw at once 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 of great drawbacks and dangers, and therefore he laid down

THAT STERN DECREE, SO UNLIKE THE MAWKISH UTTERANCES OF MODERN PHILANTHROPISTS, "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 difficulty. Men of business, for instance, had not time to ascertain the worthiness of the objects who claimed their compassion, and hence the value of such institutions as that Society of St. Vincent de Paul for which he appealed to their sympathies that day. He would particularly mention as worthy of every confidence and support the patronage work of that society. That work consisted in

TAKING IN HAND THE YOUNG UNFRIENDLY LABORING BODIES, and youths of London, in trying to know them with a certain degree of intimacy, to ascertain their moral and religious condition, and to back them up in their endeavors to keep themselves straight with God and society. He was present the day before at the opening of a new instalment of that work at Sobo—that work which had already instituted all over the world clubs or homes for unfriendly and homeless boys. It was not possible to conceive any reasonable objection to such a work as that. The care of those boys for the purpose of keeping them in the good way was a work ABSOLUTELY WITHOUT ANY DRAWBACK WHATSOEVER.

It was one of unmixed good, and he knew from his own experience how many working men there were who owed every thing to such a home as those he spoke of. They may not all be able to join actively in the work of the society, but they could give it their sympathy and support. He urged them to

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 name, but in fact. A STUBBORN 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 SACRAMENT.

Guardian Angel—Jesus is very lonely. He is waiting for those whom He loves, but who forget Him. Let 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 recommend 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 alienated 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 we say for those we love and those who love us. Have you no favors to ask for yourself? Write, if you like, a long list of all your wishes—all the needs of your soul—and come and read it to Me. Tell Me simply how self-indulgent you are, how proud, touchy, selfish, cowardly, idle, ask Me to help you to improve. Poor child; do not blush! There are in heaven many saints who had the same faults as you; they prayed to Me, and little by little they were cured. Do not hesitate to ask Me for the goods of body and mind—for health, memory, success. I can give everything, and I always give when the gifts would make souls more holy. What do you want to-day, my child? Oh, if you knew how I long to do you good! Have you no plans to interest you? Tell Me all about them? Do they concern your vocation? What do you think of? What would you like? Are you planning some pleasure for your mother, your family, your guardians? What do you wish to do for them? And have you no thoughts of zeal for Me? Do you not care to do a little good for the souls of your friends—of those whom you love, and who perhaps forget Me? Tell Me who interests you? what motives urge you? what means you wish to take? Confide in My goodness; I will show you the cause. Whom do you wish to see interested in your work? I am the Master of all hearts, My child, and I lead them gently where I please. I will place about you those who are necessary to you; never fear! Have you nothing to annoy you? My child, tell Me your annoyances with every detail. Who has pained you? 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? Trust fully in My Providence. I am here; I see everything; I will not leave you. Are there about you friends who seem less kind than formerly; who neglect you through indifference or forgetfulness, without your having consciously done anything to wound them? Pray for them, and I will restore them to you, if their companionship is good for you. Have you no joys to tell Me? Why not confide to Me your pleasures? Tell Me what has happened since yesterday to console you, to make you happy, to give you joy? An unexpected visit has done you good; a fear was suddenly dispelled; you have met with unlooked-for success; you have received some mark of affection—a letter, 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 of his bounty. Have you no promises to make Me? You know I read the very bottom of your heart. Men are deceived, but not God; be frank. Are you resolved to avoid that occasion of sin, to give up the object which leads you astray? Do not 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 dearly; and to-morrow bring Me a heart even more devoted and loving. To-morrow I shall have new favors for you.

Examined and Approved. Montreal, January 4, 1875. E. C. BISHOP OF GRATIENPOLIS.

Sufferers from indigestion, loss of appetite, liver or kidney complaints, rheumatism or neuritis, 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 used.

The Sleep of the Just For sleepless nights depending on worry, vexation, indigestion, etc., Burdock Blood Bitters is a remarkable efficient cure. I have used Burdock Blood Bitters for sleepless nights and now sleep well all night. I recommend it to all suffering from imperfect rest. Geo. H. SHILL, Stony Creek, Ont. Minard's Lintment cures Dandruff.

CHATS WITH GOOD LISTENERS.

THE ÆTHETIC GIRL. BY MAURICE FRANCIS EGAN.

The æthetie girl is one of the girls of the period. She is a reflection rather than an excitement. 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.

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 sincere 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 recites a bit of Browning, and then hastily ties it up in the knot of the Æthetie. If she has red hair, she regrets it, because æthetie people in London, she hears, look on red hair as the natural expression of high culture.

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—Benedetto Cellini never ate caramels, and they are not mentioned among those luxuries 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 notes, which she always forgets. "Victoria Colonna!" she says. "Ah, yes—she was lovely! She did something or other—I've ten pages about her somewhere. She gives me a delicious impression."

She asks you if you know Omar Khayyam; and if you don't, she abruptly changes the conversation to the price of land. You can't know much beyond that, if you don't know Omar Khayyam. 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 Rosely and the daisy of eyes, With chrysope and the berry dyes, With cat's-eye tints that ever play Where amber and the diamond lies (O why and why, and a why, why, why?) And so on. Everybody knows the manner now. If one were to judge the æthetie girl by what she pretends to have read, one would fancy that her mind was in a bad way. But the æthetie girl does not read—she only pretends. She talks—oh, yes!

Does she play "Home, Sweet Home!" for papa when he comes home; or "Mary of Araby," or "The Harp that Once," or "Die Wacht am Rhein," or "Hail Columbia!" or Mendelssohn's "Songs without Words?" No: she plays nothing except Chopin,—or she despises the piano. She tinkles the mandolin and assumes soulful attitudes. Her father regards her with amazement, her mother with awe and admiration. They both feel that she will one day disgrace the family name. She will probably marry; and where, except among the lower rabble, shall she find a mate? There are a few æthetie 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 money is earned and by which the æthetie 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 æthetie girl.

GOD BLESS THE IRISH MOTHER. In the Catholic World for the current month we find a short Irish story entitled "A Pleasant Home," contributed by Rev. R. O'K., which concludes with the following 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 rosaries 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 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 Day. The children were all that day going about getting St. Patrick's crosses made and as busy as any of them, and amid you, there was a man living near that the neighbors did not like, and they used not to make free with him. He had his little niece living 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 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 Angelus." About an hour afterwards she complained of an inward pain. She asked for some Lourdes 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; yet she 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 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 Cross, but was unable to lift her hand, and she blessed herself. She lifted her hand, and she 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 peasant 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.

"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. Braithorn, Waltham, 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. E. Austin & 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, Topka, Kansas. "I was troubled for years with indigestion, constipation, and headache. A few boxes of Ayer's Pills, used in small daily doses, restored my health. They are prompt and effective."—W. H. Strout, Meadville, Pa.

Ayer's Pills,

PREPARED BY DR. J. C. AYER & CO., LOWELL, MASS. Sold by all Druggists and Dealers in Medicine.

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

WORKS: 484 RICHMOND STREET, R. LEWIS.

CHURCH ORNAMENTS. Special reduction on BRONZES, STATUARY, FLOWERS, and other church ornaments. Splendid Xmas Crib sold at SPECIAL TERMS.

MASS WINE—The finest on the continent. C. B. LANCTOT, 1664 Notre Dame St. MONTREAL, P. Q.

SAVE PAYING BILLS

DOCTORS' 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. A sure cure for BILIOUSNESS, HEADACHE, CONSTIPATION, LIVER COMPLAINT, DYSPEPSIA, ETC., ETC.

For Sale by All Dealers. W. H. COMSTOCK, Brockville, Ont. MORRISTOWN, N. Y.

MANUFACTURING UNDERTAKERS. Wholesale and retail, outside the company. R. DRISCOLL & CO., 424 Richmond St., London, Ont.

AGENTS WANTED. If you want to hold and sell our choice Nursery Stock now in the time of year, at once for terms.—HAY BROTHERS, Nurserymen, Rochester, N. Y.

CARRIAGES AND SLEIGHS. W. J. THOMPSON & SON, Opposite Bevier's House, London, Ont. Has always in stock a large assortment of every style of Carriages and Sleighs. This is one of the largest establishments of the kind in the Dominion. None but first-class work turned out. Prices always moderate.

OBJECTS OF THE NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence 2d. 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. 3d. 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. 5th. Clergymen and religious institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention of this Agency will be promptly and strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to

THOMAS D. EGAN, Catholic Agency, 42 Bevier St., New York, N. Y.

LADIES INCREASE YOUR COMFORT BY WEARING FEATHERBONE CORSETS. TRY A SAMPLE PAIR. SOLD EVERYWHERE. MADE UP BY CANADA FEATHERBONE CO. LONDON, O.

FARMERS AND MILL MEN, McCOLL'S CELEBRATED Lardine Machine Oil. Is the only Safe and Sure Oil for Self-binders, Threshing Machines and Mill Machinery generally. Try our FAMOUS CYLINDER OIL—Guaranteed Unequaled in Canada.

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.

Table with 2 columns: 3134 PRIZES WORTH - \$52,740.00 and LIST OF PRIZES. Includes prizes of \$15,000, \$5,000, \$2,500, etc.

HEALTH FOR ALL. 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.

JOHNSTON'S FLUID BEEF IS A GENUINE MEAT FOOD. That supplies all the NUTRITIOUS and STRENGTH GIVING ELEMENTS THAT MEAT ITSELF CONTAINS. It has stood the test of years and has earned for itself the reputation of being THE GREAT STRENGTH-GIVER.

Worth their Weight in Gold

Dr. Morse's Indian Root Pills. Cured of Gravel. CHAPMAN, N. C. July 20, 1888. Sir:—For years I have been afflicted with gravel and after trying the best doctors in this locality without receiving any benefit, I tried Dr. Morse's Indian Root Pills with the result that to-day I am a new man, completely cured. I would not be without them; they are the best I'll ever use. Yours, &c., W. J. JACKSON. After 25 Years. FRANCIS, Ind., Aug. 24, 1888. W. H. COMSTOCK: Dear Sir:—For twenty-five years I have been afflicted with rheumatism of the bowels; I gave up all hopes of recovery; I was unable to stand upon my feet at times and was compelled to sit and do my housework. In 1863 your agent called at my house and said that "he could cure me." I asked, "How?" He replied, "By the use of Dr. Morse's Indian Root Pills." I decided to give him a trial and the result is that I am entirely cured and able to do my own work. All the neighbors around here say your Pills and say that they would not be without them. Yours, &c., CHAS. JOHNSON. Disease of the Kidneys. QUAKER GAP, Stokes Co., N. C., July 5, 1888. W. H. COMSTOCK: Dear Sir:—Your Dr. Morse's Indian Root Pills have effected a most remarkable cure. My mother was suffering from kidney difficulties; she could not walk a step. I bought a box of your pills and commenced giving her two pills every night, before she had taken all of one box she could walk about the house. To-day she is perfectly well and says that Morse's Pills saved her life. Yours, &c., I. W. FERROUS. W. H. COMSTOCK, MORRISTOWN, N. Y. BROCKVILLE, ONT.

The Catholic Record.

Published Weekly at 64 and 66 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

Catholic Record.

London, Sat., August 30th, 1890.

"ORANGEISTES" LET LOOSE.

Our readers must have long since been aware of the aversion the RECORD has to sensational reports and disgusting details of evil doings and criminal practices under any heading.

that the disgraceful act was perpetrated by an Orangeman "in uniform." Besides, the excursion was advertised 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.

of the Eucharist which have recently occurred. One of the most horrible of these exhibitions took place in a village not far from Rome on the occasion of the celebration of a nuptial Mass.

Protestants were much offended with the zeal with which the new Bishop had propagated the Catholic religion during his restoration, 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.

have their burdens much diminished, if they could tax the parliament houses, the departmental buildings, the custom houses, post office, 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 is so advantageous to these cities that 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 taxed.

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 effectively prevent beautiful and ornamental churches from being erected in future.

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 Catholics of the Dominion, is now evidently in the last throes of death.

MR. STANLEY ON CARDINAL LAVIGERIE. Henry M. Stanley, in his new book, "In Darkest Africa," thus speaks of Cardinal Lavigerie's crusade against the slave trade:

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 fold.

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 disintegrating, and no patriotic Canadian will regret the day when it shall be finally laid in its tomb.

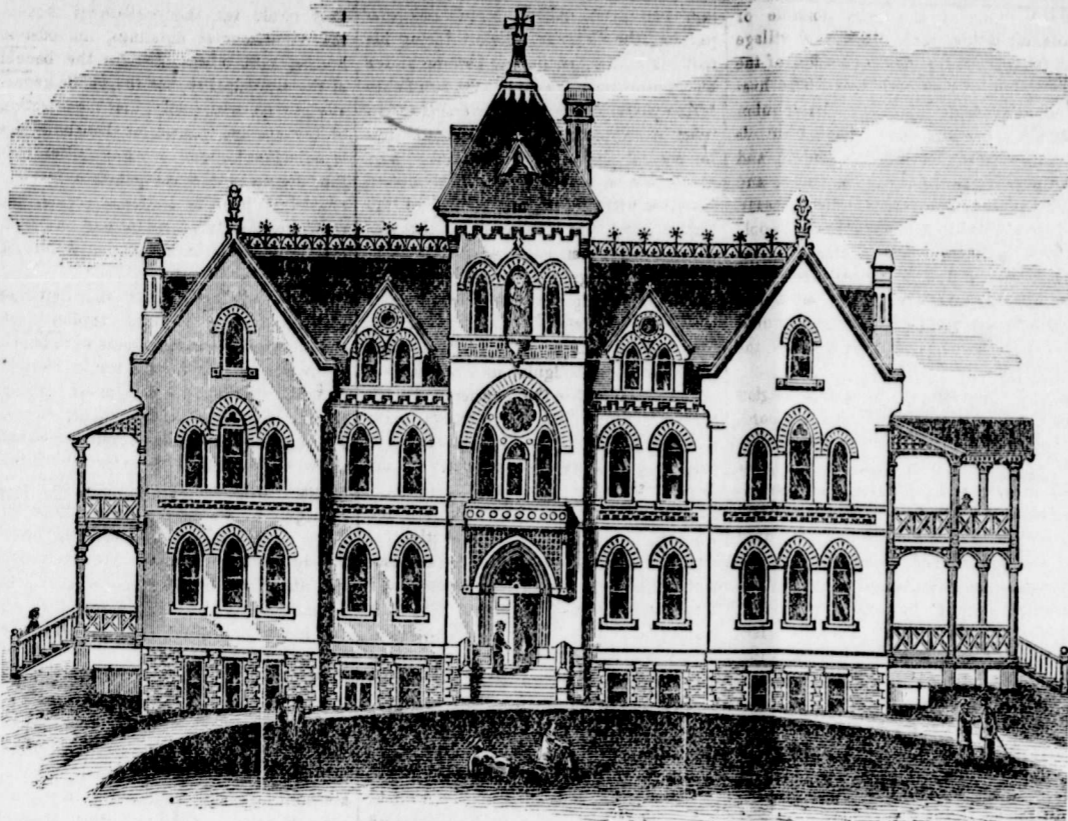
MR. STANLEY ON CARDINAL LAVIGERIE.

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

"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 Sudan, a task which 14,000 of his countrymen, under one of the most skilful English generals, would have found impossible at this date. We pride ourselves upon being practical and sensible men, and yet every now and then let some enthusiast—whether Gladstone, Gordon, Lavigerie or another—speak, and a wave of Quixotism spreads over many lands. The last thing 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 Tanganyika to commence ostentatiously the extirpation of the Arab slave trade, 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 aims at getting the great powers to grapple with the evil in its huge proportions, but that is no reason why he should discountenance 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 expected from any one.

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 been Bishop of Algiers since 1866, and in his missionary work he frequently penetrated into the interior of the continent, and with the Congo country, the Sahara and the Sudan, he is also well acquainted, 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 benevolent institutions, which Catholics are so 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 which 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 slave hunting excursions, and, even though this course should not succeed at once in totally destroying the slave-trade, 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 also.

We may add that the Cardinal has not been neglecting moral means for the accomplishment of his benevolent 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 simple enthusiasts alike will be enough to convince most people that he speaks more from impulse than from well-grounded 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 discountenance 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 expected from any one.

MR. FITZPATRICK AND MR. COSTIGAN.

EDITOR JOURNAL: In your issue of 20th inst., there appeared in your telegraphic column an erroneous statement which 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 leaser 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 inland revenue. Nine ten years ago, on the occasion of the public organization of the Quebec branch of the Irish Land League, Mr. Costigan, on the invitation of that body, left his parliamentary duties in Ottawa, 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 Parnell, a declaration which he has since faithfully observed, in word and action, as well to the Land League as to his 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. Fitzpatrick. 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. QUÉBEC.

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 Keane, of St. Louis, on the occasion of his golden jubilee as a Bishop. The date of his jubilee will be November 30th, 1891. He is the oldest member of the American hierarchy.

DIocese of Peterborough.

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 spiritual direction of the Rev. Father Connolly, S. J., of Montreal, 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 Examiner. St. Joseph's hospital was formally opened Wednesday afternoon in the presence 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 Examiner of yesterday. The public freely admired and appreciated the manifold beauties of the structure and the Christian charity which prompted its erection.

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 ceremony, there were present His Lordship Bishop Dowling, of Hamilton, also in full ecclesiastical attire, and the following clergymen: Rev. Father McEray, Chancellor of Hamilton; Rev. Father Connolly, S. J., of Montreal; Very Rev. P. D. Laurent, Lindsay; Very Rev. J. Brown, V. G. Douro; Rev. Fathers M. Lynch, Port Hope; J. Quirk, Hastings; D. O'Connell, Eganmore; W. J. Kelly, Douro; D. J. Casey, Campbellford; M. Connolly, Emily; J. Sweeney, Burley; C. S. Bretherton, Victoria Road; T. O'Connell, Fenelon Falls; M. O'Brien and C. Dube, Cathedral; E. H. Murray, Cobourg; M. Larkin, Graton; E. Bloem, North Bay; W. J. McCloskey, Brighton; P. McGuire, Brantford; J. Molin, Lindsay; Rev. Father Campbell, Orillia; P. Rudkias, Cathedral.

Among the laymen present were Mayor Stevenson, M. P.; J. R. Stratton, M. P. P.; Counsellors Canill, Kelly, Dawson, Moore and Rutherford; J. E. Belcher, C. E. architect; Doctors Halliday, Goldsmith, Pigeon, Brennan, McGrath and Mober; Messrs. D. W. Dumble, John Clarke, John McKee, H. LeBrun, T. Dolan, J. D. Tully, Jno. Moloney, Reeve of Douro; Town Clerk McDonald, Market Clerk Doherty, A. J. Gough, A. St. A. Smith, T. W. Gibbs, F. Brownscombe and others.

Letters of regret, expressive of inability on account of previous engagements or contemporary duties, were received from the following. Most of these letters was accompanied by handsome donations to the hospital fund: Rev. J. O. David, Rev. E. P. Torrance, John Lang, Esq., M. P., Hon. Senator Sullivan, Kingston; Mr. Peter Hamilton, Mr. MacFarlane Wilson, Mr. R. H. Fortye and Mr. Pearson.

The Fire Brigade Band was present and enlivened the proceedings with music.

ECCLIASTICAL SPEAKERS. 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 cordiality that I welcome you to the inauguration of St. Joseph's Hospital. Nearly two years ago the foundations were laid and the corner-stone blessed by my Right Rev. confreres, His Lordship Bishop 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 so large an assemblage present to testify their delight that so noble a work of 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; if we desire to be His true followers. Now we know that the charity of Christ is unlimited, and

extends to all mankind without any distinction 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 their efforts for the widow and orphan, for the poor and decrepit, for the hungry and naked, for the sick and infirm, and our Church not only builds these grand monuments of Christian charity, but she 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. Christ has proclaimed that in feeding the hungry, clothing the naked and attending 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 person of our suffering fellow-creatures. We are all children of the same heavenly 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. Through 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 welcomed at all times to attend the sick and to perform any special duty which their vocation may require. This institution 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 erected by the charitable donations of the public, and it will depend on the charity of the public for its maintenance. Though yet heavily in debt, I have great confidence that in due time the debt 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 spirit. As all classes and conditions of our sick brethren will be received into this hospital, we will expect contributions and support from all classes and denominations 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 temporally all who may at any time contribute to its support.

His Lordship Bishop Dowling of Hamilton, 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 fact that this building was a manifestation of the divine doctrine of charity practiced by the Church. He was pleased to recall the sympathy and cooperation 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 SPEAKERS. 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 instigating this movement, and his sagacity in choosing such an admirable site; and Bishop O'Connor had shown his excellent business ability in completing this building. Mr. Stevenson felt confident he would continue to be a most careful and successful administrator of the affairs of this diocese. He thought the broad principles laid down by Bishop O'Connor in connection with this hospital were sure to meet with the hearty approval of the people of Peterborough,

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 ceremony of laying the corner-stone, and it was then wondered where the money was coming from to complete the noble structure. But now that 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. Stratton 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 county.

Mr. D. W. Dumble said that as an old citizen of Peterborough it gave him peculiar pleasure to see one of the most beautiful hills crowned by a most beautiful 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 houses provided for the homeless; those who were poor and needy, and whose only crime 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 appreciated. With the other hospital, from which much good was expected, this one would be an additional means of relieving suffering humanity. He hoped it would prosper.

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 speakers who hoped that the beds might not be occupied. While not 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. 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 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 promising their support. Among these who made brief addresses were Dr. Goldsmith, Dr. McGrath, Councilor Moore, Dr. Brennan, Reeve Maloney, Dr. Mober, J. E. Belcher, C. E. architect, and Mr. A. Rutherford, contractor.

Mr. Belcher, architect of the hospital, referred more particularly to the perfect 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 with the same spirit of unanimity, and the result was a noble structure, of which everyone should and doubtless would feel proud.

Rev. Father McEray, in conclusion, was called upon. He said he was delighted 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 completed. He congratulated the people of Peterborough on having such an institution in their midst. 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 handsome cheques. He desired to thank them, 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 Protestants as well as Catholics gentlemen took 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 Miss Helen Simmons, of Chatham, Ont., and Miss Aloysia Brothers, of New Haven, Conn., both pupils of the Ursuline Academy, Chatham, Ont., have passed a successful examination in music in London, England, Society of Arts, Science and Literature, and are now admitted as "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 teens. We sincerely congratulate the Ursuline Ladies of Chatham, Ont., 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, MONTREAL.

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

BRO. A. DENNIS, Director.

THE PEOPLE'S ANNUAL HOLIDAY

CANADA'S GREAT

INDUSTRIAL FAIR

AND AGRICULTURAL EXPOSITION

TORONTO

SEPT. 8 to 20

1890

The Best and Largest Exhibition in the Dominion of Canada

and attended annually by

OVER 250,000 VISITORS

THE GREATEST ENTERTAINMENT OF THE YEAR.

\$50,000 FOR PRIZES

and educational, instructive and enjoyable SPECIAL FEATURES.

The Newest and Best Attractions Attainable. Grand International Ice Show, etc. BRIGHTER AND GREATER THAN EVER

The best time to visit the Metropolis of Ontario.

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, Toronto.

WESTERN FAIR

The Best of Canadian Fairs.

LONDON

ONTARIO,

SEPT. 18 TO 27, 1890.

Large Increase in Prizes.

MACHINERY IN MOTION IN THE MAIN BUILDING

Manufacturing goods in view of public. Best speed programme ever offered. Grand and attractive

SPECIAL EXHIBIT

Of the Southern States.

Cotton, figs, rice, peanuts and wild nuts such 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, etc., etc., and a live alligator of Florida. Famous Wild West Show, Ballon's Races and Parachute Descents, Fireworks, Bands, etc.

For price list and information address post card to

Capt. A. W. Porte, Thos. A. Browne, 616 7th Street, President, Secretary.

AUCTION SALE

OF

TIMBER BERTHS.

DEPARTMENT OF CROWN LANDS, (WOODS 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 a Berth, in the District of Algoma, 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 Department of Crown Lands, Toronto.

ARTHUR S. HARDY, Commissioner.

Note—Particulars as to localities and descriptions of lands, 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. Macgregor, Crown Timber Agent, Rt. Portage, for Rainy River Berths; or Hugh Macrae, Crown Timber Agent, Fort Arthur, for Thunder Bay Berths.

No unauthorized advertisement of the above will be paid for.

"THE FRASER HOUSE,"

PORT STANLEY.

THIS FAVORITE SUMMER HOTEL, William Fraser (who has conducted it for 19 years), as has been rumored, 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.

SMITH BROTHERS,

PLUMBERS, GAS & STEAM FITTERS

173 KING STREET

Finishing work done on the latest improved sanitary principles.

Estimates furnished on application. Telephone No. 88.

LARGE PIPE ORGAN

(second-hand) for sale very cheap. Good order; two manuals and pedals; sixteen speaking stops.—H. A. BARNARD, 162 McGill street, Montreal.

615-11

Life

What he saw in the shadow of the night... (Three Prize Sonnets)

THE NEWSBOY'S PROTEGE. A gentleman relates in the Chicago Herald...

INTERESTING MISCELLANY. I never saw a garment too fine for a man or a maid...

INTERESTING MISCELLANY

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...

THE FOOL'S WIF

And a grander man of finer preacher there's not in all Ireland. Not a one could come up to him at all...

HOME LOVE

Home love is the best love. The love that you were born to is the sweetest you will ever have on earth...

THE PRODUCT OF ORANGE-ISM.

THE CROP RAISED BY CLARK WALLACE, TYREWHIT, FITZGERALD, ETC. Hamilton Herald.

Early in the afternoon the Toronto crowd went to Dandura Park where several hours they marred the usual quiet and beauty of the place with obscene and ruffianly conduct.

AN ALBINO ABORIGINAL.

WHAT A SEARCH EXPEDITION IN AUSTRALIA BROUGHT TO LIGHT. To discover some trace of the lost explorer, Dr. Ludwig Leichardt, has been for forty years the dream of the Australian bushman and letter-day path finder...

DISORGANIZED GAMES.

A disorganized programme of games was carried out on the ball diamond at a wearisome and uninteresting performance...

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.

HOME LOVE

Home love is the best love. The love that you were born to is the sweetest you will ever have on earth...

GOOD EXAMPLE.

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.

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...

THE TORONTO TOUGHS.

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

AN IMPUDENT FALSEHOOD IN A RAILWAY JOURNAL.

A friend sends us a copy of the Railway Age, directing our attention to the following statement in one of its editorial articles: "The Roman Catholic Church denounced the lightning rod as an invention of the enemy of mankind."

ONE MINUTE CURE FOR TOOTHACHE.

Toothache, the most common and one of the most painful affections, is instantly cured by the application of Pol's Toothache Remedy.

A DAUGHTER'S INFLUENCE.

I had a very severe attack of bloody diarrhoea 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.

NATIONAL COLONIZATION LOTTERY.

Under the patronage of the Rev. Father Labelle, Established in 1854, under the Act of Quebec, 22 Vict., Chap. 96, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

CLASS D. The 38th Monthly Drawing will take place WEDNESDAY, SEPT. 17, 1920. At 2 o'clock p. m.

PRIZES VALUE CAPITAL PRIZES: \$50,000. One Real Estate worth \$5,000.

FIVE-MINUTE SERMONS.

BY THE EARLY FATHERS. Freached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Avenue, New York City.

STAINED GLASS.

BRILLIANT CUT, BEVELLED, SILVERED, BENT, PLATE GLASS. McCasland's Stained Glass.

BENNET FURNISHING COMPANY.

Manufacturers of CHURCH, SCHOOL AND HALL FURNITURE. Write for Illustrated Catalogue and prices.

P. J. WATT, GROCER, IMPORTER OF WINES & LIQUORS.

131 DUNDAS ST. & 12 MARKET SQ. Wholesale and Retail. I have a large assortment of the finest brands of Champagne, Claret and Superior Wine...

HIRST'S PAIN EXTERMINATOR.

WILL POSITIVELY CURE GRAMPS, PAINS IN THE STOMACH, Bowel Complaints, Diarrhoea, AND ALL SUMMER COMPLAINTS. KEEP A BOTTLE IN THE HOUSE.

THE KEY TO HEALTH.

BURDOCK BLOOD BITTERS. Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system...

THE DOMINION SAVINGS AND INVESTMENT SOCIETY.

LONDON, ONT. To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate: Having a large amount of money on hand...

McShane Bell Foundry.

Finest Grade of Bells, Cast Iron and Steel for Churches, Colleges, Towns, etc. Fully warranted; satisfaction guaranteed.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, etc. Fully warranted. Satisfaction guaranteed.

WENLEY & COMPANY.

WEST TROY, N. Y., BELLS. Famous for their quality and durability. 1824, Church, Chapel, School, etc. Also, Castles and Bells.

Electricity, Motters Baths Sulphur Saline Baths.

CURE OF ALL NERVOUS DISEASES. J. G. WILSON, ELECTRO-OPHTHALMIST. 282 Dundas Street.

A Yellow Butterfly.

BY SARA THAYER SMITH. What do you think I saw to-day? What the rain was falling swift and grey? A poor little butterfly, yellow as gold, fluttering by in the wet and cold...

FIVE-MINUTE SERMONS.

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BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, etc. Fully warranted. Satisfaction guaranteed.

A Yellow Butterfly.

BY NANA TRAINER SMITH.
What do you think I saw to-day?
The rain was falling swift and grey...

FIVE-MINUTE SERMONS

FOR EARLY MASS.
BY THE PAULIST FATHERS.
Preached in their Church of St. Paul the Apostle...

New York Catholic Review.
TWELFTH SUNDAY AFTER PENTECOST.

What must I do to possess eternal life?
Our Lord made the one who asked this question give the answer himself...

It is to live in disobedience and neglect,
to do nothing to eternal life, but many things against it...

Dear girls, do you, the young ladies of to-day,
realize, amid the hurry and bustle of the gay life you lead...

What must I do for eternal life, asks the man who for the first time is brought by God's grace...

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

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...

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...

Dear girls, do you, the young ladies of to-day, realize, amid the hurry and bustle of the gay life you lead...

INFLUENCE.

Dear girls, do you, the young ladies of to-day, realize, amid the hurry and bustle of the gay life you lead...

And how about the young man who has forsaken home, amusements, companions—everything for a place at your side?

The "Reverend" Jacob Primmer and Robert Thompson continued their crusade on Sunday against the proposal to introduce Ritualism into the Established Church of Scotland...

More especially is this true of the Iroquois, the most dreadful of the many tribes that roamed here before civilization...

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.
This institution is pleasantly located in the town of Windsor, opposite Detroit...

CONVENT OF OUR LADY OF LAKE HURON, SARASIA, ONT.
This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education...

ST. JEROME'S COLLEGE, BEELIN, ONT.
Complete Classical, Philosophical and Commercial Courses, and Short-hand and Typewriting.

ST. MICHAEL'S COLLEGE, TORONTO, ONT.
In affiliation with Toronto University, under the patronage of His Grace the Archbishop of Toronto...

ACADEMY OF THE SACRED HEART, LONDON, ONT.
Conducted by the Ladies of the Sacred Heart. Locally unrivalled for healthfulness...

DR. FOWLER'S EXT. OF WILD STRAWBERRY CURES CHOLERA, Cholera Morbus, COLIC and CRAMPS, DIARRHCEA, DYSENTERY

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...

AN EXAMPLE FOR CATHOLICS

Church Progress.
It is a well-known fact, to any interested observer, that in Catholic circles the same interest is not taken in Church and religious affairs as among the sects...

BOURGET COLLEGE.

BOURGET COLLEGE, BURET, Q. (NEAR THE OUESTA RIVER). Classical and English Commercial Courses...

ST. ANN'S CONVENT.

ST. ANN'S CONVENT, BURET, Q. (NEAR THE OUESTA RIVER). This institution is situated in a very healthy and beautiful spot...

ST. JOSEPH'S ACADEMY.

Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherstburg, Ontario. This educational establishment is highly recommended...

ASSUMPTION COLLEGE, SANDWICH, ONT.

The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum...

ST. JEROME'S COLLEGE, BEELIN, ONT.

Complete Classical, Philosophical and Commercial Courses, and Short-hand and Typewriting.

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Complete Classical, Philosophical and Commercial Courses, and Short-hand and Typewriting.

ST. MICHAEL'S COLLEGE, TORONTO, ONT.

In affiliation with Toronto University, under the patronage of His Grace the Archbishop of Toronto...

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...

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