# e Catholic Record.

"CHRISTIANUS MIEI NOMER BET, CATHOLICUS VEBO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

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## NICHOLAS WILSON & CO HAVE REMOVED

\_\_ TO \_\_

112 DUNDAS St.

NEAR TALBOT.

Her Treasures.

Here is her little store of things,

flowers and teacher; and here
attings!
Of beads, all mixed together; and here
Is the little doll she dressed
But the other day, she ran along
Into the gardens: I heard her song
Float like a bird's on the still clear air,
And now she is far away!

Singing still in another place Heaven's sunshine falling upon her face Still filling the sweet child eyes; But it does not reach us that song she sings.
Though I fancy some times, that little wings
Brush by me in the dark,
And I almost feel the soft caress
Of her little hands, while I fondly press
The little cheek to mine.

And at times I hear in the twilight gloom, Light, pattering feet, and this allent room
With sudden music fills.
It may be for Heaven seems far away,
She is louely, and misses her toys and play;
All the pretty garden flowers.

Her heart was so full of love you know For the smallest things; and she used to go To sleep with this waxen doll, Folded quite close to her bany breast, And I never missed as I went to rest One look at the tiny pair.

So I think if the angels saw her grieve. In the music's pause, they might give her

To open the pearly gates
And wand'ring down to her earthly home
Though we see her not, she may sometimes

Like a little white flower of beauty blown
From the fields of Paradiss,
Yes; that is the reason I keep them here
These ocds and ends, and her "dolly dear,"
Just as she laid it down:

I like to fancy the little feet
Straying awhile from the golden street
In quiet evening hours,
May softly steal in the twilight gray,
To the little room where she used to play
And touch with ling ring hand once more
The treasured toys of earth!

#### CATHOLIC PRESS.

Cleveland Universe.

The Protestant ministers of Cleveland in a meeting last Monday, discussed the propriety of including Catholic hospitals in "a church collection," which the ministers design. Rev. Dr. Robinson advocated a pro rata for the Catholic institutions. Rev. J. M. French stoutly opposed auch a course, giving as reason, "that he understood it to be the Romish policy to prosalyte in their hospitals ar / if possible win over to their belief Protestant patients happening to be in them." Dr. Robinson rejoined: "If Catholic and Protestant are ever to come together, surely it will be on Cleveland Universe ever to come together, surely it will be on a broad platform of doing good to others. I know of a lady, a member of my church, who was for a time under treatment at Charity Hospital, corner of Garden and Charity Hospital, corner of Garden and Peny streets. She speaks most highly of the order of religious women who nurse the sick in that institution, and assures me that they never mentioned the tenets of the Catholic Church in her presence while she was under their care, though they had abundance of opportunity had they wished to take advantage of it." Dr. Robinson stood alone in his contention. Now, without suggesting to our separated brethren any pro rata or other donation to the any pro rata or other donation to the Catholic hospitals, let us make the simple, safe suggestion that they ap oint a com-mittee to visit our Catholic hospitals, and then the city ministers will be in a better rata or other donation to the ition to agree or disagree with Rev

A "Liberal Catholic" may be defined a A "Idberal Catholic" may be defined as a man who deviates in word and deed from the corollaries of his faith, often even from its teachings, who has a low estimation of the clergy and his fellow-Catholies and a high one of all exponents and distributes of "Modern thought," and who lacks the brains to see the lamentable who lacks the brains to see the lamentable exhibition he makes of himself in the sight and judgment of friend and foe. For, needing the moral courage to be in all things to all men what he professes to be in name, he is considered by both to be "neither fish nor flesh nor good red herring."

Ave Maria.

The Abbe Cailhat, an eloquent French preacher, addressing the pilgrims of Lourdes on a recent occasion, employed these inspiring words: "You desire to be saints? Let the world be to you a temple and a Caivary,—the temple to pray in, the Caivary on which to suffer. Prayer and suffering are the two indespensible elements of holiness. Prayer is an obligation of individuals, families, and nations; sufferings are a means of reparation, and we must accept them. There is the secret of holiness as we discover it in the school of Mary, whom during her life we see principally in the Temple and on Caivary; and who appeared at Lourdes, her hands joined in prayer, and her feet resting on the stone of secrifice."

The venerable Father Joset, S. J., of the old Cœur d'Alene mission, is a well-known figure throughout Idaho. Along with Fathers Blanchet de Smet, and others, he was among the first white men others, he was among the first white men to penetrate the Indian country of the Northwest. He crossed the plains in 1844, and ever since that time has been living among the Indian tribes of the Rocky Mountains. Till the Northern Pacific Railroad broke way through the country, this venerable priest had never seen the electric telegraph, and had a very limited acquaintance with railroads. Street. care. type-writers. and other street care. type-writers, and other modern inventions of the kind, he never beheld till this year, when he paid a brief visit to Portland, Oregon. Seventy.eight years old, he has spent nearly half a century of his life entirely away from civilization. The hardships

he has endured would have killed a less robust man; but while his bent form and furrowed face bear many a trace of them, he is still more vigorous and hearty than most of those who have "lain in the roses and fed on the lilies of life." May this heroic pioneer be spared to prolong his apostolic labors for many years to come!

More frequent visits to Ireland of Eng-lish members of Parliament with unblassed minds cannot fail to do immense good.
They will learn much and on their return
will help to remove the mists of prejudice which still linger in the minds of the
untravelled who have been brought up in untravelled who have been brought up in the bondage of party and are still nurtured in ignorance. If Englishmen and Irish men were to know each other better they might trust each other more. Here is Mr. Rowntree, for instance, who lately went over to Ireland, and he stood up in the House of Commons on Monday night and said that the military organization of the Irish police was a shameful thing. He could not see the necessity of a figure, armed with rifle and bayonet, turning up at every roadside station in the country. In conversation with a constable, he was informed that there was no trouble from drunkenness, and that if the people were allowed to remain in their holdings at fair rental no agitator in the world would have the slightest effect upon them. The

living comfortably on their own soil, not

the slightest effect upon them. The sgearian difficulty will be settled the moment Irishmen obtain the chance of

Similar to Mr. Parnell in the absence of external marks of emotional feeling, is his Tory opponent, the cold-blooded and unprincipled atheist, Balfour. Parnell is calm with the consciousness of right and the conviction of the might of truth that must and will prevail. Balfour is unextend with the indifference to feeling. the conviction of the might of truth that
must and will prevail. Balfour is unexcited with the indifference to feeling
begotten of deadened principle and the
knowledge of despotic irresponsibility.
He is one of those who sow in scorn and
laughter what they will afterwards reap
in the bitter teams of defeat, contempt,
and hated of his kind. and hatred of his kind.

The following incident illustrates the result of running a country on the "in-fidel" or "Freemason plan." At a distri-bution of prizes at St. Owen, a suburb of Paris, the prizes consisted of books of the most immoral character, given even to the youngest children. Many parents tore
the prizes into shreds rather than allow
their children's minds to be soiled by
them. The Ori du Peuple contains a culo
gious article on the circumstance; and its

gious article on the circumstance; and its author turns out to be the bookseller, a friend of the Mayor, who had tought up his goods for the occasion.

Boston Pilot.

The Duke of Marlborough, whom some of the vulgar rich of Newport have been liceting is angry because the papers of the vulgar rich of Newport have been lionizing, is angry because the papers have talked as freely about him as they would about any other potorious scamp. He has issued a card in which he threatens to collect a few of the free remarks that have been made about him with a view to framing the same and placing them in his ducal mansion at home, where American visitors may be made duly sshamed of their country. As no decent Americans would be likely to visit Mr. Marlborough at home or abroad, we need not care at home or abroad, we need not care whether the other kind would be ashamed or not at anything they might see in his habitation. They could not possibly see anything more disgraceful than its owner.

the extinguisher of reason and the ship-wreck of chastity. Let all abominate it

The Boston Pilot calls special attention to Dr. Perry, the Protestant Episcopal bishop of Iowa. On August 12, American flocked to Westminster Abbey in London, to hear Dr. Perry in commemoration of the centenary of the P. E. Episcopate. Lo! and behold, the orator gave them to understand that he was breathing British air, and proved himself what most of his cloth were in Revolutionary days—an ar, and proved nimself what most of his cloth were in Revolutionary days—an out-and-out Tory, more English than the English themselves. With him our Revolutionary fathers were rebels, there were too many Irishmen among them. There is a streak of Orange loyalty about this Dr.

Perry.

That was a strange statement, but not the less true, that "from the death of our Lord until the very eve of the Reformation, Paganism was never so wholly extir-pated from the European continent." Even yet, in these United States, in cities pretending to culture, there is a similar tendency in the public mind, tiring, we presume, of Protestantism with all its variations. This, from an exchange, is in point: "The Minneapolis Pioner Press reports that there is a large demand for Buddhistic literature in and about that city." tion, Paganism was never so wholly extir-

Colorado Catholic Colorado Catholic.

Speaking of the virtues, St. Francis de Sales says that when we have to combat a vice, we ought, as far as is possible, to practise the contrary virtue, as by this means we shall not only conquer our enemy, but advance in all the virtues. If you have to fight against pride or anger, study to incline your heart to humility and meekness, and to this end are spiritual exercises, the use of the sacraments, and exercises, the use of the sacraments, and the other virtues, like prudence, constancy and sobriety. To overcome a bad habit there must be system in the fight. There must be mental prayer, in which, by unmust be mental prayer, in which, by undisturbed and vigorous absorption of thought, the thinker realizes the evil of the habit and with affections glowing with the love of God, a practical resolution is made to win or die. But to make the exercise effective, no day should pass without careful examination of the progress made in the conquest of vice. The

of soul this condition tells! Can souls be pure and minds free from lustful promptings, when such is the disgusting habit of the times? This sort of nastiness is distressingly prevalent, even among Catholics. The common excuse is that it is a habit. If it be, how does it happen that tressingly prevaint, even among the lies. The common excuse is that it is a habit. If it be, how does it happen that in all nice society, in respectable families, the flippant, lewd, blasphemous fellow can control his pestilent tongue? How can control his pestilent tongue? How is it that the young man, the breath of whose nostrils is blasphemy and imprecation, who interlards his impertinent common places with a profusion of oaths and curses, who bespews his unfortunate neighbor with sentiments expressed in the slang of the bar room; how is it, that when he addresses a decent matron or a when he addresses a decent matron or a man of some dignity or character, he can restrain himself from indulging in his slimy habit? It is simply because he is a coward, he knows that a sound thrashing, or the loss of some material gain awaits his immortal exhibitions. Such slanders on manhood should be tabooed by decency or whipped into a reforma

Trish American.

The statement appears that Mr. T. M. Healy, M. P., in consequence of the proclamation of the League, has cancelled his lecturing engagement in America. He was offered ten thousand dollars, all his expenses and a share of the profits, but prefers to stay and take his chance of arrest and imprisorment. Threats have already been heard in the House of Commons that Mr. O'Brien's conviction, if obtained, will be followed by numerous challenges to the Govern-ment. The Irish members are sure ment. The Irish members are sure they can make the policy of suppressing the League odious by compelling the Lord Lieutenant to arrest a large num-ber of Members of Parliament, thirty or forty of whom are said to be ready for martyrdom. English candidates also are prepared to volunteer.

The Pall Mall Gazette writes of the lates evictions. The evictors are merrily at work again, making devil's hay while the sun of Government protected landlordism shines. At Elton, county Limerick, one year's rent was refused, and when the gable shines. At Elton, county Limerick, one year's rent was refused, and when the gable was opened fifteen constables charged with fixed bayonets and were repulsed by the inmates with pitchforks: so it is easy to imagine what the fight must have been like. District-Inspector Rice then charged the tenants with his sword, and after a while (it probably bent) put it aside, and took to throwing stones at them instead. Then the priest, Father Matt Ryan, of all men, who was in prison a few weeks ago, induced the tenants to surrender, but "they struggled fearfully when being placed under arrest." "Placed under arrest" by the way is probably a euphenism for "bludgeoned by the infuriated policemen." Colonel Turner, of Bodyke fame, is continuing his pleasing duties at Kanturk. At Coolgreany they have at last made a bankrupt of Peter McCarthy in order to try to force the priests to give evidence about the "Plan of Campaign." These eviction scenes should be made thoroughly familiar at Northwich. They are a whole cyclopædia of comment upon the words and the action of the Government and its cyclopædia of comment upon the words and the action of the Government, and its

Bill to prevent Evictions. Catholic Review His Eminence Cardinal Manning, than whom there is not in all the world a more illustrious example of the true Christian prelate, in a recent sermon on education, in answer to the question, "What, then, is in answer to the question, "What, then, is education?" gave this answer, which is worthy to be written in letters of gold and placed on the door of every school-house, college and convent, and hung up as a motto in every school-room in the country. "In one word, it is the training of the disciples of Jesus Christ and nothing else," and he goes on to ask, "What is a disciple?" and he replies: "A disciple is one who follows a teacher and the discipline of a teacher," and he proceeds to insist upon the necessity of not only informing the intellect, but also of developing and guiding the conscience; of training the heart and forming the whole man upon the Christian model. That strikes at the very heart of the matter. The fact is, the character of the education given to our children will depend entirely upon the light in which they

ter. The fact is, the character of the education given to our children will depend entirely upon the light in which they are viewed by the teacher—that is, whether the chief prominence is given to the fact that they are disciples of Christ or members of this world. And, here, the danger for Catholic teachers is not so much that they will err in theory as in practice. The teaching of the Church is clear and explicit; there is no getting round it. We are immortal, we are made for God, and eternity is our home. This world is a state of probation. We are here in God's providential school, the design of which is to fit us to dwell forever with Him, and to enjoy the full fruitton of His glorious presence in heaven; and any education which does not give prominence to this idea, and keep this final end in view, is radically defective. Yet is it not lamentably true that even in Christian and Catholic schools this grand end is too often schools this grand end is too often obscured and kept in the background by the overpowering pressure of material interests? It is easier to walk by sight and sense than by faith. We are in constant touch with the material, the sensible. The disorders of our nature make us prone to earth. The necessities of the body must be provided for, material interests must be provided for, material interests must not be neglected, and here come in

meditate seriously on that solemn admoni-tion of our Lord: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall he give in ex-change for his soul?"

Freeman's Journal.

We speak in all reverence, but we speak the truth: the vanity of choir-masters and composers—autocrats who make God Himself wait until they have finished their foritouri—have made the most worshipful ceremonies of the Mass a weariness. to many. Why is the attendance at High Mass so small? Because people are impious? Because they do not adore that Sacrament from which all the most august ceremonies of the Church radiate? No. Because they expect to kneel or eit, while singers, intent only on their own performsingers, intent only on their own performance, trilt and roulede and go through local and complex contortions. This sort of thing keeps people away from High Mess on Sunday—or, if they go, they do it as a penance. "Poor Mozert," writes Father Taunton, "has been badly treated by his friends, who have thus made themselves enemies. They have adopted sacred words to many of his secular pieces, and have palmed them off as the genuine sacred compositions of the masters." Thus "Don Giovanni" has been cut into scraps. And we find the duet which expresses a soubrette's doubts as to the mastrimonial intentions of a tenor doing duty as a setting to an O Salutaris, doing duty as a setting to an O Salutaris, and a bit of ballet music tacked to an

Ave Maria, Catholic Citizen. Yeu put croses on your churches; your choirs sing, "Ave Maria;" some of your Ritualists have lights upon the altar and confessionals in the aisles. Why not open the whole question at once and investigate whether Catholicity, as a whole, is not superior, as its parts seem to be, over what Protestantism is and has been?

The American Catholic Tribune The Catholic Church stands like beacon light shining across two thousand years with ever increasing brilliancy, calling to all the sons of men to come unto the Lord, aye, and demanding that they come hand in hand, all races and classes without distinction. For in her Gosclasses without distinction. For in her Gos-pel as handed to her from our Lord Jesus Christ "all men" are equal.

#### IRISH NEWS BY CABLE,

The Dublin Corporation on motion of the Lord Mayor, has adopted a resolution the Lord Mayor, has adopted a resolution protesting against the tyrannical policy of the Government, and approving the patriotic conduct of Mr. William O'Brien.

Casey, one of the men who was wounded during the melee on Kriday at Mithellstown, has died. On Sunday he aword to a deposition identifying the consecute who shot him.

The Liberal press of England insists that the rapidly increasing orime in

that the rapidly increasing orime in Ireland, including the killing of Constable

Ireland, including the killing of Constable Wheelan, who was murdered by moonlighters, is directly traceable to the Coercion act, which they have never failed to denounce. The predictions made when the act was passed are now being fulfilled, they say, and none but the government can be blamed. The leaders of the National Irish League threaten to cease their efforts to control the people unless England will alleviate the harshness with which it is now treating Ireland. It is, however, a matter of grave doubt if the leaders could now control the wrought-up passions of their injured countrymen. The time has almost come and is near at hand when but a slight fanning is needed to make the fire that is now smouldering in the hearts of the Irish break out in a wild fierce flame that ere it is checked will commit great have and widespread ruin. The priests, too, to whom the Irish always have rendered implicit obedience, are losing their influence in checking the people. A crisis seems certainly near at people. A crisis seems certainly near at hand. It is now apparent that the government, during the recess of Parliament, intends to turn loose the dogs of war and spare no effort to carry out the provisions of the Crimes act. It is a description of the Crimes act. It is a description of the Crimes act.

provisions of the Crimes act. It is a desperate game that the government is playing and they propose to force the issue and either win or lose. Mr. Balfour is at present in Dublin preparing for the siege and the battle, the rumblings of which already begin to be heard, will soon begin in earnest.

London, September 17.—The Cabinet has closed the session of Parliament with the declared intention to shunt all legislation concerning Ireland during the next session. This is accepted as a true interpretation of that passage of the Queen's speech which refers to the postponement of "many important measures affecting other portions of the Kingdom, which doubtless you will be able to resume without hindrance at the coming session." This is taken to mean that in opinion of without hindrance at the coming session."
This is taken to mean that in opinion of the Ministers quite enough time has been given to the discussion of Irish grievances. Apart from the language of the address, moreover, the Ministerial party do not attempt to conceal their determination not to permit Irish business any longer to absorb the attention of Parisament to the exclusion of all other matters. The decision applies not only to the next session but the following only to the next session but the following session as well. If the plans of the session as well. If the plans of the Ministers are thoroughly carried out all Irish questions will be definitely thrown aside to make way for legislation on English and Scotch affairs. Ireland in this event will be left to the tender thought, the thinker realizes the evil of the habit and with affections glowing with the love of God, a practical resolution is made to win or die. But to make the exercise effective, no day should pass without careful examination of the progress made in the conquest of vice. The gathering gloom of night should find the assions Christian in the performance of this necessary, religious observance.

It is shocking to think that in an age of much light and grace the tongues of men drip with the filth of lewdness and blasphemy. What depravity, what impurity

now transferred from Westmin:ter to Dublin, and gloomy predictions of what is going to happen are in many mouths. The Queen expresses the hope that the Irish legislation of the session will gradually effect complete restoration of order in that country. The interjection of the word "gradually" shows how little sanguine such expectations are. What is evident is that there will be a struggle. Neither government nor league is going to surrender till each has formed a more accurate estimate of the other's strength, Mr. Parnell has borrowed some of Mr. Dillon's defiant spirit. Mr. O'Brien's friends complain bitterly that their hero not only is sent to prison but is treated as a prisoner and subjected to ordinary prison discipline. They declare, nevertheless, that they are ready to share his fate. Mr. Dillon's estimate is that thirty or forty Irish members of Parliament will follow Mr. O'Brien to jail before the winter is over. Perhaps this computation may prove exaggerated. Mr. Balfour has gone to Dublin to govern. When that fact becomes known throughout Ireland a change in the situation is possible enough. occurate estimate of the other's strength. situation is possible enough.

#### DILLON FEARS TROUBLE.

BALFOUR DETERMINED TO GET THE NATION ALIST LEADERS INTO THE CLUTCHES OF

ALIST LEADERS INTO THE CLUTCHES OF THE LAW.

Dubiin, September 18.— Mr. Dillon in an interview to day said that it was impossible to deny the gravity of the agitation in Ireland. The most disturbed district was South Galway, where a new agent had been appointed who displayed great activity and trouble might be expected there. The outlook for the coming winter was a gloomy one. Mr. Balfour was apparently determined to get all the Nationalist leaders into the clutches of the law, and he (Dillon) would not be surprised if in a month or two the majority of the leaders, including himself, were found ploking oakum. Mr. Balfour had been in Dublin consulting with the magistrates. That consulting with the magistrates. That looked like action, but Mr. Balfour always startled them by hurling proclamations into their midst and then flying from the country immediately, being apprehensive, perhaps, for his own safety. The government's persistence in enforcing the Coercion Act would be certain to lead to trought. cion Act would be certain to lead to trouble. He was positive that if the Land Commissioners gave only inadequate judicial reductions the Salisbury Cabinet would find themselves face to face with a condition of things unparalleled in the history of Ireland. The Commissioners in the past two years had been just, but there was every reason to fear the result of the latter Tory appointments. In that respect there was much danger in the situation.

The government appeared to be determined to force an outburst of crime. If Mr. O'Brien after his trial was treated as a common felon there would be violent

a common felon there would be violen indignation, not only throughout Ireland indignation, not only throughout Ireland, but in America. Referring generally to the causes of disturbances, Mr. Dillon said that the resident magistracy as a body were grossly incompetent and that the constabulary, though a splendid body of men, were political agents of an unpopular government, in a constant state of hostility to the people.

tility to the people.

## CLARE'S COUNTER PROCLAMATION.

United Ireland. Clare has answered the Coercionist

the live voice of a brave people resolute for liberty. The first decisive battle of the for liberty. The first decisive battle of the closing compagn of Ireland's freedom has been fought out, and the forces of tyranny have gone down. The Castle proclaimed free speech in Clare, and in tones of thunder which have reverberated through the Three Kingdoms, Clare has proclaimed its contempt and defiance for the Castle proclamation. Not one meeting but two have been held in the teeth of the ukase of the Castle. It was a strange speciale proclamation. Not one meeting but two have been held in the teeth of the ukase of the Castle. It was a strange spectacle Eanis witnessed last Sunday. The preservers of the peace provoking and inciting to violence. The guardians of the law trampling on the law. The Irish people championing the English Constitution against the English Government. Only desperation could have prompted the criminal folly of the proclamation of the Clare meeting. It is hard to realise the mingled meanness and madness of the proceeding. The Government takes its stand on the sanctity of the law, though justice and morality cry out against it. It is compelled, it complains, to lend its forces to the wanton but legal savagery of evictions. So long as the law helps the rich against the poor the Government is the laws most obedient servant. When the law changes sides the Government defies the law. The landlords' right to rob is not more legal, surely, than the tenants' right to protest. surely, than the tenants' right to protest. The Executive sends the same police and soldiery to help the landlords' robberies in the Executive sends the same police and soldiery to help the landlords' robberies and stifle the tenants' protest in their blood. There was hardly an attempt made in Parliament to vindicate the legality of the proclemation. Judgment went against the Government by default, if not by confession. The Attorney-General for Ireland admitted the case of the Nationalisis when he admitted that the proclamation could not constitute the meeting illegal. The Executive of which he is a member were prepared, on his admission, to shoot down men who were engaged in a legal proceeding. Terrible as were the powers granted under the Coercion Act they did not stretch to this. The Government, with its mechanical majority of a hundred at its back, did not dare to ask Parliament for power to suppress free speech in Ireland. They tygorously disclaimed any such intention. The Coercion Act, they protested, was wanted only for criminals, and sheltered no design against political opponents. A

Government was not without hope that the Liberals of England who had been hoodwinked over Home Rule might be hoodwinked again over Coercion That hope is dead. The wonderful by elections have knocked it on the head. The Government have not him to have and nothing ment havenow nothing to hope and nothing to fear from the Liberal-Unionists. They are playing off their own bat the desper-ate game of open, naked, Tory tyranny. Their lease of the Treasury Benches drops Their lease of the Treasury Benches drops with the next general election, and there is no hope of a renewal. Terror is far more brutal and unscrupulous than courage. The Executive had no excuse to offer for its outrage on the Constitution; no colour of excuse. It was admitted that the meeting could provoke no disturbance. There is no chance of a fight where all are one way of thinking. A counter Orange demonstration under O'Connell's statue demonstration under O'Connell's statue was not thought of in time. The Government proclaimed the meeting, they averred, because its after consequences would be dangerous. Why, certainly! The coercionists had good reason to apprehend danger from the Clare demonstration, but they had no more authority to suppress it on this ground than they would have to send Mr. Gladstone to the Tower or Mr. Parnell to the gallows. It was feared, said one of the official apologists of the proclamation, that the Crimes' Act would be denounced. It needed no prophet to make this prediction. We venture to to make this prediction. We venture to hope that from every National platform in Ireland, and every Liberal platform in England, until the hour of its repeal, the brutal and savage Coercion Act will be England, until the nour of its repeal, the brutal and savage Coercion Act will be denounced. A man must obey a law, however iniquitous, or take the consequences; but there is nothing to compel him to respect it. It is not merely a right, but a duty, to denounce unjust laws—to cover them with such odium and contempt as will secure their repeal. The object of every constitutional movement is to discredit some existing law as the first step to change it. The alleged disturbance of Clare was not a more tenable excuse. Mr. Balfour's quarrel with the League is that it has suppressed crime; but even he could hardly attack the Clare meeting openly, at least, on the ground that it would discourage moonlighting, which, spare and spasmodic as it is, and limited to a single district, has lent the last faint shadow of an excuse to coercion. The proclamation an excuse to coercion. The proclamation was an act of barefaced power. The only real excuse attempted was in Ireland. This real excuse attempted was that the proclaimed meeting was in Ireland. This
geographical excuse cannot avail the Government for an act of tyranny which in
Enland would have produced a rebellion.
The nominal rights of the two countries are the same. If the proclamation were legal there were
an end to the Englishman's boasted privilege of free speech. Free speech is the
subject's protection against the Government. It is worthlees as a spiked gun if
the Government have inherent power to
suppress free speech on its
irresponsible discretion. The battle
that has been fought and won last Sunday
in Clare has been fought and won in
England enturies ago. The democracy of
England, looking for the first time with
their own eyes on this country, see the
earlier chapters of their own history repeated here; see us laboriously lay the
foundations of that freedom of which they
are crowning the capital. If Clare's vindication of the sacred right of free
speech was unsullied by blood, no dication of the sacred right of free speech was unsullied by blood, no thanks to the Executive. They deliberately and of malice aforethought provoked the people to a tumult that might have assumed almost the dimension of a war. The courage combined with patience of the people averted the terrible calamity. It is forturate that the indignation the Government tyranny excites is largely cooled by contempt for their cowardice and incompetence. But this cannot condone the blood-guiltiness of their policy. We charge it boldly, their last hope is to provoke the Irish people to violent resistance, which may be met by violent represproclamation for proclamation. To the state forms of chronic tyranny has replied

## A Queen of Song,

provoke the trian people to violent resistance, which may be met by violent repression; to tempt them by some feroclous sortie to break the impregnable lines of their Constitutional defence. The Tory Government are caught between two fires. In front is the unconquerable citadel of Irish Nationalism against which they are resisted a present of the second of the sec

Irish Nationalism against which they are vainly exhausting all the resources of barbarous warfare, while the indignant and overwhelming forces of English Liberalism are rapidly marching to raise the siege.

MISS ROSE BRANIFF ARRIVES AT THE RIDEAU-ST. CONVENT.

Miss Rose Braniff, of the conservatory of Boston, who has already established a national reputation and is one of the most brilliant soprano singers in Canada, has arrived in the Rideau street convent to teach the Rideau street convent to teach voice culture at an enormous salary. Miss Braniff was born in Brockville and has been under training in the Boston

#### Faded Flowers.

Faded flowers! stern reminder Of the days that are no in the Of the early loved and lost on Wandering on the far off she

aded flowers! priceless treasures, How ye whisper of the past, The bitssful, Joyous moments All too sweet and bright to last.

aded flowers! ah, I remember Hands that culled them long ago, ngel hands that now are weaving Wreaths to deca the Saviour's bro

aded flowers! withered leaflets, Precious to my heart ye are noe in bright resplendent beauty, Shone ye like yon golden star.

aded lilies! withered roses, Viqlet, forget-me-not, Ige the loved and lost remain ye, Fresh in memory, ne'er forget.

nds and roses, dead and withered, Lifeless as the silent day, nee the casket of fair spirits, Dwelling, now, in endless day. Waxen lilies! ye remind me Of a loved one fast asleep, Marble browed and snowy shrouded: Hidden 'neath the willow's aweep.

When our earthly toils are ended, May wedwell in God'abright bower, Bloom in everlasting beauty, Every plant, a faded flower, Boston Pilot in 18:2.

A MODERN PILGRIMAGE. THOUSANDS JOURNEY TO LINDISFARNE.

A pilgrimage to Holy Island, in commemoration of the twelfth centenary of St. Cuthbert, took place, as we have already briefly announced, on the Thursday of last week, many thousands of Catholics from Northumberland, Durham, Cumberland, Yorkshire, and all parts of England taking part in the impressive eremony. It will be remembered that the actual date of the centenary fell upon March 20, the four h Sunday in Lent, and the patron saint of the diocese of Hexham and Newcastle was on that day made the subject of sermons in the churches of the North. The late lamented Mgr. Consitt, who wrote a life of St. Cuthbert, spoke lovingly upon his favorite theme in Newcastle Cathedral, and his graphic and picturesque description of the life and labors of the saint was listened to with rapt attention by a crowded congregation. It was arranged that the centenary of the saint should then be celebrated by High Mass in all the churches of the diocese, wherever practicable, and that a pilgrimage to Lindisfarne should be undertaken later in the year, when the weather was more propitious for out-of door gatherpilgrims had arrived at the railway terminus, and were on their way over the
sands to the island. The vast majority of
the pilgrims waiked the whole of the way
—five miles in all—from the tation to the
island; but for ladies and others who were
not able to do so, vehicles of all kinds
were called into requisition, and this
enabled many to be present at the festival who would otherwise have been
denied the privilege.

denied the privilege.

We take the following description from a sympathetic report published in the Newcastle Daily Chronicle: On arriving at the sands Father Fortin,

On arriving at the sands Father Fortin, of Waterhouses, assisted by Rev. John O'Brien, of St Mary's, Newcastle, mar shalled the pilgrims into divisional processions under separate religious banners, many of which were very beautiful and represented saints in full canonicals. A priest or a good loud voiced layman was selected to lead each procession, and give out the fifteen mysteries of the Rosary, which, in every case, were devoutly recited. As the prayors were finished, the pilgrims alternated them with the singing of such old favorite hymns as "Faith of our Fathers," and "Hail Queen of Heaven," that many of them have sung since of such old favorite hymns as "Fath of our Fathera," and "Hail Queen of Heaven," that many of them have sung since they were taught the sign of the cross. The water being almost a foot deep in some places, nearly every one walked barefooted, except those who were in carts and other conveyances, of which there were a good number. Priests and people, however, young, middle-aged, and old, male and female, doffed their boots and stockings, and the weather being warm and fine—the beautiful blue sky being tinged only here and there with fleecy clouds—the walk was thoroughly enjoyed. The pilgrims were in the happiest of spirits and were well fortified against the possible rigors of a long and latiguing day. Knapsacks, bags, baskets, and other light luggage were in almost every one's hand, and great must have been the sacrifices of some who had determined from the first to participate in the mined from the first to participate in the pilgrimage. All classes were represented. There were English, Irish, Scotch and foreign Catholics; the poor, the well to do, and the wealthy—and all were the same

badge (the cross of St. Cuthbert) of their devotion to the patron saint of their beloved diocese. The detachment from East Corneay was headed by a Papal Zouave in full uniform, and he attracted general attention. There was a contingent of pilgrims from Glenmagna, near Leicester, the old church there being dedicated to St. Cuthbert, who is said to have visited it in his lifetime. Leaving the station, the proportions of the procession were to a considerable extent hidden from wiew in the winding country lanes leading to the

to St. Cuthbert, who is said to have visited it in his lifetime. Leaving the station, the proportions of the procession were to a considerable extent hidden from view in the winding country lanes leading to the sands, but once upon the fine three mile stretch of beach to Holy Island the imposing force of devout worshippers were revealed in full. Rossry beads, prayer books, and other books of devotion were reverently cerried, and the piety of one and all was a marked feature of the pilgrimage, and also a sigu, if one were needed, of the hold which Catholicism has upon her children. At the end of the three miles the dry hose and shoes were again resorted to, and as soon as the bulk of the pilgrims had reached the island one monster procession to the ruins was organized. Headed by croesbearer and acolytes, the clergy, regular and secular, led the way, followed by the pilgrims—all intoning the Litany of the Sainta, and then singing "Faith of our Fathers."

The pilgrims had resched the island one monster procession to the ruins was surging the Litany of the Sainta, and then singing "Faith of our Fathers."

The pilgrims having at length reached the ruined priory, High Mass was sung by Very Rev. Canon Wilkinson, Vicar Capitular of Hexham and Newcastle, assisted by Rev. Fathers Forster and Philipps as deacon and subdeacon. The music was well rendered by the choir of St. Dominic's Church, Newcastle, under the able direction of Mr. E. B. Harding. "The scene in the priory during the ceremony," says the Neucastle Leader, "was most impressive. The rugged walls of the dismantled abbey stood out against a clear blue sky, and gave a solemnity and additional awe to what is always an impressive sacrifice. Every inch of ground between the bare walls, whose only coping was the arch of heaven, was occupied by a devout and silent multitude. High up in the embrasurers and window niches of the building adventurous worshippers had climbed, while upon the scene, and took an earneet part in the ceptance of the bulk of the places were spe

made nim isy aside once and torever the things of his childhood; and, whereas up to that time he had thought as a child, spoken as a child, and acted as a child, from that day forward he put away all childish things, and gave himself up with all the fervor of a manly heart to serve and fear God and his neighbors in the things of God, with a view to make all things of God, with a view to make all men with whom he came in contact love and worship their Creator. This he did, first of all by his example, and then by his powerful preaching of the Word of God, and the miracles which ensued according to the promise of our Lord and Baviour to those who preach the God who made them and who redeemed them Saviour to those who preach the God who made them and who redeemed them and sanctified them. And so it came to pass after years of holy training in the great monasteries and at Lindisfarne, Cuthbert went about preaching in highways and byways the knowledge of the true God and of Jesus Christ. The saint had perceived that the conversion of souls to God must be effected by means adequate to the great end which he proposed to himself—that if he was to recall those who in that northern king dom of Northumbria had lapsed from the faith which had once been preached to their forefathers, and if he was to bring back to the fold of Christ those who were still in the wickedness of idolatry and of disbelief, then it must be only by the power of God and by God's own means that he could accomplish that great work. What then were the means which he employed? First of all he went about seeking the sheep that were lost and astray in the wilderness. He lived among them, and he loved them went about seeking the sheep that were lost and astray in the wilderness. He lived among them, and he loved them with a tender and fatherly love. He taught them to see in his beautiful example all the bright and happy fruits of true religion and piety. He taught them first by example, and then according to the words of his Saviour, that he who did the will of the Father should know His doctrine. And thus whenever by example and by the word of God the

truth was held up to men there was awakened in their consciences and hearts some echo at least of the mighty truths which concerned their eternal salvation. To those means he added others which God had given him. He could wield the power of fervent and continual prayer, which, as they knew from the Scriptures, was always availing. Not only did he continually pass whole nights in prayer in that island, and in watching and fasting, and in mortification by duscipline and scourgings, but he subdued to the obedience of the Spirit of God the rebellion of the flesh, and brought it into subjection to God. And so they read of him going down there to the seashore after the dead of night, when the immetes of the monastery were asleep, walking forth into the sea, and standing up to his armylis in the ocean, with his hands extending to God, and his thoughts raised to Him, the Father of Light, imploring that light from above which alone could make men free—free from the domination of the world, of the flesh, and of the devil, the three hereditary enemies of man. In good time, through his continual fervent prayer, God caused his footsteps to be followed with aston shing miracles and manifestations of power. The atmosphere of miracle glittered in every page of Holy Writ from the first chapter of Genesis to the very large of Holy Writ from the first chapter of the Apostless of the truth of God, who never could and who never did deceive or err. When our divine Lord sent forth the first apostole band to convert the world, He declared greater works would they do, because they would have, with them the Holy Spirit of God, the Author of all Good, the Possessor of all truth. This, in a few words, was a feeble but indequate sketch of the life of St. Cuthbert, hat great light which shone upon them wen now at that distance of time through the long valley of 1,200 years. That was the long, valley of 1,200 years. That was the cause of their coming together there that day in such numbers to praise and to glorify God in His saints, and to raise up their prayers in union with that of the great apostle of their country whose holy remains lay so long in that adjacent Island of Farne, and thence by the wonderful providence of God were conveyed from place to place, until well now nigh 900 years ago they had found their final resting-place beneath that stately Cathedral of Durham. Their presence there that day was an evident proof that like their forefathers in the faith—that faith for which so many had shed their life's blood—they had not changed nor wased with the lapse of ages. And the question that presented itself to their minds, and cried for an answer in that place and at that hour, was, what was that religion

them. Lord Hartington, on a famous occasion, drew attention to the fact that Arthur O'Connor had made fifty five speeches and asked only two questions when prolonging the debates. It is this delicacy and breadth which have made him the reputation of being the first man of affairs in the Irish party. When he rises to speak on his perch in the Parnellite row nearest the wall, the lazy, the rude and the impatient leave the House as stealthily as possible—the lazy, House as stealthily as possible—the lazy, because they know he will compel their because they know he will compel their attention; the rude, because they know he will elude their insolence; and the impatient, because they have been taught to feel that they cannot hasten his pace. But the studious listen with eagerness, for they are sure to acquire new knowledge; the courteous, because he is a pattern of courtesy; the belig-erant, because they are cartain that he he is a pattern of courtesy; the belligerant, because they are certain that he
is going to discharge a park of small
artillery with slight resonance, but with
deadly effect; and the sharply partisan,
because experience has taught them that
when Arthur O'Connor has taken up a
subject he will inevitably damage the
side to which he is opposed. This
manner in speaking is precisely like his
mind—calm, simple, tranquil, firm and
toroible. He is of medium figure, slender and trim, dresses with unostentious
propriety and bears himself with the
gentle unaggressiveness of a scholar and
a well-bred man. His head is growing
bald, but what hair he has is dark; his
face is pale, his features are regular and made the whole nation one in faith. It was that religion which set forth now as of old the counsels of Christian perfection in the persons of holy monks and holy nuns who practiced the precepts of the Lord, and who gave up all things that they might follow Him. By their vows of poverty, of chastity, and obedience, they sancufied themselves to God's service and became the leaders of others in the way of salvation, thus being the prayers of St. Cuthbert. Let them glance back through the vale of centuries and let them rejoice to think that his powerful intercession was with them that day. Let them implore him to join himself with them in their suppliant invocations to God, who would descend upon that alter; that the Father, Son and Holy Ghoat, who was surely present in the

was to lose the precious git of religious unity, and to lapse, more or less, into error, and into a spirit of schism and of heresy. It was that religion which venerated the lives of the saints, and which brought into the fold of Christ, the fiercest nation of the unredeemed hea-

then, and made its people sit down together in the fold of Christ meek and humble of heart, becoming even like little children in order that they would enter into the kingdom of God. It was

that religion which had covered the land with the glorious temples of God, and made the whole nation one in faith. It

in the way of salvation, thus being the very salt of God's earth. Then what should they do here that day? Many of them like himself had come from aiar to kneel in that shattered shrine, and to in-

voke the mercy of the Lord through the prayers of St. Cuthbert. Let them glance

face is pale, his features are regular and and fine, his eyes the deep blue which, IN SO MANY IRISH FACES, seem black, and a dark beard, carefully but not foppishly barbered, lends a hint of age greater than his own to Arthur O'Connor, who is 43. He stands erect and composed before the House, sometimes letting his head droop slightly toward his breast as memory wanders off for some distant argosy of facts and speedily brings her craft into harbor, her arrival being signalled in the rising of his head and the fishing of the clear daylight in his eyes. IN SO MANY IRISH FACES.

Generally he has a handful of notes in the closed left hand; he rarely uses them except to read columns of statistics or to calculate percentages or to touch off some new fuse that will lead to a concealed mine of data with which a ministor's peach and a department's estimate will be thrown out of debate. Men consider him a perfect pattern of the parliamentary speaker. The standard, therefore, is the one of rigidity and composure, excluding gesture, elocation, imagery, fire. It is true that the great parliamentary speakers have east this standard to the wind. Pitt gesticulated. Grattan was theatrical, like Pitt, Diaraeli was given to wild elocutionary orgies. Gladstone is as dramatic as Garrick would have been with the same subject matter. Sexton indulges in poetic conceits, and John Redmond flashes like a moving planet when the House is in his of statistics or to debate. Men consider him a perfect parliamentary speaker. The standard to the wind. Pitt gesticulated. Grattan was theatrical, like Pitt, he will not have to plead the in the House is the state of the House is the great parliamentary speaker. The standard to the wind. Pitt gesticulated. Grattan was theatrical, like Pitt, he will not have to plead the in the House, and spoken only modest in the House, and spoken only in the House, and spoken only in the House, and spoken only pleaker. The standard of perfect parliamentary speaker. It is for time to tell. Thus far he has found memory a safer friend than inventionary orgies. Classing the provided that we will have been with the same subject matter. Sexton indulges in poetic onceits, and John Redmond flashes like a moving planet when the Hous

The tide or with the New York ARHOUT O'CONDOT and Sir Thomas Henry Gratten East have not been withing the year of totally different character issue. The time has not merely from the House of Commons, but from the positions they respectively hold in the House of Commons, but from the positions they respectively hold in the House of Commons, but from the positions they respectively hold in the House of Commons, but from the positions they respectively hold in the House of Commons, but from the positions they respectively hold in the House of Common is, by considerably the positions they respectively hold in the House of Commons, but from the positions they respectively hold in the House of Commons, but from the positions they respectively hold in the House of Commons, but from the positions they respectively hold in the House of Commons, but from the positio

so germane to the topic. He is unquestionably the best man Mr. Parnell

#### CARDINAL MANNING AT KINGS. LAND.

London Universe, Aug. 29.

The Cardinal Archbishop of Westminster preached at High Mass at the Church of Our Ludy and St. Joseph, Kingsland, on Sunday. Taking his textfrom the Epistle of the day, "By the Grace of God I am what I am," His Eminence said these words were as true of each one of us as they were of St. Paul, who when he wrote them, had in his mind the day when he held the clothes of those who stoned Stephen, and the other day, also, when on the way to Damascus he was struck to the ground and smitten with blindness by a bright light from heaven above all the splendour of the sun. Every sin we have ever done has been by the will of God. Not a soul will be lost except by its own will. Every soul that goes down into the pit will go down there because it defeated the will of God and laid violent hands on itself. Every sinner is a self-murderer, and his destruction is an act of iou own will and destruction is an act of iou own will and destruction is an act of iou own will and destruction is an act of iou own will and destruction is an act of iou own will and destruction is an act of iou own will and destruction is an act of iou own will and destruction is an act of iou own will and destruction is an act of iou own will and destruction is an act of iou own will and destruction is an act of iou own will and serviced speed of the control of the and the rivers shall not overflow thee.
And if thou walkest through fire thou shalt not be burned; neither shall the flame burn within thee." Everything we do and everything we leave undone is an act of our own will; these free acts of our will form what are called our habits, and these habits in turn form our character. A man makes his own character. There, we stop Arthur O'Connor as long as he chooses to talk, because his discourse is o germane to the topic. He is unquestionably the best man Mr. Parnell has eyer sent to the United States to give general and exact information upon overy practical phase of

THE HOME RULE QUESTION.
He will not set audiences wild with flashing generalities, but he will give every honest mind well digested arguments for home rule. His young companion will seem a miniature of old Henry Grattan to those familiar with the great patriot's face. There is the same genial, smilling, boyish mouth; the same low forehead, with the hair failing carelessly upon it. Sir Thomas is of slight figure, rather handsome, extremely polite and deferential among his elders and ladies, is the product of a Catholic college, and, therefore, after their manner in the old countries, well up in old learning. He is frank and cordial, gay but manly; would never be charged with arrogance, but has that something which, like it as men may, distinguishes the luckity born hair of breeding and culture from the ordinary youth who acquires both in spite of hard fortune. He has some slight musical accomplishments, is a fair athlete, a genial rather than an entertaining man in conversation, and is an exquisite dancer. If there were nothing more to say of him Parnel would not send Sir Thomas to the United States. Invitations poured in for high from all over the States from the time of his first election to Parliament; for there was eclat in the reappearance of the old uame in the in the lists of Irish patriots and there was a touch of revolutionary paths in the properson of the old uame in the in the lists of Irish patriots and there was a touch of revolutionary paths in the properson of the old uame in the party whose fundamental pilningles is opposition to the traditions of

If I had known, O loyal heart,
When hand to hand we said farewell,
How for all time, our paths would part,
What shedow 'Fer our friendship fell!
I should have clasped your hand so clos
In the warm pressure of my own.
That memory still would keep its grasp
If I had known!

If I had known wher far and wide
We loitered thro' the summer land
What presence wandered by our side
And o'er you, stretched its awful hand,
should have hushed my careless speech
To listen, dear, to every tone.
That from your lips fell low and sweet
If I had known!

If I had known when your kind eyes Met mine, in parting, true and sad, Eyes, gravely tender, gentily wise, And sarnest, rather more than glad, I should have treasured every glance, If I had known!

If I had known what strange plan
What mystic, distant, silent, shore
You calmip turned your steadfast face,
That time your footsteps left our door
I should have forged a golden link
To bind the heart so constant grown,
And keep it constant ever there,
If I had known!

If I had known that until death
Shall with his fingers touch my brow,
And still the quickening of the breath
That stirs with life's full meaning now,
Bo long, my feet must tread the way,
Of your accustomed paths alone
I should have prized your presence now
If I had known!

AN INDIAN MISSION.

Fruit of Father De Emet's Labors.

THE PROSPERITY AND CIVILIZATION INDIANS WHO ARE LEFT TO CATHOL INFLUENCE—TWENTY FOUR INDIA MAIDENS CONFIRMED—MRS. THOM FRANCIS MEAGHER THEIR SPONSOR. From the New York World.

On the flathead Indian reservation. Northwestern Montana, August 1.—came here to see the modernized red matransformed by civilizing ir fluences from the warlike savage of the forest to the peaceable tiller of the soil. The America Indian, though still proud of his paint at feathers, his prismatic blankets and vacolored strings of beads, is fast robing his self in the habiliments of the white mand soon the curling smoke that rices from the self in self in the habiliments of the white me and soon the curling smoke that rices from the cone-chaped wigwams along the ban of the mountain streams will ascend from the mantel-breated chimneys where tred man, no longer untutored and ignant, shall sit around the winter's hear and read to his children the legends of and read to his children the legends of forefathers in the long ago. Or may the young brave, from whose breast assaying instinct of old shall have been tirpated by the pleasures of the min shall recount by public acclaim the histo accenes through which his people pass and the dawn of faith and Christian among them. Is the picture romantic improbable! I saw it yesterday through the lens of thought, as I beheld the oper-hued young Indians declaim we grace and spirit, unravel mathemat problems that to me were full of gord knots, and breatheinto sounding brasapirit-stirring creations of our patricular composers.

spirit-stirring creations of our patric national composers.

Yesterday from far and wide over great Northwest reservation the Indi-came in files and bands to celebrate least of St. Ignatius, which, since the vent of the mission fathers, more thirty years ago, has been observed v pomp and ceremony, feasting and

The mission proper is twenty miles fr the home of Mr.j. Ronan, the Indagent, and thither we started on the mo-ing of the 30th. The ride over ing of the 30th. The ride over through the most pictureeque cany and valleys of the Rocky Mounts along the banks of the Jocko Ri which was bridg-less, and the treerous currents of which to forded by our bronches with cuty. Towards the erd of our jour we mounted the winding, rocky ascer a huge gorge, and after following aro country for a few miles again mounts great, large hill, and there before straight across a beautiful valley steep-descending, atretched beneath steep-descending, stretched beneath feet, we saw the cluster of buildings, the stars and stripes unfurled over Long rows of trees and shrub stretched out on either side, and in background McDonald's Peek rose, T like, above the surrounding ranges was high noon, yet the gray mists of morning still hung heavily over mountains. We could see the evid of the busy preparation and the mofigures of the awarthy natives flitti figures of the swartby natives fitties and fro, as the arrival of some new of Indians betokened the reunion of rior friends. Our own arrival produced in the fitting of the fitting pair of the fitting pair of the fitting pair of the fitting of the trader, and during the evening pairespects to the missionary fathers at the Bishop of Montans, who came or administer the sacrament of Confirm to the Indian children. Here was the of some of the fearless and untiring lof the great Father de Smet, whose tary teachings among the tribes of Northwest, and whose unquenchable tion to the amelioration of the Insavage state are held in deathless ve tion among all English reading peop

tion among all English reading peop The entire settlement was astir The entire settlement was astir the earliest gleams of the sun played the tinselled crown of the flegets f, s o'clock the church, which held u of 800 people, was filled to the dowith kneeling postulants, praying in a kind of chatter peculiar to the pel dialect, and which, to the ind must have been ear racking. The pfinally ceased in unison, and the cition of the Mass began. The altar tastfully decorated with flower plants as any of the altars of the and the music by the choir of Indian maidens was rendered with ion and melody. The sermon was ion and melody. The sermon was ered in English by Bishop Bronde below the dais on which he stood, the fathers listened attentively and, end of every ninth or tenth senten Bishop paused to allow the interpr Bishop paused to allow the interpretranslate his utterences. At the sion of the Mass, sixteen boys and the four girls were confirmed by the Mass. Gen. Thomas Francis Meghrelist of the lamented Irish patriciter of Mrs. S. L. M. Barlow of York, who is travelling through Mand who was present, stood sponsor twenty-four young girls. The manufacture of Mrs. S. L. M. Barlow of York, who is travelling through Mand who was present, stood sponsor twenty-four young girls. The manufacture of Mrs. S. L. M. Barlow of York, who is travelling through Mand who was present, stood sponsor twenty-four young girls. The manufacture of the Mrs. S. L. M. Barlow of York who was present, stood sponsor twenty-four young girls.

#### Begret.

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When hand to hand we said farewell,
How for all time, our paths would part,
What shadow e'er our friendship fell!
I should have clasped your hand so clo,
In the warm pressure of my own.
That memory still would keep its grasp
If I had known!

If I had known wher far and wide
We loliered thro' the sommer land
What presence wandered by our side
And o'er you, stretched its awful hand,
I abould have husbed my careless speech,
To listen, dear, to every tone.
That from your lips fell low and sweet
If I had known!

If I had known when your kind eyes
Met mine, in parting, true and sad,
Eyes, gravely tender, gently whe,
And sarnest, rather more than glad,
I should have treasured every glance,
If I had known: If I had known what strange plan
What mystic, distant, silent, shore
You calmin turned your steadfast face,
That time your footsteps left our door,
I should have forged a golden link
To bind the heart so constant grown,
And keep it constant ever there,
If I had known!

If I had known that until death
Shall with his fingers touch my brow,
And still the quickening of the breath
That stirs with life's full meaning now,
So long, my feet must tread the way,
Of your accustomed paths alone
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#### AN INDIAN MISSION.

#### Fruit of Father De Smet's Labors.

THE PROSPERITY AND CIVILIZATION OF INDIANS WHO ARE LEFT TO CATHOLIC INFLUENCE—TWENTY FOUR INDIAN
MAIDENS CONFIRMED—MRS. THOMAS PRANCIS MEAGHER THEIR SPONSOR.

From the New York World.

On the flathead Indian reservation Northwestern Montana, August 1.— I came here to see the modernized red man, transformed by civilizing ir fluences from the wallke savage of the forest to the peaceable tiller of the soil. The American Indian, though still proud of his paint and feathers, his prismatic blankets and vari-colored strings of beads, is fast robing himself in the babiliments of the white man self in the babiliments of the white man, and soon the curling smoke that rises from the cone-shaped wigwams along the banks of the mountain streams will ascend from the mantel breasted chimneys where the red man, no longer untutored and ignorant, shall sit around the winter's hearth and read to his children the legends of his factoriations in the long englishment. forefathers in the long sgo. Or maybap the young brave, from whose breast the savege instinct of old shall have been exsavage instinct of old shall have been extirpated by the pleasures of the mind,
shall recount by public acclaim the historic
scenes through which his people passed,
and the dawn of faith and Christianity
among them. Is the picture romantic or
improbable! I saw it yesterdsy through
the lens of thought, as I beheld the copper-hued young Indians declaim with
grace and spirit, unravel mathematical
rechlems that to me were full of gordian

grace and spirit, unravel mathematical problems that to me were full of gordian knots, and breathe into sounding brass the spirit stirring creations of our patriotic national composers.

Yesterday from far and wide over the great Northwest reservation the Indians came in files and bands to celebrate the Iesat of St. Ignatius, which, since the advent of the mission fathers, more than thirty years ago, has been observed with pomp and ceremony, feasting and reunion.

The mission proper is twenty miles from the home of M.j. Ronan, the Indian agent, and thither westarted on the morning of the 30th. The ride over was the one, the most pictures one capyons ing of the 30th. The ride over was through the most picturesque canyons and valleys of the Rocky Mountains, along the banks of the Jocko River, which was bridgeless, and the treacherous currents of which were forded by our bronches with difficuty. Towards the erd of our journey we mounted the winding, rocky ascent of a huge gorge, and after following a rolling country for a few miles again mounted a country for a few miles sgain mounted a great, large hill, and there before us, straight across a beautiful valley that, steep-descending, stretched beneath our feet, we saw the cluster of buildings, with feet, we saw the cluster of buildings, with
the stars and stripes unfurled overhead.
Long rows of trees and shubbery
stretched out on either side, and in the
background McDonald's Peek rose, Titanlike, above the surrounding ranges. It
was high noon, yet the gray mists of the
morning still hung heavily over the
mountains. We could see the evidences
of the hung preparation and the moving mountains. We could see the evidences of the busy preparation and the moving figures of the swartby netives flitting to and fro, as the arrival of some new party of Indians betokened the reunion of warrior friends. Our own arrival produced no disceinible impression, the lounging Indians being wrapped seemingly in their own contemplations. We put up at the house of Mr. Alexander Demers, the posttrader, and during the evening paid our respects to the missionary fathers and to the Bishop of Montans, who came over to administer the sacrament of Confirmation to the Indian children. Here was thereene of some of the fearless and untiring labors of the great Father de Smet, whose saluof the great Father de Smet, whose salu-tary teachings among the tribes of the Northwest, and whose unquenchable devo-tion to the amelioration of the Indian's savage state are held in deathless venera-

tion among all English reading people.

The entire settlement was astir wh the earliest gleams of the sun played upon the tinselled crown of the flagstaff, and by 9 o'clock the church, which held upward 9 o'clock the church, which held upward of 800 people, was filled to the doorsteps with kneeling postulants, praying aloud in a kind of chatter peculiar to the Kalispel dialect, and which, to the indevout, must have been ear racking. The prayets finally cessed in unison, and the celebration of the Mass began. The altar was as tastefully decorated with flowers and plants as any of the altars of the East, and the music by the choir of young Indian maidens was rendered with precision and melody. The sermon was delivered in English by Bishop Brondel, and below the dais on which he stood, one of the fathers listened attentively and, at the end of every ninth or tenth sentence, the below the dais on which he stood, one of the fathers listened attentively and, at the end of every ninth or tenth sentence, the Bishop paused to allow the interpreter to translate his utterences. At the conclusion of the Mass, sixteen boys and twenty-four girls were confirmed by the Bishop. Mrs. Gen. Thomas Francis Mespher, the relitat of the lamented Irish patriot, and sister of Mrs. B. L. M. Barlow of New York, who is travelling through Montans, and who was precent, stood sponsor for the twenty-four young girls. The maidens

were dressed becomingly in white, and wore crowns of flowers and white veils.

In the afternoon, the closing exercises of the school took place and were full of interest. A brass band, consisting of seventeen pleces, none of the performers being over sixteen years of age, played appropriate selections during the exercises and the entire school, without exception, acquitted themselves admirably. Comparing their ages with those of white children, they comported themselves most creditably. The valedictory was delivered by a bright girl of twelve on thirteen and was well rendered.

was well rendered.

Maj. Ronan, who has been among these Indians for many years tells me that several of them are worth snug fortunes, and enumerated two or three whom he considered worth \$20,000 each in horses and sidered worth \$20,000 each in horses and cattle. The reservation comprises within its limits 1,860,000 acres of the choicest land in Montana. The Indians have a police and judicial system of their own. The judiciary consists of three of the Indian chiefs. At the St. Ignatus Mission there is a printing establishment, where the young Indian boys are taught to set the type and where considerable printing the young Indian boys are taught to set the type and where considerable printing is done. I have seen a dictionary of the Kalispel language arranged in English, which was printed by boys, and numerous pamphlets and tracts which have also emanated from their labors. Here at the agency, near the borders of the reservation, in nearly every Indian home the squaws can be seen operating sewing machines, while the husband is engaged on the tillable portions of the farm with mowers of the latest improved design. At the Mission, too, the Indian youth is taught to do carpenter work, use the farm implements and skill himself in other useful occupations. Altogether, the conuseful occupations. Altogether, the con-federated tribes on the Northwest reser vations may now be considered a domes ticated and progressive people.

## A GREAT MISSIONARY.

A PRIEST WHO HAS CHARGE OF MISSICNS IN TARTARY.

Among the passengers who arrived here from China last week were Rev. A Gudny, a Catholic missionary of the great Tartar country of Mongolia, and President of the Catholic missions in that country. The reverend Father, although only middleaged, is quite patriarchial in appearance by reason of his loug beard and long, flowing robes. Upon his feet are a sort of sandal, while the sleeves of his gown are so long that his hands are entirely

hidden.

Father Gudny said that for ten years he had been teaching in Mongolia. "Mongolia," he continued, "is an immense desert region, divided into many provinces and ruled by half a dozen kings. The Mongolians there are descendants of the ancient Textern and are a wild nomed. Mongolians there are descendants of the ancient Tartars, and are a wild nomadiz race, living in tents and given to hunting and the rearing of immense herds of horses and cattle. They do not till the soil at all, and the mandarins are gradually selling off the lands in small tracts to Chinese, who are engaging in agriculture. Chinese, who are engaging in agriculture The habits of the Tartars are in every way

The habits of the Tartars are in every way different from those of the Chinese. Their dress is something the same, however, except that they wear more clothes, the country being colder.

"The Chinese residents raise large quantities of tes, and the Tartars take large quantities of chamois for their skins, and the latter, as well as the tea, is sold to Russian merchants who visit Mongolia. All the other white people there are con All the other white people there are con fixed to a very few European mission

aries.
"It is twenty years since the first Catholic mission was established in Mong Now we have 25,000 converts. The ligion of the natives is a species of Buddhism. But the Tartars are very Buddhism. But the Tartars are very wild, and don't particulary take to any eet forms of religion. The name of their sacred monastery is Kunbun.

"I crossed into U'Lassa, the capital of "I crossed into U'Lassa, the capital of Thibet, but did not get into the sacred city. The architecture of their monastery there is exactly like the Buddhist temple of Ceylon, India. Very few Europeans have penetrated it. One of these was the French abbe, Hue, who wrote a book describing it. Only one or two other white men have seen it. When you note that Mongolia extends from the Chinese sea to Turkestan you see what a great country it is. China has a sort of protectorate over it.

sort of protectorate over it.
"In regard to the incursions and in-roads of the Russians on this country, as

roads of the Russians on this country, as reported at various times, I may say that this practically ended three years ego. Peace now reigns. They opened two consulates and tried to establish a third, but were thwarted, and all is now quiet. "The great commercial town of Mengolia is Kalgan, on the Great Wall. It has 40,000 people. The next towns of importance are Lama, Miao and Dolnor. All the others are very small and unimportant.

portant.
The reverend Father left on Monday overland for New York, en route to his home in Brussels on a vacation.—San Francisco Monitor.

## ARCHBISHOP FEEHAN.

A Roman Catholic dignitary who is sight to see was at fifth avenue hotel on Saturdsy, says the New York Graphic. He is Archbishop Feehan, of Chicago and is doubtless one of the biggest speci-mens of an Irish American churchman that we have in this country. He is about six feet and a half in height, of atrong, muscular build, brown-skinned, and pleasant faced, and with a swinging gate that carries him along the sidewalk in a hurry. When he was over in Rome lately he made quite a sensation among the small bodied attaches of the Vatican, and his thorough Americanism and sturdy business habits are said to have gained him quite a high place in the regard of the head of the Church. He

#### THE PAPACY.

A LECTURE BY MGR SETON. The word Pope, derived from the Latin Pa Pa, may have been formed by uniting the first syllables of Pater Pa trum, meaning Father of Fathers. It is used since the eleventh century to designate only the Sovereign Pontiff, designate only the Sovereign Pontiff, who, as supreme head on earth and ruler of the Christian people, is the Father of all other Fathers—priests, that is, and Bishops—of the Church. There have been two hundred and sixty three Popes in continuous and legitimate succession from St Peter, who was chosen by Our Lord Himself to be the chief of the Apostles, with exclusive privilege of transmitting his authority and powers to his successors, down to our present Holy his successors, down to our present Holy Father, Leo XIII.—whom may God long preserve—elected by the Sacred College of Cardinals on February 20th, 1878. This series of Pontiffs is called the Papacy; and there has never existed in all the world a line of priests and kings

Papacy; and there has hever existed in all the world a line of priests and kings combined so lengthy, so unbroken, so singular for its misfortunes, so glorious for its successes, so venerable for its piety, so illustrious for its learning, so famous for wise and noble actions; nor one that so often and so much against every human expectation has been the object of a special providence of God. When we consider the history of the Papacy, we observe five epochs clearly marked, each with its trials, and four with their final triumphs; nor can we doubt but in the fifth, and in any other that may still be undisclosed, the Popes shall surely raise their heads above their enemies. From a window in the Vatican His Most Sacred Majesty looks out from that scene of solitude and sufferings upon the spacious square in front of the upon the spacious square in front of the basilica—on ground once occupied by the gardens of Nero, the first persecutor of the Christians; on ground once well with the blood of martyrs; on the spot

but a little distance away, on which

St. PETER WAS CRUCIFIED
with downward head. What must be
his thoughts? Are they thoughts of
despair? His mind goes back to the
beginning. Has not the very air itself of
Rome been often heavy with impending
bloodshed? Have not the dungeons of
the Imperial City one after another held
a captive Pope? Have not the very
halls of this same ancient palace resounded sometimes with the murderous
tread of assassins? He will confront his
enemies with the placid courage of all
his predecessors; he will meet events
with that serene confidence which only
absolute faith can either beget or justify.
"In God have I hoped; I will not fear
what man can do to me." (Ps. li. 11)
There below him stands the grand, mysterious obelisk brought from Egypt by
the Emperor Caligula and set up in the
circus with a blasphemous inscription;
still read, on its base—"To the Divine ST. PETER WAS CRUCIFIED the Emperor Caligula and set up in the circus with a blasphemous inscription; still read, on its base—"To the Divine Augustus." After lying neglected for a thousand years, it was removed to its present site by Pope Sixtus V., with the addition at the summit of a bronze ornament containing a particle of the true cross, and this inscription cut into the pedestal—a sufficient answer to the past—"The Lion of the Tribe of Juda hath conquered."

conquered."

First, then, there is the age of the martyrs, when the Papacy was a post of perilcus dignity, more than one Cosar declaring that he would rather see declaring that he would rather see another pretender to the empire than another Bishop of Rome. During this sanguinary epoch, which is that of the ten general persecutions and lasted for three hundred years, all the Popes in turn were brought to the block. In their persons

"The milk-white Hind.
"And doom'd to death, though fated not to die."

Next came the age of the barbarians, when the Popes were summoned to meet with spiritual weapons only the meet with spiritual weapons only hordes which came in countless numbers from the north and from the east to break up the magnificent fabric of the Roman Empire. When their vengeance Roman Empire. When their vengeance was wrought, the sceptre indeed had passed away for ever from the Eternal City; but she still retained amidst her ruins and desolation the mightier influence of religion. Goth and Huns and Vandals, the Saxon and the Norman and the Dane were successively converted. Catholic missionaries sent by the Popes, and armed only with the crucifix, extended the spiritual dominion of Rome far beyond the limits ever reached by the sword of her victorious legions. Anarchy had its day, and a new order of the sword of her victorious legions. Anarchy had its day, and a new order of things rose out of the confusion. To use the familar illustration of Macaulay, the Arabs have a fable that the great pyramid was built by antediluvan kings, and alone, of all the works on earth, bore the weight of the flood; such as this was the fate of the Papacy. It had been buried apparently under the barbaric inundation; but its deep foundations remained unshaken; and when the waters abated, it appeared in isolated grandeur above the wreck of a world which had passed away. Now began the third epoch, which is that of the Middle Ages. On Christmas Day, in the year 800, the imperial office was restored in Charlemagne, who received the crown with religious rites and ceremonies from the tomb of the Apostles, from the hands of Saint Leo III., ninety ninth successor of the fisherman of Galilee. Thus was effected the formation of Christendom. It was during this period, which lasted until the beginning of the sixteenth century, that the Popes who had reorganized society and reconstructed civil government, ruled the Universal Church as Bishops of Rome, and as head of the community of Christian nations exercised a certain admitted but indirect authority over the monarchies of Europe. uthority over the monarchies Europe

THE PEOPLE WERE OF ONE CREED then, and heresy was a crime against the common good to be punished by the secular arm after being declared such by the unerring judgment of the See of Peter. History for the last three centuries, has been called a comparison

constitutional methods of agitation; arbitration in matters of public dispute; appeal from local decisions to a higher court; workingmen's guilds; labor asso-ciations; maritime law; the rights of com-merce; the immunities of trade. Add to these the inviolability of marriage; the elevation of woman; the Christian family home sanctified by the Church, pro-—nome sanctified by the Church, pro-tected by the State—the unit of all free government; with the revival of letters after the fall of Constantinople and the discovery of America many men became disciples of the new learning which insugurated the epoch of heresy. It beg with a defection from the Church nearly one half her children, who assumed the general name of Protestants, because they protested against the author Scripture (and consequently to reject Tradition) by private inspiration, which logically leads to the doctrine that the individual conscience, regardless of education or external direction, is the education or external direction, is the sole tribunal of right and wrong. This principle, or course, is inconsistent with conformity of worship or stability of law, has seldom been reduced to practice by any considerable body of men, and has never been allowed even by those who held it in theory when once they got possession of power. This sad epoch, which saw the disruption of Christendom, brings us down to the great

FRENCH REVOLUTION OF 1789.

FRENCH REVOLUTION OF 1789.

This sixth epoch is the age of apos asy. It leads back to paganism, and is characterized by the omnipotence of the State and indifferentism in matters o religion. The Popes have been deserted by peoples and rulers in their national capacity; for there is not at present in the whole world a single Government that upholds the rights of the Papacy; which, when not openly opposed, are allowed only an insolent and precarious toleration. We see the present Pope, as we saw his immediate predecessor, of immortal memory, Plus IX, a prisone in the Vatican, whence he cannot emerge without loss of dignity, and at least a tacit approval of what has been done since 1870; we see the Patrimony of St. Peter—the States of the Church occupied by an invading army; we see abomination of desolation!—the very capital of the Christian world changed into a city of fortifications, garrisons, wangling parliaments, and royal enter-tainments. This will not last forever. The day must come when Rome will be delivered from "the brute and boister

"Parent of our religion! whom the wide Nations have knelt to for the keys of Heaven!

Europe, repentant of her parricide. Shall yet redeem thee, and, all backward Roll the barbarian tide, and sue to be for-

There are eighty Popes who are can-onised saints; of these thirty-four are martyrs, the rest confessors. Of these hely men, some have been distinguished for their heroic constancy in dying for the truth; others for their intrepid stand against every form of error in faith or merals; others again for their sublime wisdom; and still others for their burn. wisdom; and still others for their burning zeal to maintain the discipline of the
cleray and to spread the Gospel among
the people. The world, indeed, knows
not its greatest men, and runs madly
into hero worship. Its idols are soon
forgotten. Their works seldom live long
after them. The Papacy, the Throne of
the Fisherman, the Rock of Peter, it is
the only solid, permanent, divine establishment on earth. All other institutions, having only a human origin, contions, having only a human origin, con tain within themselves their own death and are naturally subject to the vagaries of mankind, to the whims of fortune, to the mutabilities of time. Only Papacy sees with equal composure the rise and fall of empires, and, amidst the change that all things mortal undergo, it alone remains unchanged, because it comes from God, and God is always the same. The powers of hell and the wickedness of the world, the lying promises of Cæsarism and the obscene suggestions of Democracy are all in vain. The Pope is still a factor to be considered in

EVERY PROBLEM OF LIFE; the Papacy enters into every question of the day. Is it not around the Papacy that all controversies ultimately agitate? Is it not still Rome against the world? It is said that oft times at night, when sleep and silence reign, when darkness covers the deserted villas of Rome, when the moon brings out in ghastly relief her crumbling walls and shattered when the moon brings out in ghastly relief her crumbling walls and sbattered gates, suddenly strange, ghostly figures are seen, voices heard—the clash of weapone—signs and sounds of combat. In the legendary lore of the people, it is the continuation of the ancient strife for the capture of the Eternal City; the spirits of dead warriors (as in Kaulbach's wonderful fresco at Berlin) fight over again their battles in the air. This is the struggle for the city of souls, for the helirers of Jerusalem, for the city of Peter and Paul, of the Leos and the Gregories. Hell writhes and vomits out slander, calumny, bitterness, bigotry, hatred, violence, oppression. Hell shouts, and columns of infernal troops advance to the assault under the banners of persecution, of schism heresy, ignorance, infidelity, atheism, anarchy. But they shall not prevail. We discern above the noise of angry contention the dominant tones of the everlasting promise: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." hell shall not prevail against it."

## Rheumatic Pains

Require no description, since, with rare Require no description, since, with rare exception, all at some time have experienced their twinges. Rheumatism is not easily dislodged, only the most powerfully penetrating remedies reach to its very foundations. The most successful treatment known, and it is now frequently resorted to by medical men, is the application of that now famous remedy for pain—Polson's Nerviline. It is safe to say that nothing yet discovered has afforded equal satisfaction to the suffering. A trial can satisfaction to the suffering. A trial can be made at a small cost, as sample bottles of Nerviline can be had at the drug stores for 10 cents, large bottles 25 cents.

Mother Grave's Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

#### "CATHOLIC" COUNTRIES.

N. Y. Freeman's Journal.

Some of our non-Catholic contempor aries are saying constantly silly things about "Catholic" countries. The Independent, for instance, would have its readers believe that bull fighting is some sort of a Catholic function, and that the last priest in Mexico will be strangled with the entrails of the last bull killed in the ring; and that all the improvements introduced into Mexico in the last half century are due to Protestantism. Now, much effect on the Mexican people as a mosquito bite has on the skin of a New

Jersey oyster man.

It is only people who know nothing of "Catholic" countries—people who contribute dimes and dollars to missions for the conversion of "Romanists"—who believe that Protestantism has had any effect sociably in France, Spain, Italy, or Mex-

In the first three countries, the Catholic Church has had to struggle against the world, the flesh and the devil since mis sionary saints planted the Faith there. It has done much. These countries owe their civilization to the influence of that Church which defined the Sacramental character of marriage, elevated woman to her pres ent position, preserved letters, and abol ished serfdom.

The Independent, denying this, would only be laughed at by every intelligent man among its readers. It has admitted more than once the debts which modern civilization owes to the Church. But the civilization owes to the Church. But the Church's mission has only begun. Neither France nor Spain nor Italy was ever "Catholic." A great part of the populations of these countries, notwithstanding the union of Church and State, were no more religious than the Harvard or Yale students are, who go to chapel because the college rules require it. The Church gradually spread the teachings of Christ. And there are now in France, Spain, and Italy, more practical Catholics than there were in the ages called "of Faith." The Church has not lost ground, although the State has more and more separated itself from her in these so-called "Catholic" countries.

countries.

The "tu quoque" retort is always illogical. Paris is immoral. But London, that great centre of Protestantism from which the Heathen get their idols and their Bibles at wholesale rates, is more grossly immoral than Paris. Most Americans coming over from Europe just now tell us that. And they generally know. Is Paris immoral because the Catholic Church baptizes the children, blesses marriages, and preaches against the Seven Deadly Sins through the most elequent preachers in the world? Is Paris immoral because young Frenchmen are asked by preachers in the world? Is Paris immoral because young Frenchmen are asked by that Church to guard their chastity with the Sacraments and commanded to avoid even sins of thought—of which non-Catholics appear to take so little into account? Even the Independent, in its most illogical mood, would hardly answer these questions in the affirmative. And, if these questions cannot be answered in the affirmative, the Independent must admit that Paris is not immoral because the religion of the city is the Catholic relireligion of the city is the Catholic reli-

But London is the centre of this Protestant England whose "Reformed" Greed is enlightening the Romanists of Europe. It is nothing if not Protestant. And yet it is so grossly immoral that the "good" American is shocked by it, and he takes refuge in the more refined sins of Paris. The immorality of "high" English society is proverbial; the statistics of low Scottish society show that sins against chattity are counted as trifling compared with the "breaking of the Sabbath" by a dancetune or a song, and in Protestant Sweden public opinion abhors bull-fights, but condones in a startling way the breaking of the Sixth Commandment. But London is the centre of this Pro the Sixth Commandment.

tant, though it must be said that Luther and Henry VIII. looked on sins of the flesh with a certain complacent toleration. Men in all countries are immoral because they surrender their will to the devil, who makes the most of the fleshly appetites of poor human nature. The Catholic who falls has the greater guilt, because he has the more light. He has also a means of retrieving his past—of rising. Although Protestantism teaches the Commandments, It is without the Sacrament of Penance And the London sinner has no incention And the London sinner has no incentive to leave his sin, because he feels that things will come out air right in the end somehow, if he haye Faith; while the Parisian sinner knows very well that he will have to make satisfaction very thoroughly before he can hope to escape hell. Protestantism teaches virtue, and that is all. The Catholic Church teaches and enforces it. No man can be a practical

forces it. No man can be a practical Catholic without shaking off the weight of his size and living a good life, at least for an interval. But the Protestant is under no such necessity.

The Independent informs us that Spain

The Independent informs us that Spain and Mexico have "been exclusively Catholic for long centuries." Spain was nom inally Catholic for a good many centuries before Mexico became nominally Catholic. The Church had hard work to civilize Spain. It is having harder work in civilizing Mexico. But in spite of ignorance and dependent of the control of the gradation and miscegenation, she is doing it. As a writer in the Catholic World shows, her influence is increasing :

"Life at the hacienda with its private bull-ring and slow recurring village festas, its stagnation of thought and narrowness of action; life in the city with its sole idea of amusement confined to the gambling table and the disgraceful orgy of the public ball; life, finally, in the home, languid, dull, unoccupied either by sense of duty beyond the sluggish routine of domestic affairs, or elevation of purpose save the anxious endeavor to uphold the traditions of caste at the expense of comfort and probity—these are delineated with a simple realism which is as affecting as the prosy commentary which inevitably "Life at the hacienda with its private with a simple realism which is as affecting as the prosy commentary which inevitably follows is ludicrous. Compared with the restricted action and paltry aims, the degrading pleasures and vulgar satisfactions, of that early date, the Mexico of to-day is a land of brilliant achievement and impersions a progres." petuous progress."

The Independent ought to broaden its views, if it expects to keep up a reputa-tion for being abreast of modern thought. Most of us know that if bull fighting,

prize-fighting, and the theatrical bullet—which is more demoralizing than either—were the only obstacles left to morality in all countries, priests and ministers would consider that the world was almost conquered. When Spanish and Mexican priests have saved the young from infidel teachers and licentious temptations, they can then turn their undivided attention to the minor evil of bull fighting.

the minor evil of bull fighting.

If Madrid and the City of M-xico have these bull fights, London and New York complacently tolerate sensual theatrical shows, in which the performers are noto-rious courtesans. If the "best society" in these Spanish cities appland the death of a bull, does not our "best society" flatter the notorious Duke of Marlborough? Comparisons are odious; and the "tu quoque" argument proves nothing.

#### BRITISH BEGGARS.

A PARLIAMENTARY REPORT ON ENGLAND'S HEREDITARY PENSIONERS AND SINE-CURES,

Cabling from London to the New York World, a correspondent sends the follow-ing: The parliamentary committee which has just made its report upon the perpet-ual pension list, has brought out some interesting facts in these reports. There is a long list of sinecures—of officers with salaries where no duties are performed. For instance the Duke of St. Albans is hereditary grand falconer of Great Britain, and he receives £965 a year for this office. Needless to add that there are no falcons. It is admitted in this report that upward of £200,000, or \$1,000,000, have been of £200,000, or \$1,000,000, have been paid to the incumbents of this offlice since hawking has become unknown in England. In the appendix of the report the history of this grant is given. It appears that the original patent was granted by King James II., almost immediately after the demise of Charles II., to the illegimate son of the latter and of the courtesan Nell Courtes the release of the courtesan Nell son of the latter and of the courtesan Nell Gwynn, the salary and expenses in perpetuity being chargeable on the revenues then at the disposal of the crown. The right of the Duke of St. Albans to the annuity was hotly contested in the great year of the reform agitation, in 1831. But the lords of the treasury held that it was imperatively incumbent on them to make provision for the permanent continuance of this donation. The conservatism of the English Legislature has been shown in the of this donation. The conservatism of the English Legislature has been shown in the refusal by Parliament to abolish this pension, although the only excuse for it was granted by a royal patent which has never been revoked. The Duke of Marlborough, the heirs of Lord Amburst, of Lord Exmouth, of the Earl of Bath and the heirs and descendents of William Penn have all commuted their hereditary nearlon and commuted their hereditary pension and have accepted lump sums. The Earl Nelson still receives £5000 per annum on ANCESTOR'S VICTORY AT TRAFALGAR.

ANCESTOR'S VICTORY AT TRAFALGAR.

The Duke of Grafton receives £22,000
as a hereditary pension. The hereditary
grand proclamator of the court of common pleas has just compounded his pension
for family services by accepting £15,000.
Sir Edward Hulse holds on to luttle less Sir Edward Hules holds on to little less than ten guineas a year, as compensation for the loss of certain fees in the court of chancery. A lady draws about a dozen pounds a year for the reason that the family of which she is heir, had a rent charge on the estate of a Roman Catholic gentleman who was attainted in the reign of Queen Elizabeth. Three hundred and seventy five pounds of the Dauverquerque pension of £20,000 remain uncommuted; but the Earl Cowper, who held four fifths of the annuity, offered in 1853 to sell his share for £40,000, which was accepted. The remaining perpetual pensions—which are mainly in the nature of grants to municipal corporations, to English and Scotch universities, to country clergymen and grammar echoolmaster—are generally trifling in amount. The parliamentary committe, however, seem disposed to the state was strengt, that where no are the committe, however, seem disposed to And yet we do not pretend to say that
London, the Lowland of Scotland, or
London, the Lowland of Scotland, or
by the holder of the hereditary pension, the annuity should in no case extend beyond the life of the present recipient, and that in all cases the commutation A memorandum issued on the subject, which emanated from Mr. Bradlaugh, gives an account of the great Duke of Marlborough's correspondence with the French King, Louis XIV. and with the exiled James II, and refers to the united that the state of the subject of the subject, which is subject, which is subject, which emanated from Mr. Bradlaugh, gives an account of the great Duke of the subject, which emanated from Mr. Bradlaugh, gives an account of the great Duke of the subject, which emanated from Mr. Bradlaugh, gives an account of the great Duke of the subject of the subj exited James II, and refers to the un-questionable embezzlement by the hero of Blenheim, in his capacity of commander-in-chief, of vast sums of public money. On the same authority it is stated that one of the claimants to the Penn annuity was not heir or descendant of William Penn. On the whole, the conclusion of the committee seem to be clearly in favor of the abolition of all hereditary sinecures and perpetual pensions.

## Horsford's Acid Phosphate

THE BEST RESTORER Dr. T. C. SMITH, Charlotte, N. C., saye : "It is an invaluable nerve tonic, and the best restorer when the energies flag, and the spirits droop."

Cholera morbus, cramps and kindred Cholera morbus, cramps and kindred complaints annually make their appearance at the same time as the hot weather, green fruit, cucumbers, melons, etc., and many persons are debarred from eating these tempting fruits, but they need not abstain if they have Dr. J. D. Kellogg's Dysentery Cordial, and take a few drops in water. It cures the cramps and cholera in a remarkable manner, and is sure to check every disturbance of the bowels.

Nasal Balm, Deafness caused by Catarrh is quickly re-lieved by Nasal Balm. Headache caused by Catarrh is quickly cared by Nasal Balm.

## A Lucky Escape.

"For six years I suffered with my throat "For six years I suffered with my throat and enlarged tonsils. I was very weak; I doctored four years and had advice from three doctors; they said I would have to undergo an operation. I tried B. B. B. instead. One bottle cured me." M. A. Squelch, Ragian, Ont.

No one need fear cholers or any sum-No one need fear cholers or any summer complaint if they have a bottle of Dr.

J. D. Kellogg's Dysentery Cordial ready for use. It corrects all looseness of the bowels promptly and causes a healthy and natural action. This is a medicine adapted for the young and old, rich and poor, and is rapidly becoming the most popular medicine for cholers, dysentery, etc., in the market.

THE BISHOPS AND ARCHBISHOP

CELEBRATION OF THE GOLDEN

We, the Archbishop and Bishops of

reverence and filial love, that they

in this world of doubt and dark

to make the greatest sacrifices

the discharge of his sublime dut

enemies of Christ and His Church

cessors over the Christian Church

THE SUPREMACY OF THE I

PASTORAL

RELAT V

POPE

THE CATHOLIC RECORD RICHMOND THOS. COPPEY, M. A., LL.D., EDITOR

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preved by the Hishop of London, and amended by the Archbishop of St. tifnee, the Bishops of Ottawa, Hamilton, exists, and Peterboro, and leading Cath-Unergymen throughout the Dominion. It correspondence addresses to the Public will receive prompt attention.

prever must be paid in full before the per can be stopped.

## Catholic Record.

London, Sat., Sept 24th, 1887.

QUEBEC POLITICS.

The rabid sectionalism and hatred of the French-Canadians which have characterized the Mail of late will not permit that journal to let our fellow-citizens of the Quebec province progress in peace. If they are prospering, we of Ontario should be glad of it, and instead of look-ing on in envy, should rather rejoice in prosperity, while on our part we should aim at prosperity also in friendly rivalry. This, however, does not suit the Mail and the Franco phobiacs. The French-Canadians must be suppressed ! If, however, we are to judge by the cry of anguish which comes from that journal of the 15th inst. the likelihood of their suppression is an infinitesimal quantity. But short time ago the task was set before the people of Ontario to "assimilate the 1.300,000 French-Canadians." We are now told that, owing to the "vitality of the French-Canadian people" there is danger that a large proportion of the English-speaking portion of the popula tion, at least those of them who are in Quebec, may be absorbed into the French Canadian population. This is a turning of the tables that was rather unlooked for ! A subject for study to those interested in the theory of the "survival of the

The Mail's alarms are not likely to b shared to any great extent by the people of this Province. Of course it will occur in every community that when a small minority are mingled with a large population of different race, there will time a certain amount of amalgamation, or absorption, and in Canada we find this occur wherever these conditions exist as the same has occurred in other countries In Ontario, French, Germans, and natives of other countries frequently become Anglicised, and in Quebec, of course, the contrary process frequently takes place, but probably, in neither case, is there much cause for alarm. Both populations are truly Canadian, and both should apply themselves to the advancement of our common country, tolerant of our differ ences of origin and religion. There is little fear that either the English or French speaking population will absorb the other, and the sooner the spirit of decisive in proportion to p ences of origin and religion. There is the other, and the sooner the spirit of sectionalism be laid, the better will it be

There is now a new source of alarm for the Mail. It is a scheme which "wellinformed persons in Quebec believe that certain members of the hierarchy are preparing for bringing together the uge, Castor, and Bleu camps:" in fact "a general coalition of the French Canadian factions, (sic,) so that when the crisis comes the race may be found united." And what is to be the result of all this? Let the Mail answer:

"Whosoever may attempt to succeed him, (Sir John,) will in all probability have to settle with a more or less solid French race, ready not to cast its seventy votes at Ottawa for the well being of the country, so much as to sell them to the highest bidder."

Here is a mare's nest in earnest. Has it been, in the past, a special characteristic of the French Canadian members of Parliament that they sold their votes to the highest bidder? It is not many years since this Province was astounded at the discovery that a very substantial bribe was dangled before a batch of our own Legislators, sufficient in number to change the Government of the Province: and there is good reason to believe that there was some nibbling at the bait. We have not heard that the like of this ever occurred among the much-abused French-Canadians. It would be fitting that we were more nearly immaculate ourselves, before constituting ourselves the sanctimonious censors of our neighbors. We venture to say that in high morality, in scholarship and in all the qualities that characterize a true gentleman, the French Canadians in the Legislatures of the Dominion are not a whit inferior to their English-speaking that this caricaturist never received a lesbrethren. We have heard it very freely remarked that in these respects they are even superior. The Mail's insinuation is as groundless as it is Pharisaical.

We may well imagine that the sup-

timate of the political morality of the French-Canadian members of Parliament. He does not even positively assert that the plot exists: "Well informed persons in Quebec believe" that such is the case. "It is said" that the bishops are advocating such a course. It would be a waste of words to refute serously assertions which are so prefaced Undoubtedly there have been great changes in the political sentiments of the people of Quebec within a moderate rom time to time in all our Provinces Ontario is not exempt from them. The causes which bring about these changes are numerous and varied. It is possible again; especially in the contingency imagined by the Mail, that is, when "there will come an interregrum in Canadian politics" after "Sir John Macdonald shall have disappeared from the scene." We do not claim to be prophets of what may occur in this case, but we

able to hold their own. this account, that the English speaking population are driven by the threatened the Protestants there generally have no evidence of this is to be found in the calm letter of remonstrance from Mr. W. Weir of Montreal to the Mail. Indeed the Protestants of Quebec well know that their Catholic fellow citizens, the French-Canadians, are an inoffensive people, ready to accord to them, with the greatest liberality, all the rights they wish to enjoy for themselves. Hence Protestants are constantly elected to represent French Canadian constituencies. Protestant schools are afforded all the facilities necessary to make them flourish equally with the Catholic schools of the Province, and the people of both creeds live together in

Ottawa County is an illustration of this, and sadly it dissipates the Mail's theories.

The county itself is largely French Canadian. The last Dominion census places this portion of the population at 30,433. On the other hand there are 5 602 of English and Scotch origin, and 11,726 Irish. Mr. Mercler's candidate, Mr. Rochon, was elected by the almost incredible majority of 1400. When we consider that the Conservative candidate was elected last October by a majority of 357, the change will naturally be most surprising, and it might be supposed that the Mail's theory has some foundation of truth; but when the figures for each polling district are examfued, it will be seen that this is not the case. Hull gives Mr. Rochon a majority of 887. This indicates, of course, that the French vote there was largely cast for him. decisive in proportion to population. Thus in Lowe, where there are 57 French-Canadians to 676 English-speaking population, Mr. Rochon had a majority of 152. In Buckingham Township, where the English speaking population more than doubles the French, there was a tie, while in Buckingham village, where the French outnumber the English speaking all told by more than three to one, Mr. Cormier had a majority of 34. In Masham, where the French number nearly 5 times the English speaking population, Mr. Cormier had a majority of 17.

It is clear, then, notwithstanding the Mail's efforts to create dissension on account of religion and race, that the battle was not fought either on religious or

race grounds. It is when above all times in the history of Canada the people of Quebec are almost equally divided on political issues, that the Mail chooses to raise the cry of danger to Ontario from a solid French-Canadian vote! There was a time when that vote was nearly solid. It was when a solid party in Ontario was openly hostile to them, and threatened their suppression as the Mail is doing to day. The same causes might again bring about a similar result; though we do not believe that the occasion will soon arise again.

## A FILTHY SHEET.

A filthy sheet, called the "Truth-Seeker," published in New York as the organ of American Infidels, produces in its columns a caricature of Rev. Father Lambert, representing him as a development from a monkey. This is the work of one Watson Heston, who has neither wit nor decency. We are glad to learn, for the credit of art, son in drawing in his life. Father Lam. bert, having demolished the big spouter of Infidelity, this is the only way in which the Iufidels can vent their spleen. Godless Bob acknowledges in his lecture on pused plot of the French Canadian "skulls"that his forefathers were monked bushops is as purely imaginary as his but Christians have no such ancestry. "skulls"that his forefathers were monkeys,

VICE AND VIRTUE IN THE DAILY

The American of August 27th publish

an instructive and telling article on the above-named subject. The Philadelphia journal begins by citing a complaint from the Churchman, a New York publication, that not long ago an influential daily paper being asked why it was that only a uarter of a column was devoted to the roceedings of an important educational tion, while more than three columns were given to a minute telegraphic account of city, replied that it was merely a question hat such changes will occur in Quebec of supply and demand, that its business was simply to meet the wants and comply with the tastes of its readers, and finally, that when the public took more interest i kinds of intelligence would be proportioned accordingly. The Churchman hereupon remarks that all kinds of sensations trust that the French Canadians may be and hurtful reading are justified on the ground that they are demanded by the taste of the public, and that such a plea In reference to the state of parties in taste of the public, and that such a ple Quebec the Mail has been drumming it is a disgrace to the press and a dis into the ears of its readers that Mr. Mer-bonor to a noble profession cler represents the Ultramontane idea, The Churchman also complains that that the Ultramontanes support him on often the reports of the most important events of the day are written by men with no true sense of responsibility, no Ultramontane organization to unite in real fitness for the task, and no principle self-defence. It is well known that though to restrain them from giving an utterly false coloring to the facts which they time to time unite in a No-Pepery cry, undertake to relate. Nothing but the most hurried or general supervision can sympathy with such, and they never could be exercised over their work, which often does an irreparable wrong to some innocent man or to some good cause. Injury done in this way is in very many cases irreparable. Not only do the newspapers, as a rule, stand by their report ers, and refuse correction of blun but when they do consent to the correction, either make it worse than the original wrong, or do not permit it to overtake the latter in its onward flight, by delay in the publication of the correct or its insertion in some obscure corner where it will be seen or read by butfew The American agrees with the justice of the Churchman's contentions and criticisms—but suggests that the reasons why the daily newspapers contain what they do, and omit what they do, are not The late election which took place in so well understood, and goes on to

scientific inquiry. We may suggest some of the data on which it may proceed. It is undoubtedly true that the editor of the is undoubtedly true that the editor of the daily paper wants to supply the demand. He wants his paper to "sell." He is striving, above all other things, to "run up" its circulation, and so make claim is the advertising patronage of the commentry, as well as secure the fraction of profit on sales. If, therefore, he had any reason to think that a full report of the proceedings of an educational or a scientific body would be more popular than the details of baseball matches, he would undoubtedly give the former. But of course he knows that it would not. The number of people who are destrous, or even willpeople have candidly told us, upon occasion, that they found a paper like the American "too hard reading," and must have, at the close of a day's business, something to amuse them.

Idle it is to expect that so long a readers prefer base ball reports to scientific articles, the daily editor will give them the latter to the exclusion of the former. Here our contemporary offers a key to the whole difficulty. The editor respects the man who demands better reading, but he also knows that this man is a person who must for the sake of the news have his daily paper, and that even if four-fifths of the journal be taken up with sensational reports and intelligence from the slums he must buy the paper to see what it contains. This man is a sure customer, but the man who enjoys reports from the slums will buy no paper without them. Not being a sure customer, his taste must be catered to if the sales are to be run up. The great chance of winning circulation lies not in gaining the attention of the discriminating minority, but that of the undiscriminating majority, and it must be made lively with such matter as will capture their liking. To secure this result detailed accounts of crime, "personal" matters are published and will of course, continue to be as long as things remain as they are. The American thinks that "something may be done, no doubt by a united and firm demand for a higher class journalism. It will be most effectively presented if readers will systematically discriminate, when they buy their paper, in favor of that one which is least offensive and most respectable. It is probable that this plan, if well followed, would produce important results, for it would so much help the higher class of journals as to encourage them in avoiding offense, while it would leave the others entirely to the support of their scavenging patrons,—a condition which they would not be long in discovering and lamenting."

We think that higher ground should

one of the fecund causes of crime is the license of the press in its publication of criminal details. One individual reader, or even a comparatively large body of readers, is powerless against this gigantic evil. If governments feel themselves constrained to punish immorality and crime, if legislation is enacted against blasphemy, indecency, and obscenity uttered by word of mouth, we do asser that government is not doing its duty by the commonweal in permitting the daily issuance of tons upon tons of printed matter, reeking with moral pestilence and certain to corrupt and des-troy hundreds of youth. This is a vital question of the day. The moral as well as the material health of the people should be preserved by stringent and rigidly enforced enact-ment. It must be pleaded that the evil is one which cannot be dealt with or restricted by legislation. It is just one of those evils which can be most effectually dealt with, for if legislation of this character were enacted and enforced. would soon become impossible. not have the use of the mails and would never be found on the tables of respectable men. Largely because every one

cares to begin the work of reform in this The Church does everything in her do so effectively when it is to be found in almost every respectable household declare that they are ashamed to see the daily paper in the hands of their children. Yet the daily paper comes regularly and is as regularly read by the youth of the household. The freedom of the press has, of a truth, been abused to the widest extent, and the time has certainly come, nay, it came long ago, to protect the people from its license.

FRENCH PROTESTANTISM.

"French Protestantism is making praise worthy efforts to combat Socialism and Materialism on the one hand, and Ultramontanism on the one hand, and Ultra-montanism on the other. . Evan gelical religion in that country is in need of all the strength which union can give, and this combination of its forces for the purpose of counteracting the spread of skepticism and intolerant ecclesiasticism skepticism and intolerant ecclesiasticism is a wise and opportune movement on the side of truth, . . . The best thought and feeling of Protestant France are behind the movement, and will strive earnestly for success,"—Christian Guardian, 14 Sept .

In view of the fact that French-Protes tantism has reached the stage that it denies the divinity of Christ, it is an enigma to us how it will counteract the spread of skepticism. What worse can skepticism do than remove Christ out of His religion? It is but a few years since a French missionary appealed to Canadians for aid to the small section of Prodivinity of Christ in their creed, when it was formally repudiated by the Protestant Church of France. Christianity without Christ as God is mere Deism, or "Natural

EDITORIAL NOTES.

ARCHBISHOP WALSH, in a letter to th Dublin Express, says that as the landlords at the recent meeting, failed to adopt manful attitude on the question of a conference between landlords and tenants, he fears that the opportunity to effect a settlement is now lost

THE Oblate Fathers have residences and mission stations as follows: Rome 1 Northern Italy, 1; British Isles, 14; France 22; Germany, 1; Holland, 2; United States, 10; Canada, 11; St. Boniface, 7; St. Albert. 21: Mackenzie. 11: British Columbia, 7; Island of Ceylon, 37; Natal, 5; Orange Free State and Kimberley, 8; Transvaal, 2.

WE LEARN from our Irish exchanges hat the Most Rev. Dr. Carbery, O. P., Bishop of Hamilton, left Dublin on Aug, 24th for the south, where he will sojourn for about two months, dividing his time between Cork and Limerick, before he returns to his Sec. The Bishop's health, we are further informed, has somewhat improved. The people, not alone of Hamilton Diocese, but of the entire Dominion will be delighted to hear that His Lordship on his return to this country has been completely restored to health,

On SATURDAY last took place in Philadelphia the Memorial Centennial celebration. President Kasson, we are informed by the press dispatch, gently took the arm of Cardinal Gibbons, who, with the glittering sun pouring down on his Cardinal vestments and the red hat so lately placed on his head by the venerable Leo XIII., looked his best, and was the recipient of much attention. After walking to the front of the stand and paying his respects to the thousands of people who surged in and around the square, with a bow he turned and facing the President and within hearing of all We think that higher ground should who occupied seats around the arch, be taken in the matter. To our mind offered a prayer to the Almighty. He

was listened to with the closest possible attention, and upon the co the prayer the sweet strains of the patriotic "Star Spangled Banner" broke upon the crowd in volumes from the voices of the grand chorus, accompanied by the Marine Band.

THE movement in favor of Home Rule for Ireland seems to be making rapid progrees all along the line. It is now reported that the Duke of Devonshire has become a convert to the Home Rule policy of Gladstone, and is trying to influence his son, Lord Hartington, to pledge his efforts to the cause. The movement is also spreading as regards Scotland. At a recent conference of Scottish Home Rulers Mr. Findlater, President of the Scottish Farmers' alliance, advocated Home Rule for Scotland. He openly declared that the Northern and Eastern counties of Scotland were ripe for it. A committee was appointed to consider the question of bringing the matter before Parliament.

Ir is now becoming known that Lord Salisbury is wavering from the policy adopted towards Ireland by the ministry, and that he greatly fears the results which are sure to follow upon the execution of the measures passed during the session of Parliament just closed. His unconscionable confreres in the ministry, especially the Irish Secretary, Mr. Balfour, are doing all they can to bolster up their chief and to persuade him that though the present course is exceedingly disagreeable, it is none the less a duty. The passage in the Queen's speech, read at the prorogation of Parliament, which says the Queen trusts that the "remedies provided for Ireland will gradually effect a restoration of order." indicates what little hope is felt for the Tory cause even in the highest quarters. If anything further than has already been shown was needed to point out the hopeleseness of expecting to reconcile England to the government's treatment of Ireland, it would be this very disaffection in the Tory ranks. Frequent murmurings have been heard, and have been quietly hushed, but the threatened resignation of Mr. William Evelyn, a strong Conservative member for Deptford, gives the latest indication of the drift of political matters.

We reproduce the following letter which has been addressed by His Grace Archbishop Lynch to the Catholic Review, We hope the class of persons to whom it is addressed will, after its perusal, endeavor to set themselves right in the matter of paying their honest debts.

matter of paying their honest debts.

St. Michael's Palace,
Toronto, Sept 3rd, 1887.

To the Editor Catholic Weekly Review.

Sig.—I have been often pained and astonished at the frequent appeals of editors and proprietors of newspapers to their subscribers, urging them to pay their just debts. Catholics at least cannot be subscribers. editors and proprietors of newspapers, on their part, give their time, the product of a high education and experience, together with their money for stationery, together with their money for stationery, printing and wages, to employees, and they expect and should have, in common justice, a return, often by no means adequate for their outlay. A man who will not pay for a paper he subscribed for, read, and whose contents he enjoyed, is a retainer of another man's goods, and is on the level of a thi

el of a thief.
Yours faithfully,
+ JOHN JOEEPH LYNCH,
Archbishop of Toronto.

Special to the CATHOLIC RECORD.

THE COLORED MISSION OF WIND-SOR. ONT.

We are happy to learn that on the 1st Sunday of October next, Feast of the Most Holy Rosary, the Rev. Father Weninger, S. J., who has done perhaps more than any other living priest towards the conversion of the colored people in the United States, will open a mission in St. Alphonsus' Church, Windsor, Ont., for the exclusive benefit of the colored people of Windsor and neighborhood. ror the exclusive benefit of the colored people of Windsor and neighborhood.

The school in connection with the mission is again in operation since the beginning of September and is under the charge of the Sisters of St. Mary's Academy.

Our readers will remember the success Our readers will remember the success obtained by this school during the last term. Dean Wagner expects it will achieve even greater success during the term just commenced. Fifteen of the largest boys and girls among those baptized last spring are now preparing for their first Holy Communion and for Confirmation, etc., and no doubt a goodly number of fresh scholars will be inscribed on the baptismal registar before the next summer vacation. summer vacation.

We are sorry, however, to learn that the

10a, subscription has not realized yet half the sum required for the buildings of the

mission.

As the Rev. Dean leaves for Europe in the interest of the mission towards the end of next October, persons who have received his appeal are kindly requested to make their returns before the 15th prox.

It is Dean Wagner's intention, if he meets with any kind of success in Europe, to begin the construction of the Church and School immediately upon his return in the Spring.

in the Spring.

The Pope has conferred upon the Duke of Norfolk the Grand Cross of the Order of Ohrist. The Duke is about to buy a large palace in Rome in which to establish a university.

Brecial to the CATHOLIC RECORD DIOCESE OF KINGSTON.

LAYING OF THE CORNER-STONE OF THE NEW FRENCH CHURCH IN CORNWALL BY THE RIGHT REV J V CLEARY, S.T.D.,

BY THE RIGHT REV J V CLEARY, S.T.D., BISHOF OF KINGSTON.

On Tuesday, the 6th inst., His Lordship, the Bishop of Kingston, accompanied by the Very Rev. C. H. Gauthier of Brockville, arrived in Cornwall and held a conference of the clergy of the eastern section of the diocese. The conference lasted until Wednesday afternoon, when the greater number of priests returned to their respective missions. On Thursday, the feast of Our Lady's Nativity, took place the solemn ceremony of the blessing and placing of the corner-stone of the new church, which is being erected in East Cornwall for the benefit of the French-speaking members of the parish. His lordship was assisted in the ceremony by Vicar-General McDonell, Very Rev. Dean Gauthier, and Fathers Murray, Corbett and J. J. Kelly. Upon the conclusion of the significant rite, in which the Church pours forth her prayers to God imploring the Divine benediction upon the work and those who help in it, and invoking the sanctifying power of the Holy Spirit upon the place to be dedicated to the service of the Most High, the following address in the French language was presented to His Lordship. It was read by Mr. Felix Charon in the name of the new congregation, and expressed their great joy at the happy event of the day and the presence of their Bishop among them. They thanked His Lordship and also Father Murray, their local pastor, for the good will and successful efforts in promoting will and successful efforts in promoting manked His Lordship and also Father Murray, their local pastor, for the good will and successful efforts in promoting the work of the new church in course of construction, and helping largely to the increase of the building fund by their personal subscriptions and their exhortations to the people. They also made grate full acknowledgment to the congregations to the people. They also made grateful acknowledgment to the congregation of St. Columban's church for their munificent donotion of \$1 500 Adresse as grandeur J. V. Cleary, Eveque, S. T. D.

S. T. D.

Monseigneur—Permettes que vos enfants vous approchent encore pour vous manifester leurs sentiments de joie a votre arrivee au millen d'eux et exprimer a Votre Grandeur leur reconnaisance pour le devouement qu elle deploie dans la cause Canadienne. Deux mois a peine se cont secules destine sont ecoules depius que nous avons eu le bonheur de rencontrer Votre Grandeur. Alors nos esperances d'eriger une Eglise eta-ient brillantes mais aujour d'unic ces esper-ances sont accomplies et nous voyons avec grande satisfaction la realisation de nos vocux. Car, deja les fondements de notre Eglise sont poses et n'attendent que les prieres de l'epouse de Jesus Christ pour recevoir la Pierre Angulaire du temple recevoir la Pierre Angulaire du tempre dans lequel nous et nos enfants serviront Dieu le reste de nos jours. Nous ne pourrions laisser passer ce jour d'alle-gresse sans offrir a Votre Grandeur nos plus sinceres remerciments pour l'interet qu Elle a montre au succes de notre Eglise. Votre Grandeur sera heurense aussi d'apprendre que la paix et la bonne volonte regnent dans notre congregation volonte regnent dans notre congregation et egalement entre nous et nos conferes Irlandais. En terminant nous voulons remercier le Rev. Charles Murray du zele remercier le Rev. Charles Murray du zele qu' il a exerce parmi les siens en nous procurant la belle somme de \$1,500 pour notre Eglise. Veuillez Monseigneur accepter nos remerciments et croyez nous vos enfants tres obeissants.

His Lordship in reply addressed the large assembly from the corner etone in terms of sympathy with the joyous feelings of the people, and warm encouragement to perseverance in forwarding the holy work. He made allusion to the excellent feeling and spirit of brotherhood exhibited by the Irish and Scotch Catholics of Cornwall towards their French brethren in the critical hour of division of

brethren in the critical hour of division of St. Columban's congregation from which he augured most happy results of permanent peace and unity among the Catholics of the several races and languages in the parish. His Lordship then dwelt upon the significance of the ceremony just performed, pointing out that the Church's prayers and symbolic rite would be without their great and principal meaning were His house to be merely a place of meeting or even a place of prayer, where the people would assemble to offer homage to God by the singing of psalms or the recitation of prayers in common. The house about brethren in the critical hour of division of prayers in common. The house about to be erected, over whose beginning the Church used such solemn prayers and Caurch used such solemn prayers and ceremony, was to be, above all and beyond all, the holy place where God himself would dwell, to be the companion and consoler of His people. Here would stand the altar of sacrifice, upon which would be immolated to His Eternal Father the Holy One of God, the Victim of the prayers. the Victim of the new law, merit-ing grace and favor for us all. This new church would be a new home for God Himself. To satisfy this holy Catholic faith the Church poured forth her most fervent prayers, giving voice and spirit to the Catholic heart, full belief in the divinity of Christ's religion, and the holiness which becometh the temple of the living God. At the contemple of the living God. At the conclusion of a most eloquent, touching, and instructive address, His Lordship imparted his Episcopal benediction to the kneeling multitude, and then proceeded to take up a collection in aid of the building fund, when a handsome sum was realized. The following day His Lordship proceeded to Carleton Place to give Confirmation and addicate the beautiful church recently erected there. On Tuesday, 13th, the corner stone of the Church of St. Carthage, in Tweed, will be blessed and laid by His Lordship. It is the 18th church which is either a building or built in the diocese of Kingston within the past four years—a most striking evidence of the wise and vigorous administration and the indefatigable labors of our tration and the indefatigable labors of our great and good Bishop to whom may heaven accord many long years of life and health to continue to bless and govern his loving and grateful people.

VERY CREDITABLE INDEED. -Me. J. O. VERY CREDITABLE INDEED,—Mr. J. O. Dromgole, of the city, son of Mr. John Dromgole, manager of the Crystal Hall, has just passed a highly creditable primary examination at Osgoode Hall as student-at-law, ranking second in a list of twenty-four successful candidates.

Impressive Ceremony.

to the Clergy, Religious Come Health and Benediction in t DEARLY BELOVED BRETHREN, We deem it our duty to our combined authority as the Ecclesiastical Province of Toro Jubilee of our Holy Father Pope on the 29th of next December. have reached the fiftieth annisublime dignity of the priesthood. paring to celebrate the felicitous great occasion and with every fi affection and with deep gratitude to in the person of Leo XIII. so gr this most critical and portentous will be a joy, as well as a duty, fo Ontario, to take a proper share in t substantial proofs of our Catholi the august person and the sublim Pope is the central figure and C Spiritual Kingdom which Jesus C is the vice-gerent of the Son of Go our souls; the Infallible Teache Hence it is that the children of the

mental doctrine of Catholicism.
that the Primacy of the Apostoli
belief. The Church is a kingdom
visible body, it must have a visible father to care for the family; it is shepherd. Our blessed Lord promi when he said, "I say to thee: Th will build my Church, and the against it. And I will give to thee and whatsoever thou shalt bind o etc., etc. (Matt. xvi. 15-20.) H everlasting Church is built, the so structure so securely reposes. that in the words above quot the Primacy of Peter and of his teaches that this promise was Peter the commission to feed t 'Feed my lambs, feed my shee cording to the interpretation of the bishops and priests, as well as the here to argue and contend for article of faith professed by over race, and held as a fundamenta all ages from the time of her ins first we find acknowledged the su successors in spirituals over the of the early Fathers and the decleave no doubt on this point. Peter is the "solid rock—the grant of the property of the proper the kingdom were granted-to hi is the universal shepherd. He is the Apostles-the mouth of the A the prince of the Apostles-the Apostleship, and primacy over th also call the Roman Church the " the head See-it is possessed o head of the churches—the Apos churches are the streams." is profane—an alien—an antichr

the bishop of bishops—the primar Such, dearly beloved brethr antiquity, in fact, the teaching a in regard to the primacy of St. Pe history unequivocally attests that mere abstract truth, but that it public and momentous character, West; with equal force of author nople and in the humble Sees

And of the Pontiff who occupies the fisherman's successor-he he

charge of all-he has the primac

Christendom. But let us see what this prim of the Pope, a sovereign jurisdi all the children of Christ; the ri and of appointing bishops; the duty lambs and the sheep of the fold, of It implies, therefore, the right provinces of the Church and v controlling and directing the child nate rulers in whatever clime, form of government they may li the bishops of the Church, the communion with the See of Po Apostolic See and of all the bishe rupted and untrammelled, like the does not see, therefore, that the as a corollary, the Sovereign Pont govern his spiritual children in freedom, and, consequently, to have tion with them in all that relates out let or hindrance on the par freedom is an essential conditio Church is in her normal state only

TION AND A NECESSARY CON OF THE Now, as a guarantee of this Sovereign Pontiff, He who establi ts as to prepare the way for the who reads history aright, must s establishment and consolidation condition of the freedom and inde in the discharge of his sacred d the night the whole divine plan, give the way to empire, and king the whole world should be gathere in the days of those kingdoms, another kingdom, which should r stand for ever." (Dan. ii. 44.) tory may see how the Almighty every creature by the word of His controlled the destinies of nations ment of a principality that was to

THE TEMPORAL POWER OF THE

#### PASTORAL LETTER.

THE BISHOPS AND ARCHBISHOP OF THE ECCLESIASTICAL PROVINCE OF TORONTO,

CELEBRATION OF THE GOLDEN JUBILEE OF OUR HOLY FATHER POPE LEO XIII.

We, the Archbishop and Bishops of the Ecclesiastical Province of Toronto. to the Clergy, Religious Communities and Laity of the Province, Health and Benediction in the Lord:

DEARLY BELOVED BRETHREN, We deem it our duty to address you with all the weight of our combined authority as the Archbishop and Bishops of the Ecclesiastical Province of Toronto in reference to the Golden Jubilee of our Holy Father Pope Leo XIII., which will be celebrated on the 29th of next December. On that day His Holiness will have reached the fiftieth anniversary of his ordination to the sublime dignity of the priesthood. The whole Catholic world is preparing to celebrate the felicitous event in a manner worthy of the great occasion and with every fitting manifestation of filial joy and affection and with deep gratitude to God for having given to His Church in the person of Leo XIII. so great and wise and holy a Pontiff in this most critical and portentous period of the history of mankind. It will be a joy, as well as a duty, for us, the clergy and faithful laity of Ontario, to take a proper share in this celebration, and to mark it with substantial proofs of our Catholic loyalty and heartfelt devotion to the august person and the sublime office of the Vicar of Christ. The Pope is the central figure and Chief Pontiff in the hierarchy of the Spiritual Kingdom which Jesus Christ has established on earth. He is the vice-gerent of the Son of God; the Supreme Visible Shepherd of our souls; the Infallible Teacher of God's revelation to mankind. Hence it is that the children of the Catholic Church regard him with reverence and filial love, that they look to him for light and guidance in this world of doubt and darkness, and that they are prepared to make the greatest sacrifices in order to help and uphold him in the discharge of his sublime duties and in his warfare against the enemies of Christ and His Church.

THE SUPREMACY OF THE POPE, AN ARTICLE OF FAITH The doctrine of the Primacy of St. Peter and of his lawful successors over the Christian Church is an article of faithand a fundamental doctrine of Catholicism. What the sun is to the solar system, that the Primacy of the Apostolic See is to the Catholic system of belief. The Church is a kingdom, it must have a chief ruler; it is a visible body, it must have a visible head; it is a house, it must have a father to care for the family; it is a sheep fold, it must have a supreme shepherd. Our blessed Lord promised Peter the headship of the Church, when he said, "I say to thee: That thou art Peter, and on this rock I will build my Church, and the gates of hell shall never prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven,' etc., etc. (Matt. xvi. 15-20.) Peter, then, is the rock on which the everlasting Church is built, the solid foundation on which that majestic structure so securely reposes. All Christian antiquity maintains that in the words above quoted, our Divine Redeemer promised the Primacy of Peter and of his office, and it no less unanimously teaches that this promise was fulfilled when our Saviour gave to Peter the commission to feed the lambs and sheep of his flock: "Feed my lambs, feed my sheep" (John xxi., 16-17), that is, according to the interpretation of the fathers, the whole flock of Christ bishops and priests, as well as the simple faithful. It is not our purpose here to argue and contend for a doctrine, but simply to state an article of faith professed by over two hundred millions of the human race, and held as a fundamental doctrine by the living Church in all ages from the time of her institution by Christ. From the very first we find acknowledged the supreme power of St. Peter and of his successors in spirituals over the Universal Church. The writings of the early Fathers and the decisions of the first General Councils leave no doubt on this point. Thus, according to the Fathers, Peter is the "solid rock—the great foundation—to him the keys of the kingdom were granted—to him the sheep were assigned, and he is the universal shepherd. He is the pillar of the Church—the eye of the Apostles—the mouth of the Apostles—the head of the Apostles the prince of the Apostles—the one who has the primacy of the Apostleship, and primacy over the Universal Church." The Fathers also call the Roman Church the "matrix of all the churches." the head See—it is possessed of a superior principality—it is the head of the churches—the Apostolic See—the fountain, and other churches are the streams." To it all must have recourse. is profane—an alien—an antichrist—who is separated from Rome." And of the Pontiff who occupies the See of Peter, they say: "This is the fisherman's successor—he holds the place of Peter—he has the charge of all—he has the primacy in all things—the chief Pontiff the bishop of bishops—the primate of all the bishops," etc., etc.
Such, dearly beloved brethren, is the teaching of all Christian

antiquity, in fact, the teaching at all times of the Universal Church in regard to the primacy of St. Peter and his successors; and impartial history unequivocally attests that this doctrine has not remained a mere abstract truth, but that it has always been affirmed in acts of public and momentous character, as well in the distant East, as in the West; with equal force of authority in the Imperial city of Constantinople and in the humble Sees of the most obscure Province of

But let us see what this primacy implies. It implies on the part of the Pope, a sovereign jurisdiction over the entire Church, over all the children of Christ; the right of convoking general counci Is and of appointing bishops; the duty of feeding with salutary doctrine the lambs and the sheep of the fold, of which he is the supreme shepherd. It implies, therefore, the right of free communication with all the provinces of the Church and with all the Bishops, the right of controlling and directing the children of the Church and its subordinate rulers in whatever clime, in whatever nation, under whatever form of government they may live. It implies, also, on the part of the bishops of the Church, the paramount duty of holding strict communion with the See of Peter. The intercommunion of the Apostolic See and of all the bishops of the Church should be uninterrupted and untrammelled, like the flowing and ebbing of the tide. Who does not see, therefore, that the doctrine of the primacy involves, as a corollary, the Sovereign Pontiff's divine right to teach and rule and govern his spiritual children in every part of the world with absolute freedom, and, consequently, to have unrestricted liberty of communication with them in all that relates to the religious discipline of life without let or hindrance on the part of secular government? Such a freedom is an essential condition of Church government, and the Church is in her normal state only when she enjoys it.

THE TEMPORAL POWER OF THE POPE IS A PROVIDENTIAL INSTITUTION AND A NECESSARY CONDITION OF THE INDEPENDENCE OF THE HOLY SEE.

Now, as a guarantee of this freedom of action on the part of the Sovereign Pontiff, He who established the primacy so disposed of even ts as to prepare the way for the temporal power of the Popes. He, who reads history aright, must see the finger of God in the gradual establishment and consolidation of the temporal power, as the condition of the freedom and independence of the Head of the Church in the discharge of his sacred duties. Daniel saw in his vision of the night the whole divine plan, according to which empire was to give the way to empire, and kingdom was to succeed kingdom, until the whole world should be gathered into the Roman empire: "When in the days of those kingdoms, the God of heaven would raise up another kingdom, which should never be destroyed, but which should stand for ever." (Dan. ii. 44.) Even so the Christian student of history may see how the Almighty Disposer of all-things, Who upholds every creature by the word of His power, so ordered human events and controlled the destinies of nations as to prepare the way for the establishment of a principality that was to secure the free, unfettered exercise of who holds in His divine hands the course of human events. May he

as the centre and principle of unity of faith and the fountain of jurisdiction. During three hundred years the Church was subjected to a most sanguinary persecution, her faithful children were slain by hundreds, and the soil of Rome was soddened with martyrs' blood. During that dark period the Church, it is true, acquired property, but not, of course, a civil principality; and, hence, the only way, in which the Supreme Pontiffs could vindicate their liberty and independence was to retire to the gloom of the catacombs, or to shed their blood on the red scaffold of martyrdom. But that was not the normal state of the Christian Church. Persecution had done its worst against her and utterly failed in its object. Human passions broke in angry waves against the rock of ages, but in vain. The Church was built upon a rock, and though the rain fell, and the floods came, and the tempests raged, it fell not. The victory of Constantine gave freedom to our holy religion, called her forth from her hiding places. and enthroned her in glorious basilicas and majestic temples. Then began to manifest itself the action of Divine Providence in preparing the way for the establishment of the temporal power. Constantine, after giving freedom and protection to the Church, transferred the seat of empire from Rome to the banks of the Bosphorus. "The same precincts," observes Count de Maistre, "could not contain the emperor and the Pontiff. Constantine yielded up Rome to the Pope. From that time we also observe that the emperors seemed no longer at home in Rome; they resembled strangers passing through and lodging there from time to time." At length the period arrived for the destruction of the Roman empire and its guilty capital-Pagan Rome, the Babylon of the Apocalypse. A cry had gone up against it from the Christian martyrs, and was heard; the hour of its doom had struck. The barbarians, bursting from their northern climes and savage forests, swept over the empire with the might and impetuosity of an irresistible inundation. The Roman legions were annihilated; the empire itself, the consolidation of centuries, was broken into fragments by many a hard stroke: tunsione plurima. Rome's haughty gates were torn down and carried away, and the city itself reduced to a "marble wilderness." But there was in that city a principle of vitality—the Papacy; and Christian Rome, blessed with the Gospel of immortality, arose on the ruins of Pagan Rome, and became the capital of "a kingdom which can never be destroyed." The emperors of Constantinople were impotent to protect their subjects, and the abandoned peoples of Rome and the adjoining countries turned to the Pope for protection and elected him their sovereign. The Supreme Magistracy was spontaneously transferred by the Roman Senate and people to the Sovereign Pontiff. Gregory II., A. D., 730. "The bishops of Rome then became, de facto et de jure, the temporal as well as the spiritual fathers of a free people, and after the loss of her legions and provinces Rome was again restored to honor and dominion. The Chair of Peter replaced the throne of the Cæsars; the seat of empire became the sanctuary of religion; and had it not been for this new vital principle, which renovated her decayed energies, Kome, like other cities of antiquity, like Thebse or Babylon, or Carthage, might have been blotted from the map of the earth, verifying the awful foreboding of Lucan, 'Fabula nomen erit.'" "The temporal power of the Popes," says Gibbon, 'is now confirmed by the reverence of a thousand years, and their noblest title is the free choice of a people whom they had redeemed from slavery." This necessarily rapid and imperfect sketch of the way in which the temporal power of the Papacy was brought into existence is sufficient to convince the impartial reader that this power is the work of Providence: "Digitus Dei est hic." And with this work the liberty of conscience and the independence of the Church have been providentially united for centuries. In the words of the late illustrious Bishop of Orleans, "it is necessary to the spiritual security of the Church, and to our own, that the Pope be free and independent; that this independence must be sovereign; that the Pope be free and that he appear free." And the Pope has, time and again, asserted that his temporal sovereignty is, in the present state of society, necessary to his independence and his freedom of action as Head of the Universal Church. THE POPE, ROBED OF THE TEMPORAL POWER, IS NEITHER FREE NOR INDEPENDENT.

But the temporal power, which Divine Providence had bestowed on the Apostolic See, as a necessary condition and safeguard of the freedom and independence of the Vicar of Christ in the discharge of the sublime duties of his office, has been wickedly usurped. The Papal throne, that stood erect for more than a thousand years has been torn down by the hands of sacrilegious men; and the Father of the Faithful, to avenge whose wrongs a million swords would in other days have leaped from their scabbards, is robbed of his liberty and rights-is practically a prisoner in his own city—and is made dependent on the contributions of the faithful for the support of his dignity and for the means that are to exercise his divine ministry. But lest it Vicar of Christ has been reduced is overdrawn, lest it should be imagined that, notwithstanding the wicked usurpation of his civil princedom, his liberty and independence as Head of the Church are still respected and secured, we will quote here the indignant protest to which His Holiness gave utterance on a late occasion in reply to an address of the Sacred College:

"But we are more deeply concerned and afflicted at what happens in Italy and in Rome, the centre of Catholicity and the privileged seat of the Vicar of Christ. Here the assaults of our enemies are all the more injurious, as they are directed against that supreme power in which are so intimately bound up the good, the life and the social action of the Church throughout the world. Now, the designs of which we frequently had to complain bitterly have increased in latter times beyond all measure; for it is easy to discover what are the real designs enter tained against the Church under cover of vain pretexts and invented distinctions. Her most beneficent institutions, her dogmas, her ministers, her rights-nothing is spared. We are threatened with new laws which, according to public rumor, would lay violent hands on the last resources of property left to the Church, and which would bring about the interference of laymen in ecclesiastical affairs, with all the disastrous effects that follow from such intrusions. Her enemies are sharpening every weapon against the Christian education of our youth. Other effects of their increased hostility are the odious measures recently taken against the poor and inoffensive nuns, who are worthy of all compassion. But the most furious attacks and the most implacable hatred of the sects are directed against the Supreme Pontiff, the corner-stone of the sublime edifice of the Church. It is enough to say that they have dared to denounce him publicly as the enemy of Italy in all ages, and to brand him with such names of opprobrium and contempt as the tongue refuses to repeat.

"How can we be astonished if, after this, in popular reunions. at public meetings and in the press they have hurled against the Pope the most vile and the most unbecoming insults, and that in the principal cities of Italy the most horrible affronts should be offered to the Pontifical Office and Dignity? And coming still to more ferocious designs, they have threatened to resort to the last limits of violence against ourselves and against our peaceful residence. The worst is that these manifestations of hatred and of violence are allowed to be freely indulged in, and no efficacious means employed to hinder them.

In such a condition of things everyone knows in what manner our dignity is respected and the honor of our person guarded in Rome. All must understand what security we enjoy and what sort of liberty is left to us in the exercise of our Apostolic Ministry.

"It is therefore impossible for us to be satisfied with the present state of things, and as our enemies, strengthened by the aid of human power, are leaving nothing undone to perpetuate the present situation of the Pope, we feel it on our side a pressing duty to renew against these usurpations, be they old or new, the most formal protests and to c aim for the safeguard of our independence the sacred rights of the

that primacy which the Incarnate God had established in His Church, | bountifully hear our humble prayers and those of the whole Church, particularly during these days of grace and mercy."

THE DUTY WHICH, AS CATHOLICS, WE OWE THE HOLY FATHER IN HIS PRESENT POSITION, AND ESPECIALLY ON THE OCCASION OF HIS GOLDEN JUBILEE.

Such being the sad condition to which the Holy Father has been

reduced by the enemies of Christ and His Church, it becomes the urgent and most sacred duty of the faithful throughout the world to rally around him, to sustain him by their sympathy and loyal devotion, and to contribute generously of their means to uphold his dignity and to enable him to discharge his sublime duties as Supreme Ruler of the Christian Church. Apart from his august character as the Vicar of Christ, our present Holy Father Leo XIII. has special claims on our admiration and dutiful affection and gratitude. No greater Pope has sat in the chair of Peter for many years. A man of genius and of vast scholarly attainments, he has given a great impulse to the cultivation of letters, especially of history, of philosophy and theology. His Encyclicals are written with a masterly hand, with all the graces of classical Latinity, with the learning of a great theologian and the zeal and fervor of a saintly Pontiff. From the heights of the Vatican he sees the moral evils that afflict society and that threaten to destroy Christian civilization, and he points out the means that alone can save both from destruction. When he ascended the Chair of Peter he found the most powerful s ates up in arms against the Papacy and the Church, and by his singular wisdom, great judgment, and extraordinary zeal, he has succeeded to a great extent in disarming the general hostility, and in turning at least one mighty empire, from being a bitter and tyrannical oppressor, into a friend of the Church. A greater and more powerful man than Henry IV. has been compelled by Leo to go to Canossa. He has honored our dear Canadian Church by raising one of its prelates to the dignity of the Cardinalate. He has placed the legislation and organization of the great young Churches of the United States and of Australia on a more perfect and a firmer basis, and he has re-established the hierarchy in Scotland. The Venerable Church of the East has also engaged his special attention. He has found a peaceful solution of the long-standing trouble connected with the See of Goa and its privileged jurisdiction over distant territories and Catholic populations nowise subject to Portugese rule in the order of secular government. He has created a native episcopate in India, and invested it with permanent hierarchical character, having previously secured the sanction of the king of Portugal for this revocation of an ancient and much-prized prerogative of his crown. And greater zeal and fervor amongst its children, as well as a large number of conversions from heresy and schism, are likely to be the result. In a word, he has during his short reign raised the Papacy to a greater height of moral power, of commanding influence, and of universal regard than it has ever attained since the dark days of the so-called Reformation. The Pontificate of Leo XIII. will shine as one of the most remark able and glorious in the Church's history. Let us show our appreciation of so great a Pontiff by taking our proper share in the celebration of his Golden Jubilee. The whole Catholic world is preparing to celebrate it by a generous outburst of loyal feeling and devotion towards our Holy Father, by heartfelt congratulations and earnest prayers and by generous and beautiful gifts. We, the Bishops of the province of Toronto, have decided, that the best and most practical way for the clergy and laity of Ontario, to show the ir loyalty and love of our Holy Father on this memorable occasion, would be to make him a generous, large-hearted offering of Peter's Pence; and, accordingly, we order a collection to be made for this purpose in every Diocese in the Province, and in every Mission in each Diocese. It is our bounden duty as Catholics to contribute of our means and in accordance with our capacity towards the support of the Head of the Church, especially since he has been robbed of the Patrimony of St. Peter, and to supply him with the means of discharging his great duties towards the Catholic world. We trust, therefore, that on this occasion you will do your duty in this respect, in a manner honorable to yourselves, creditable to the Church in Ontario, and worthy of the Golden Jubilee of the Sovereign Pontiff. in a noble pastoral addressed some four years ago to his flock by His Lordship the Bishop of Kingston, we find the duty and obligation that bind Catholics to contribute towards the support of the Sovereign Pontiff expressed in words so forcible, lucid and comprehensive, that we make them our own and commend them to the serious attention and favorable consideration of the clergy and laity of the Province.

1st. The Pope is the Father of the Faithful; therefore, we owe him the duty of children, to contribute each our share towards his sustainment, as the guardian of the Christian Family, in honorable independence. 2nd. He is Our King, the spiritual monarch of Christendom; accordingly we owe him tribute by the law of nature and the precept of Christ. 3rd. He is the Vicarious High Priest of the New Testament, 'according to the order of Melchisedech;' conse should be thought that this picture of the sad condition to which the quently, as heirs of the faith of Abraham, who payed tithes to the merely typical representative of Christ's eternal Priesthood, we should reverently present our offerings to the Pontiff, who represents it before Angels and men in the fulness of grace and truth, and the whole power of the keys of the kingdom of Heaven. 4th. He is Chief Pastor of the Universal Fold; the same law of God therefore, and the same precept of the Church, that provide for the congruous sustentation of the local pastor in his parish, and the bishop in his diocese, are obligatory upon every parish and every diocese for the congruous support of the Pastor, who feeds, rules and governs 'the lambs and the sheep' in every section of the fold. 5th. He is the Infallible Preacher of the 'one faith' whereby we are individually saved and the Church is preserved in unity; to him, accordingly, the Apostolic rule applies, 'So also the Lord ordained that they who preach the Gospel, should live by the Gospel.' 6th. He is Our Head, and we are members under him in the mystic body; whence we shall not live independently of him, nor he of us; our sustenance shall be shared with him for all that concerns the integrity and healthy action of our corporate organism. 'There are many members, indeed; but one body: and the eye cannot say to the hand, I need not thy help; nor again the head to the feet, I have no need of you. Now you are the body of Christ, and members of member.' 7th. We are specially bound to maintain the Sovereign Pontiff, by reason of his special needs, resulting from the manifold difficulties, attending his present position.'

For these reasons we ordain as follows. 1st. That a collection, as generous and large-hearted as our circumstances will permit and as the occasion demands, shall be taken up in every church throughout the ecclesiastical province of Toronto on the first and second Sundays of next October, to be given, as a Golden Jubilee offering, to the Holy Father. 2nd. The amount collected shall be sent, with as little delay as

possible, by the pastors of each diocese to their respective Bishops. 3rd. The prayer "pro Papa" shall be recited in every Mass, Rubrics permitting, from the date of the reception of this Pastoral Letter till the end of the year, and a Te Deum be sung in each cathedral church and in all others, in which it can be suitably chanted, on the 1st day of the year 1888, thanking God, for prolonging the life of Our Holy Father beyond the 50th anniversary of his Priesthood.

4th. This pastoral shall be read in all the churches of the Province on the first Sunday after its reception, or as soon afterwards as circumstances will permit.

"The Grace of Our Lord Jesus Christ and the charity of God and the communication of the Holy Ghost be with you all."-II Cor., xiii, 13.

† John Joseph Lynch, Archbishop of Toronto. + John Walsh, Bishop of London. JAMES VINCENT CLEARY, Bishop of Kingston. + JAMES JOSEPH CARBERY, Bishop of Hamilton.
+ Thomas Joseph Dowling, Bishop of Peterborough.

#### NEWS FROM IRELAND.

A great demonstration of the citisens of Dublin was held on the evening of Aug. 23 at the Rotundo. The Lord Mayor presided, and among the gathering were a large number of Eoglish, Scotch and Irish members of Parliament, including Messra, Jacob Bright, Haldane, Fenwick, Cobb, John Dillon, Wm. O'Brien and T. Harrington. Professor Galbraith, of Trainty College, moved a resolution denouncing the "proclamation" of the Irish National League as an unscrupulous attempt to drive the Irish people from the path of peaceful and constitutional struggle for their rights, and to diasrm an organization which had suppressed crime and outrage; and Mr. Jacob Bright, Mr. Cobb, Mr. Haldane, and Mr. Fenwick delivered speeches in support of it, each expressing the warmest support to the action of the Irish people in the name of the democracy of England; while each, at the same time, advised the Irish people to keep a calm and dignified demeanor, and desist from acts of violence which might bring them into collision with the law. Mr. John Dillion declared that, in spite of all proclamations, he should continue to exercise what Mr. Belfour called "intimidation," and, in future, instead of recommending the tenants of Ireland to make reasonable demands, he would recommending the tenants of Ireland to make reasonable demands, he would recommending the tenants of Ireland to make reasonable demands, he would recommending the tenants of Ireland to make reasonable demands, he would recommending the tenants of Ireland to make reasonable demands, he would recommending the tenants of Ireland to make reasonable demands, he would recommended them to double their demands. Mr. Wm. O'Brien also spoke, declaring that no Irishman would be worth his salt who did not tear and trample the "proclamation" of the Tory Government under foot. great demonstration of the citisens ublin was held on the evening of 23 at the Rotundo. The Lord

Mesers. Wilkins, Blyth & Dutton, 112
Gresham House, London, advertise for
the heirs of Catherine Meehan, for whom
they enquire as follows:—"If this should
meet the eye of Catherine Meehan,
daughter of Patrick Meehan and Mary
Meehan, his wife, formerly of Drumgur,
county ot Louth, in Ireland, or of the
legal representatives of the said Catherine Meehan, she or they will hear something to their advantage by applying to
Chambera, Bruce & M'Nab, of Brisbane,
Queensland, Australia, solicitors. Any
person who can give any information
concerning the present whereabouts of
the said Catherine Meehan is requested
to communicate at once with this said
Chambera, Bruce & M'Nab, at their said
address. Dated the 16th day of August,
1887."

On August 19th, Mesers. Dudgeon and Emerson, accompanied by Emergency men, and twenty armed police from Drogheda, as also by a messenger from the Bankruptcy Court, proceeded by cars to Collon, and there seized eleven cattle, the property of John Dromgoole, one of the Messersene tenants who adopted the "Plan of Campaign." The police, under the command of District Inspector M' Dermott, of Drogheda, and Emergency men with a police guard, were left in charge, and took up quarters in Droomgole's house.

Wexford.

pious worshippers. The solemn High Mass was sung by Very Rev. Prior Furlong, the Convent, New Ross, assisted by the Rev. W. Kehoe, C. C., Taghmon, and the Rev. W. B. Quinn, Blackrock College, as Deacon and Sub Deacon. The newly appointed Pastor, Very Rev. John Doyle, P. P., Newbawn, acted as Master of Ceremonies. After the unveiling of the picture, the Rev. Father O'Mahony, O. S. A., New Ross, preached a most eloquent and impressive sermon, suitable to the occasion.

Longford.

On August 20th, an evicting party under Sheriff Gill, Abbeylara, County Longford, was vigorously resisted by the tenants, who use boiling lime and water. The hands of a bailiff named Curran were severely burnt by the fluid thrown at him, and a tenant named Reilly was arrested on the charge of having committed the set. mitted the act. Cork.

Cork.

On August 23d, two extensive seizures, under distress warrants, were made on the farms of Maurice Spillane and Mrs. Russell, Corrin, Fermoy, for one year's rent in each case. It seems the tenants offered one half-year's rent, leaving a hanging gale, as under the old system, and on refusal by Mr. O'Flaherty, solicitor, the agent on the Cliffe estate, Mr. Spillane, called an auction of his stock and crops. Just as the auction was about to commence, Mr. Kelleher, the auctioneer, found all the available effects were seized upon under the old, obsolete auctioneer, found all the available effects were seized upon under the old, obsolete law of distress. The tenants then consulted Mr. Richard Rice, solicitor, who advised the proceedings were wrong, and illegal, and that the bailiffs were trespassers. Mr. Rice than according to the consultation of the cons passers. Mr. Rice then served notice of the illegality of the warrants on the head bailiff, and after some time the distressmen withdrew, having served notice of abandoning the property seized. After sunset, and during the night, the tenants sunset, and during the night, the tenants caused the entire goods to be removed, and before morning both farms were cleared of all available property on them, to the great discomfiture of landlord, agent, and bailiffs. Kerry.

At a place called Gortatles, on the At a place called Gortatles, on the property of Mr. Herbert, of Muckross, some five families were evicted on August 22nd. The townland is about sixteen miles from Killarney, and is very wild. The rents are high, and in one case where a man named Scaneil was evicted, the Government valuation was £19 and the rent £56 The Killarney police are protecting the bailiffs, and

people, who are considerably in arrears with their rent.

On August 22nd, District Inspector Rice, Castleisland, with Sergeant Gil hooly, Acting-Sergeant Donaldson and about nine sub constables searched for arms the houses of Denia, Charles, and Leurence Connor, of Gortice and Richard Doe and Michael Dilane of Behensgh, near Knocknagashel. Having failed, after a most minute search to alight on anything, the party left.

Clare.

the hon. gentleman on his election.

Idmerick.

The Rev. M. Egan, of Limerick, lately student in the Urban College, Rome, left Waterford on August 22, for London, to take shipping for Auckland, New Zealand. Father Egan was accompanied on board the steamer for Milford by Mr. John Egan and Mr. Michael Egan, junr., both of Patrick street, Limerick. Father Egan takes with him the best wishes of many commercial men in Limerick to whom he has been known for many years.

The Rev. David Quin, P. P., Coolcappa, was found dead in his bed on August 19. Father Quin was ordained in Maynooth, and was 30 years a priest. He was a curate in Glin, Bruff and Rockhill, and was appointed from the latter place to the pastorship of Fedamore, and translated from thence to Coolcappa, where the people held him in great affection. The obsequies of the deceased took place on August 22d at Kilcoleman Church. The edifice was filled by relatives and friends of the deceased clergyman, and the keenness of the sorrow manifested shows how greatly he was regretted. From some of the estates in the locality the tenantry came in bodies to the funeral to manifest their sorrow for one of the best friends they had in the whole district, as his services to the farmers were inestimable. The Bishop, the Most Rev. Dr. O'Dwyer, presided at the Office and High Mass.

The Rev. P. Carroll, P. P. Croagh, died on August 23d. The Rev. gentleman was educated at Maynooth, and was since his ordination on the Limerick Mission. He had been siling for some time, but his death was not anticipated. He was connected with some of the oldest and most respected Catholic families of the city and county, by whom he was held in great affection.

Tipperary:

On Angust 23d. a bailiff from Clermes

offer an abatement of 20 per cent, on judicial, and 25 per cent, on non judicial rents. About nine days before posters were put over the estate, in which it was stated that an abatement of 15 per cent, on judicial, and 20 per cent, on non-judicial rents would be allowed, on condition of rents being pald before the 6th of August. Meetings of the tenants were immediately held in the Cullyhanna Land League Hall, and a deputation appointed to wait on the Crossmaglen portion of the tenantry, who came to the conclusion that they could not accept the abatement offered. Ten months ago the tenants unanimously months ago the tenants unanimously agreed to hold out for an abatement of months ago the tenants unanimously agreed to hold out for an abatement of 30 per cent, but were at first offered no reduction. When the agent found that they were determined, he offered 15 per cent to all the tenants. They, however, refused to accept this, and so paid their rents into the "Campaign Fund," When this was found out, many of the leading tenants were immediately served with ejectment processes, which they met by selling their cops, &c., at Campaign auctions, and thus kept the landlord at bay. When the successful result of the struggle became known the National drum was immediately called out, and followed by a large crowd, paraded the streets till a late hour. Many fires were also lighted in the neighborhood, at which hundreds of ardent sympathizers attended, making the welkin ring with their cheers.

Galway.

Six of the prisoners who were so severely sentenced at the winter Sligo Assizes, for resisting the evictions at Woodford, county Galway, were released on Aug. 20 from the county Antrim jail, where they had been detained for some time past. They were met at the prison gate by Messrs. James P. Kerr, L. L. B.; John A. Keogh, M. D.; Thos. M. Veagh, Jr.; J. Donnelly, and several other prominent Nationalists, who conducted the released men to carriages which were in waiting, and drove them to the Linenhall Hotel, where a substantial breakfast was awaiting them. Mr. D. Macaleese having been moved into the chair, a number of toasts were given and honored. Galway. naving been moved into the chair, a number of toasts were given and honored. After the breakfast the party drove to the Great Northern Railway terminus, whence the released men departed by the 8 50 a. m. train for Cavan, en rout

On August 221, a force of eighty police proceeded to protect a balliff and two emergency men in carrying out an evic-tion at Giantane, county Roscommon,

two miles from Ballinssice, and on the property of Mesers. Hynes, of Dublin, the tenant being Patrick Berreit. The house was barricaded, and when the balliffs forced an entrance they were met with a shower of hot water, and on getting into the house they had to force open a second door. They found Barrett and his wife and children, one of them 2 months old, in the house, and his mother, who is 80 years of age. Pat Barrett resisted violently, and was arrested. The eviction was carried out, the old woman being carried outside by the bailiffs. A procession was formed which marched back to Ballinssice, the prisoner being in the centre of the police. A considerable crowd had gathered who cheered Barrett, but made no resistance. Mrs. Barrett accompanied the procession. A meeting was held subsequently in Ballinssice which was addressed by Father Costelloe and others, and a subscription of a considerable amount was made up for Mrs. Barrett.

although most of the older generation of Irishmen and Irish-Americans are familiar with his career, it is not inopportune, in view of the above-mentioned event of the week, to give some outlines of his biography. The doctor, whose full name was Daniel William Cahill, first saw the light at Ashfield, which is aituated near Arless, in Queen's county. He was born in 1796. His parents were in comfortable, if not affluent, circumstances, the father being a scientific engineer of much local celebrity. From him young Daniel undoubtedly derived a large share of that taste for the mathematical and physical sciences which strongly characterized him through life. The future doctorof divinity acquired the rudiments of education at a school in Athy, Kildare, and also what is commonly designated the academic course of studies. Subsequently he entered Maynooth to make the studies for the priesthood. He was then but 18 years of age. In the midst of very bright and very diligent seminaries from all parts of the country, that is to say, among men of remarkable capabilities, young Cahill won distinction such as comparatively few students win.

NO BRANCH OF PRIMARLY LEARNING

The Bishop of the diocose has made the following clerical changes: Rev. M.

A. Creane, Professor St. Peter's College, to be C. C., New Ross; Rev. J. M.
Browne, C. C., New Ross, to be C. C., Duncannon; Rev. James Doyle, C. C., Duncannon, Rev. James Doyle, C. C., Duncannon, and Rev. Henry W. Cleary, C. C., Monageer, to be Professors, St. Peter's College.

On Sunday, August 21, a most imposing ceremony took place in Adamstown Church, where the picture of Our Lady of Good Council was unveiled for the venceration of the faithful. From an early hour the people of the surrounding districts crowded in to testify their devotion to the Mother of God, so that long before the ceremony commenced every place in the sacred edifice was filled by professor-that the agent of the Ball Estate had sent word to some of the faithful. From an early place in the sacred edifice was filled by professor-that the mass attacents win.

Tipperary:

On August 23d, a bailiff from Clonmel protected by police from Tipperary, visited the lands of Lacken, near the latter town, on the property of Mr. Smith-Barry, M.
P., to evict a tenant named William the ordinary clerical studies he was to the critical studies of the curracy of Leighlinbridge in county Oarlow. There he dwelt for a few years, ministering to a small flock and devoting the curracy of Leighlinbridge in county Oarlow. There he dwelt for a few years, ministering to a small flock and devoting the curracy of Leighlinbridge in county Oarlow. There he dwelt for a few years, ministering to a small flock and devoting the curracy of Leighlinbridge in county Oarlow. There he dwelt for a few years, ministering to a small flock and devoting his leisure to favorite branches of study. In 1825, at the early age of 29, he was called to Carlow College (St. Patrick's), to fill the chair of natural sciences. Nine the monage of the same of the faither than the curracy of Leighlinbridge in county Cabill went to Dublin, and in the suburbe opened a school. Then began his singularly successful career as a preacher and lecturer. As a priest, he, of course, dealt chiefly with religious subjects, but he ranged over historical and literary fields, and brought the wealth of his massive, as well as diversified, scholarship to bear on every topic. He was an orator in the elevated sense of the word, possessing, to an extraordinary degree, the five great qualities of oratory: earnestness and peraussiveness of manner, the art of accomodating himself to the mental standing of his listeners, thorough grasp of his subject, aptness and fluency of expression, and a fine voice. He had, moreover, a wonderfully impressive presence, being of Herculean frame and stately demeanor. One who knew him intimately says that he was six feet and four inches in height, and well proportioned. His countenance and well proportioned. His countenance betokened intelligence,

DAUNTLESS COURAGE AND TIRELESS ENERGY.

It was a leonine face, lit up in moments of enthusiasm, and in Dr. Cabill they were frequent, by lustrous dark eyes. In controversy he stood in the topmost place. Men are still living who recall with zest the passage at arms between him and the Rev. Mr. J. Burns, in which the latter centleman was figuratively appairing. the passege at arms between him and the Rev. Mr. J. Barns, in which the latter gentleman was, figuratively speaking, pulled to pieces. Many another tilt he had with many another sectary, and invariably he overcame his adversary by superior dialectic powers. When in the noontide of his prominence as a preceptor and orator, he gained fresh laurels by esprusing, with unmeasured ardor, the cause of the masses of his countrymen, then suffering direst distress. The terrible year, 1847, found him a champion of Irish rights. With voice and pen he joined in the work of "Young Ireland." His lectures and published letters were brimming with intense patriotism. He spared not the leaders of the British government, the ministers whose names were synonymous with harsh misrule. Wellington and Lord John Russell, the one the arch spirit of barrack rule and the other the symbol of "no Popery," were attacked by the eloquent ecclesiastic, and so were Palmerston and Derby. His denunciatory letters attracted widespread notice and abundant comment. He it was who bestowed on Derby (whose family name was Stanley) the odious sobriquet of "Scorpion Stanley." That his speeches and invectives, based as they were on staring facts,

FOUNDED IN SOUND ARGUMENT and reinforced with all the resources of a master mind, were very effective is not to bowels and regulate the liver.

be wondered at. They materially helped, in that period of transition which followed the years of revolutions, '48 and '49, to help the popular cause one, by making feudalism and its abuses more unpopular than ever, by inculciting the principles of sovereign nationality, by teaching young and restive frichmen what they might and should do to promote the welfare of their downtrodden country. With all his vehemence and Demosthenic power of assault, Dr. Cahill never-sociated his dignity as a priest or his dignity as a

weifare of their downtroden country. And his mother, who is 80 years of age. Pat Barret resisted violently, and was arrested. The eviction was carried out, the old woman being carried outside by the bailiff. A procession was formed which marched back to Ballinasloe, the prisoner being in the centre of the police. A considerable crowd had gathered who cheered Barrett, the cold women being in the centre of the prisoner being and the considerable amount was made up for Mrs. Barrett accompanied the procession. A meeting was held subsequently in Ballinasloe which was addressed by Father Cotelloe and others, and a subscription of a considerable amount was made up for Mrs. Barrett.

DR. CAHILL'S MEMORY

Henered by a Statue at his Grave in Glasmevin Cemetery.

THE PRINGERY ONVELLED LAST SUNDAY, IN THE PRINGE OF A GREAT GATHER ING. BY ONE OF THE HOLE MULL WINDERS OF PARLIAMENT—BOTHS OF THE MITHER OF THE RIMIEST TREDUCTION, EDUCATOR, ORATOR AND PATRIOT.

Sonday was a memorable day for the people of the Irish capital. They gathered in many thousands at beautiful Glasnevin, and witnessed the unveiling of a life-size statue of the great priest and patriot whose name stands at the head of this article. Mr. Peter McDonald, M. P. performed the ceremony, and the throng gazed for the first time upon a noble looking effigy of the doctor. It is a fitting monumental tribute to his memory, Although much has been written about the life and schievements of Dr. Cahill, although most of the older genesation of Irishmen and Irish-Americans are familiar with his career, it is not inopopetune, in view of the above-mentioned even of the first time upon a noble looking effigy of the doctor. It is a fitting monumental tribute to his memory. Although most of the older genesation of Irishmen and Irish-Americans are familiar with his Boston on the 28th day of October, 1864.

A, truer priest or a better patriot never lived. It will be remembered that in February, 1885, his remains, which had reposed in Holyhood cemetery, Brookline, were exhumed and taken, with great honors, to New York and thence to Dublin. Glasnevin received them, and over their final resting place in that necropolis of Ireland's great ones now rises a lifelike figure of the doctor. He lies, as he most probably would have wished, near the grave of the Liberator, whom he equalled in patriotism and surpassed in attainments.

No one can describe the sufferings caused by asthma except those troubled with the complaint. One package of Southern Asthma Cure will relieve any case. Double treatment in each package.

Well Tested.

"I was nearly dead with cholera mor-bus, one bottle of Extract of Wild Straw-berry cured me, and at another time I was so bad with summer complaint that I thought I would never get over it, when two bottles cured me." Mrs. E. Askett,

J. H. Earl, West Shefford, P. Q, writes:
"I have been troubled with liver complaint for several years, and have tried different medicines with little or no benefit, until I tried Dr. Thomas' Eclectric Oil, which gave me immediate relief, and I would say that I have used it since with the best effect. No one should be without it. I have tried it on my horse in cases of cuts, wounds, &2, and I think it equally as good for horses as for man." good for horses as for man."

A Severe Trial.

Frances S. Smith, of Emsdale, Mus-koka, writes: "I was troubled with vomit-ing for two years, and I have vomited as often as five times a day. One bottle of Burdock Blood Bitters cured me."

THE TRUE PHILOSOPHY OF MEDICATION THE TRUE PHILOSOPHY OF MEDICATION is not to dose for symptoms, but to root out disease. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, the Great Blood Purifier, has proved itself equal to this task. It is as most searching without being a violent remedy for Constipation, Biliousness and Indigestion. It is as well adapted to the needs and physical temperaments of delicate females as to the most robust sex, and is a fine preventive of disease as well as remedy for it.

Indispensable.
"I have used Dr. Fowler's Extract of

"I have used Dr. Fowler's Extract of Wild Strawberry, for summer complaints, and have given it to my friends. It gives instant relief when all other remedies fail. I would not be without it in my house." Mrs. T. Boil, Weidman, Ont. Thos. Sabin, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do likewise.

Ilnknown.

There is no remedy known to medical science that can excel Dr. Fowler's Extract of Wild Strawberry as a cure for cholera morbus, diarrhœa, dysentery, or any form of summer complaint afflicting children or adults.

Restored.

Restored.

Mrs. J. M. Phalen, of Sydney Mines, N. S., had chronic rheumatism for two years, and got no relief until she tried Burdock Blood Bitters. Two bottles cured her. "I was like a skeleton," says she, "before using B. B. B., now thanks to the discovery of such a valuable remedy, I am entirely restored to health."

WORMS CAUSE MUCH SICKNESS among will surely cure.

PROF. Low's SULPHUR SOAP is a cheap and handy form of obtaining the healing virtues of a sulphur bath.

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#### One Day at a Times

One day at a time! Thet's all it can be; No faster than that in the hardest fate, And days have their limits, however we Begin them too early and stretch the

One day at a time!
It's a wholesome rhyme,
A good one to live by,
A day at a time.

One day at a time! Every heart that aches Knows only too well how long that ca Knows only too wer.

Set it's never to-day which the spirit breaks,

It's the darkened future without a gleam.

One day at a time!

It's a whoiseome rhy me,

A good one to live by,

A day at a time.

One day at a time! A burden too great
To be borne for two can be borne for one
Who knows what will enter to-morrow' gate?
While yet we are speaking all may be done.
One day at a time!
It's a wholesome rhyme,
A good one to live by,
A day at a time.

One day at a time! When joy is at height— Buch joy as the heart can never forget— And pulses are throbbing with wild delight. How hard to remember that suns must set, One day at a time! It's a wholesome rhyme, A good one te live by, A day at a time.

One day at a time! But a single day,
Whatever it's load, whatever it's length;
And there's a bit of precious scripture to say
That according to each, shall be our

ength.

One day at a time!

It's a wholesome rhyme,
A good one to live by,
A day at a time. One day at a time! 'Tis the whole of life!
All sorrow, ail joy, are measured therein
The bound of our purpose, our noblest strife
The one only countersign, sure to win!
One day at a time!
It's a wholesome rhyme
A good one to live by,
A day at a time.
- Relen Jackso.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City FEAST OF THE HOLY NAME OF MARY.

PEAST OF THE HOLY NAME OF MARY.

Never in all the books of the world has so much been said of any woman as we find recorded of the Blessed Virgin Mary in St. Luke's Gospel. It is not the number of pages written about a person which makes us esteem him; it is rather the lofty excellence and merit of the facts of his life. It is the grandeur and excellence of the events which makes us find that so much has been said of the Blessed Virgin in Sacred Scripture. There is much in a name. One of the Ten Commandments forbids irreverence towards the holy name of God; the sacred name of Jesus is more revered and loved by Christians than any other. It is a greater sin to show disreof God; the sacred name of Jesus is more revered and loved by Christians than any other. It is a greater sin to show disrespect to this name than to the name of God, because God became Jesus for our redemption. As the name of God cannot be separated from His very Being, so the name of one of His creatures is identified with the person represented by it. The name of Mary was given to her who was predestined by God to be the Mother of the promised Saviour, and who was consequently to crush the head of the serpent. We rejoice in the birth and the name of the Diresed Virgin, because Jesus, the Saviour, our Lord and God, the Light of the World, the Sun of Justice, is to come forth from Mary. The darkness which had overshadowed the nations is about to disappear, the knowledge of God shall abound, the bonds of sin in which all mankind are fettered shall be loosed, the curse so long resting upon creation shall manking are lettered shall be loosed, the curse so long resting upon creation shall be taken away, and the fulness of benediction shall reign upon earth. Such are the glorious hopes that this sweet and holy name of Mary awakens in us. How frequently we recite the "Hail Mary"! By this prayer we show what reverence is this prayer we show what reverence is due to the name of the Mother of Jesus. The word "Hail" is a salutation of reverence as well as joy. It shows the dignity of the person addressed. On state occasions when the President of the United States appears in public, bands play in his honor, "Hail to the Chief." Mary was saluted with the word "Hail" by the archangel Gabriel. How much more ought we wretched sinners to thus reverence her. Oh, that Christians would give to her all the reverence and love which she deserves! Was she not chosen to the highest dignity that a creature could hold in her Maternity? Was she not chosen to be united to her Son during His whole life! As she protected Jesus in infancy from the crueities of Herod, so she will save you from the perils of a wicked world. If you invoke her all-powerful name, she will plead your cause in head The word "Hail" is a salutation of rever-

world. If you invoke her all powerful name, she will plead your cause in heaven and will bring you to an everlasting crown. You cannot praise her and obtain her protection better than by using the words of the "Hail Mary." In it you use the words of an argel and St. Elizabeth, and conclude by saking her intercession both for your present and future necessities. May she whose sweet name we praise to day be your advocate through life and at the hour of death! The Catholic School room.

The school room is another home, where The school room is another home, where the teachers act the part of parents and train their children up in knowledge and virtue. In the home of the parents pictures of holy subjects on the walls suggest virtue; good parents there teach their children how to pray and love God and His Holy Church, and by the excellence of their own lives instil into the hearts of their children the practice of every virtue; and in, the Catholic school room the Crucified Saviour and the Sweet Mother of God are figuratively represented, of God are figuratively represented prayers are said, and teachers consecrate prayers are said, and teachers consecrate themselves to God, for the one purpose to bring up the children studying there in the fear and love of God, as parents are obliged to do.—Catholic Youth.

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it sold all over the world, It is far
stperior to plain Cod Liver Oil, palatatic and easily digested. Dr. Martin
Mies, Stanton, Bury Bucks, London,
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It is palatable, efficient, and can be tol erated by almost anyone, especially when cod liver oil itself cannot be borne. Put up in 50c. and \$1 size.

#### One Day at a Time.

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where cod liver oil itself cannot be borne.
Put up in 502 and \$1 size.

#### DRUNKENNESS THE DISGRACE OF SOCIETY.

J. M. in Baltimore Mirror. There is no more degrading vice than that of drunkenness, which robs man of his reason; destroys his prospects in life; impairs the God given powers of intellect with which he is endowed; entails endless reason; the property of the second o miseries upon him hereafter, and brings dishonor upon those who are connected with him. Yet, great as are the evils attendant upon this vice, dark and damning as is the sin, and clamitous as are the consequences which result from it, there are users to attach to it. there appears to attach to it no stigms of disgrace. It is seldom a cause for deep regret on the part of those who are guilty of it, or abhorrence on the part of those who witness it. Go where we may, this monster of iniquity confronts us and rises before us in its naked and hideous deformity. Drunkenness has invaded all classes of society—it is found in the palaces of the rich, and the hovels of the poor. Nothing seems to impede its progress; for it moves onward in its course of destruction, sweeping countless souls into perdition and leaving behind every-where the sad traces of its desolating march. Nor is there any apparent pros-pect of the speedy disappearance of this giant evil from society, whose verf exist-ence it threatens. On the contrary, it seems to gather force and strength from the indifference with which men contem-plate its progressive and triumphant march. Though all recognize and de plore the presence of the evil, yet few ware to grapple with or cast their influ-ence on the side of those who are en-deavoring to extirpate it. It matters not that destruction and desolation are to be encountered at every step; that humanity suffers indescribable wrongs, and above all. that God is dishonored seems to gather force and strength from and, above all, that God is dishonored by this ignoble vice, we still remain complacent and flud satisfaction in the complacent and flud satisfaction in the thought that we are not numbered amongst his victims. And yet we account ourselves Caristians, and would be in-dignant were any one to dispute our claim to this title. But let us not be

deceived. Christians are known by their deeds. Zeal for the glory of God and love for humanity are the distinguishing marks of Christians; and unless we show forth these virtues in our lives it is in vain that we call ourselves Christians. vain that we call ourselves Unistans.

Now, God is everywhere dishonored and
humanity outraged by the prevalence of
this vice. What are we doing to destroy
or counteract its baneful influence? This or counteract its baneful influence? This is a pertinent question which demands an answer. Perhaps you will say that you are not concerned about the misfortunes of others, or, like Cain, ask in turn: "Am I my brother's keeper?" What! not concerned about the misfortunes of your neighbors! Then pray tell us what right have you to the sympathy and assistance of others should trouble or calamity befall you? Or why claim identification and Christian fellowship when you are unwilling to perform your part in Christian society? You are when you are unwilling to perform your part in Christian society? You are not concerned about the misfortunes of your neighbors? But suppose their misfortunes should become your inherit ance. What then? That would be quite another matter. Yes, and it would cause you to view the matter with more lively interest. This is precisely what may and likely shall happen to those who take no interest in what does not directly concern them. Drunkenness is like a conflagration which spreads far and wide and leaves the marks of ruin behind it. It cannot exist in a family or com-

all the members thereof. To this extent, at least, every sensible person is concerned in its extirpation. Self interest, then, should array all against it, if no higher motive urge them thereto. But you say that you are not your brother's keeper. I answer that you are, to the extent of giving him good example and encouraging him in the attain. ment of virtue. You know very well that the chief obstacle in the way to the attainment of virtue is drunkenness for this vice kills every noble and gener

it. It cannot exist in a family or community without seriously endangering all the members thereof. To this extent

for this vice kills every noble and generous impulse in the heart of man, deadens
every refined sensibility, dries up the
source of every exalted aspiration, and
destroys even those natural promptings
which are common to all creatures so
long as they are capable of acting out
their animal instincts.

A distinguished gentleman has recently said or is accordited with having

cently said, or is accredited with having stated in a public speech, that the Chris-tian religion is answerable for the rapid increase of intemperance to the extent that it does not use proper exertions to prevent it. Whilst charging Christians with dereliction of duty in this respect, with dereliction of duty in this respect, the writer does not agree as to the truth of that declaration, or alleged declaration, which was doubtless made in a moment of undue excitement. The Christian religion was founded by Christ, and is therefore, perfect in every respect. Its grand principles and teachings are capable of overcoming every vice and rooting out every evil from society, if properly understood and applied. If they are not so understood and applied it is the fault of those who profess to believe in those salutary teachings and not of Him who made the laws. Drunkenness is committed in violation of the moral law. So also are we Christians wanting in our efforts to suppress this

The school room is another home, where the teachers act the part of parents and train their children up in knowledge and virtue. In the home of the parents pictures of holy subjects on the walls suggest virtue; good parents there teach their children how to pray and love God and His Holy Church, and by the excellence of their own lives instil into the hearts of their children the practice of every virtue; and in the Catholic school room the Crucified Saviour and the Sweet Mother of God are figuratively represented, prayers are said, and teachers consecrate themselves to God, for the one purpose to of iniquity will soon roll mountain high and desolate the entire land. Looking around us, what do we behold? The youth of our country is being demoral ized in every direction; the foundations of manhood are being sapped and destroyed, and the sacred rights of helpless women and innocent children are ignored—all because of this crying sin qf drunkenness. Whilst churches are poorly attended on the Lord's day, the youth of our country is being demoral ized in every direction; the foundations of manhood are being sapped and destroyed, and the sacred rights of helpless women and innocent children are ignored—all because of this crying sin quark drunkenness. Whist churches are poorly attended on the Lord's day, the saloons are crowded to the scandal of society and the descration of that blessed day, which was given for bodily rest and mental and moral improvement. Many who are engaged in this unholy traffic have the bold audacity to trample upon the laws of God and set aside

upon their operations.

If there be a sad spectacle in this age of ours, it is to witness persons claiming to be Christians engaged in a business which seriously endangers their own souls and those of others, merely for the purpose of acquiring money; for this is the chief if not the only reason that is offered by them for conducting it. "There is money in it," they tell us. Yes, there is money in it. They do not stop to consider, however, that there may also be damnation in it for themselves and be damnation in it for themselves and others. What right have such persons to complain if God should deal out to them by way of retributive justice the ruin and misery which they inflict upon others? And this He most assuredly will do sooner or later; for He is bound, as it were, to visit destruction upon those who have robbed Him of the souls which He purchased at so great a price. The Catholic Church—and she alone—is capable of grappling with and over-

is capable of grappling with and over coming this giant evil. She has con-fronted and conquered every form of vice which is inherent in or that may be contracted by humanity. This glorious Church, without spot or wrinkle—the beautiful Bride of Christ—upon whose fair face holiness forever shines, furnishes her children with ample means for over-coming drunkenness and every other sin in the life giving Sacraments which abe places at their disposal. From these copious graces may be obtained to strengthen all who wish to achieve a vicstrengthen all who wish to achieve a vic-tory over themselves or aid others in this blessed work. Are we worthy such a mother? It remains for us to prove by our conduct that we are. We cannot establish our claim to such a title by sinking into despair and perdition, when they might be saved by extending to them a helping hand. No; this is not the way in which we will show forth to the world the divine principles of Christianity that should animate our conduct. It was not thus that Christians acted in past ages when danger threatened the Church or humanism. feasting and merry-making whilst the highways of life are strewn with the past ages when danger threatened the Church or humanity. No sacrifice was too great or too exacting in such dire

We are accustomed to refer with lauda. ble pride to the chivalrous deeds of those noble crusaders was went forth to battle for the cause of God, determined to stake their all, even life itself, upon the issue. Now, for what did these brave men under go such hardships and endure so many severe trials? Simply to rescue the Holy Land from Mahometan rule. Though Palestine was dear to Christian hearts, because it had been sanctified by the labors and hallowed by the footprints of the Redeemer, it is not near so sacred in the eyes of God as are the souls for whom He died. Yet countless souls are ruined by drunkenness, and our sympathies are by drunkenness, and our sympathies are not aroused or our energies spurred into activity. Surely in the presence of so glgantic an evil Christians should awaken to the necessity of destroying its baneful influence and rooting out forever this many-headed monster which devours the life-blood of the nation, casts its dark shadow over this fair land, and lays waste and desolate many homes that would and desolate many homes that would otherwise be in the full enjoyment of

happiness and prosperity.

Who will raise the standard of the cross and shout the battle-cry, "God wills it! God wills it!" until this land of freedom dark and damning sin of drunkenness— the only slavery which Christians fear? In such a crusade every Christian should heartily unite; for by so doing he will glorify God, do honor to himself, and render services to religion and humanity.

The Guardian Angel whispers to the devout soul the following suggestive invitation to pay a visit to Jesus in his great sacrament of love. Thus the angel

speaks:
Jesus is very lonely. He is weary 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 sweet

voice speaking to your heart.

Jesus uses this touching language to the devout soul in the solemn hush of its

expectancy:
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 rela-

arms. Have you no one to recommend to me? Tell me the names of your relations, of 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 sinner 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 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

heaven many saints who had the sam

faults as you; they prayed to me, and little by little they were cured. Do not hesitate to ask me for the goods

those of the State. They break down all barriers and overcome every restraining influence which is sought to be placed upon their operations.

If there be a sad spectacle in this age of ours, it is to witness persons claiming.

to take.
Confide to me your failures; I will show you the cause. Whom do you wish to see interested in your works? 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 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 contemptuonsly? 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 send a weetle fear which

there in your soul a vague fear which seems unreasonable, and 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 disdone 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 benefector loves to be reminded of his

not God; be frank.

Are you resolved to avoid that occasion of sin, to give up the object which leads you astray? Not to read that book which excites your imagination; to withdraw your friendship from that person who is irreligious, and whose presence disturbs the peace of your soul? Will you go at once and be kind to that companion who annoved you?

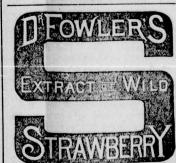
you go at once and co you?

Well, my child, go now and resume your daily work. Be silent, modest, your daily work. Be silent, modest, patient, charitable; love the Blessed Virgin dearly, and to morrow bring me heart even more devoted and loving. To morrow I shall have new favors for

#### Catarrh, Catarrhal Deafness, and Hay A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrbal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other dvertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & A VISIT TO THE BLESSED SACRAing this new trea tment, free on receipt of stamp.—Scientific American.

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thorough and practical. Educational advantages ansurpassed.
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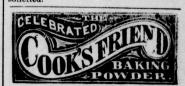
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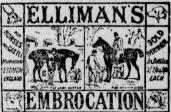


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## TO THE CLERGY

The Clergy of Western Ontario will, we feel assured, be glad to learn that WILSON BROS., General Grocers, of London, have now in stock a large quantity o Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

# NEW SCOTCH SUITINGS, NEW FALL OVERCOA'INGS, 4 CASES NEW SCARFS.

PETHICK & M'DONALD 893 Richmond St.

O. M. B. A.

From Branch 26. Frem Branch 26.
The regular meeting of Branch No. 26, the above order, was held last evening their hall, 26 St. James street, the pretent, Mr. T. Nicholson, in the chair, the was a very large attendance of embers, and several applications for embership. The following resolution is carried unanimously:—
"That the thanks of Branch 26, C. M. A., are due and are hereby tendered Mr. J. J. Curran, Q. C., M. P., for aportant services rendered at its releast, which the members of this branch ill long and gratefully remember."

Resolutions of Condolence.

you wish that this society should go on and prosper, you must do right, you must transact your business with justice and charity, and you must be kind to each other. In all your discussions and deliberations have charity and proper feeling for each other. Units with each other in the promotion of the welfare of the body. Be very careful to preserve the rules of the institution; no society which allows its members to violate its constitution can last. You must be true to its spirit and true to the constitution. Now here are two special dangers. If you wish this society to prosper and have the blessing of God upon it, if you wish to preserve it intact, if you wish to preserve it intact, if you wish to save it from destruction, you must insist on the observation of that rule that every member attend to his Easter duty. Those should be expelled who do not observe this fundamental rule if you wish to save your society from corruption. Why does a physician sometimes amputate an arm or leg? To save the life of a patient. And if you want to save the life of your organization you must cut off those men who violate the essential provisions of your Constitution."

Constitution."

We exceedly hope that every Branch in our organization, and particularly in Canada, will act upon the wise and salutary advice of our beloved Bishop given in the foregoing paragraph.

SAM R. BROWN,
Grand Secretary.

RITUALISTS ON THE MASS.

The Grand Secretary would like to have from the grant patients of the companies of the comp

and no mistake. There are some curious and some rather amusing things in their tracts which we may hereafter call attention to. At present we will only remark that what strikes a disinterested outsider as at least rather strange, is the fact that persons who have come to sincerely hold to such principles and practices as we have described, instead of seeking a home in that old, historic Church where they belong and where they can be held and acted out without let or hindrance, prefer to remain in a modern Conventicle where they have no sympathy from the mejority of the members and where one of the articles of the Church declares expressly that "The sacrifice of the Masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were biasphemous fables and dangerous deceita."

Father Tom Burke in the Paipit.

Father Tom Barke in the Palpit.

Young Burke was, in the innocent sense of the word, a wild boy, given to practical jokes and little hair brained escapades, but as versatile as quicksilver; pure as snow. From his earliest youth literature, and the best literature, was devoured by him with an insatiable appetite, beginning with the little catechism patronized in the diocese of Galway ascending one line to the Summs of St. Thomas, on the other to Gibbon, Tennyson and Shakespeare. His earliest ambition was to sway the reasons and affections of his fellowmen from the Christian pulpit. When only about seventeen years of age he entered the Dominican Novitiate at Peruugia. The tall and somewhat ungainly lad, with his sun-stained face and quick fishing eye, attracted the notice and esteem of Father Jandel, the General of his Order. The study of Acquinas naturally occupied a very high position in the seminary presided over by one who afterwards became known to Christendom as Cardinal Pecci and Pope Leo XIII., whose very first encyclical on the Feast of St. Thomas was devoted to an assertion of the claims upon Christian thought of the system of the great est of the schoolmen. Burke assimilated Aquinas not only with extraordinary rapidity, but with extraordinary relish. Before his enraptured eye Christianity rose in coloseal unity from the strong majestic conception embodied in the first pages of the "Summa De Salvatore et Salvatione Priusquam de salvatore poo consideranda veniunt." To Burke those entertangled concatenations of proposition, those apparently interminable doubs and solutions were traversed by lanes of light with depths of golden sky beyond. To Rabelais the "Samma" appeared as a vast territory of sandy desert, furrowed with incessant toil by plouges draw Essentitions of Credelence.
At a special meeting of Ennach No. 2,
C. M. B. A., hald in their hall on the
evening of the sthi inst, the following
resolutions were passed:
— "We have brevisfore alladed to severe
from our midst our lase brother, andrew
Murray, therefore be it.

Besolved, That while in the conting the turns
Murray, therefore be it.

Besolved, That while the third paper
in mourn the low of one of our most worthy
members, and the family of a hind and
affectionsate brakens and fisher, appear
in mourning for the space of thirty days
as a mark of respect to our lase brother, and the
stand of respects to our lase brother, and the
family of any deceased brother, and that
the resolution be entered on the records
of the Association box, and published
in the Caronica Riccom and the O's
B. Gardine of the second of the Caronica Riccom and the O's
B. Gardine of the second of the care of the ca

- ME CYNING AMOUTO

months four hundred lectures, besides sermons, and collected eighty thousand pounds. After a most painful internal disease had set in, he preached without intermission, and sought his best anod, ne in a noble self-forgetfulness, full of passionate appeal to the souls of sinners. He was too brave to be in bodily anguish, too tensely strang up to sink on the polipit ateps. Between the forty fifth and fifty fifth year of his age, his record of work never fell below five hundred sermons a year, and sometimes can up to a thousand. In presiding over retreats, he constantly deliveren three, sometimes four lengthened addresses every day. Such is the bars outline of a career of incessant self sacrifice, the existence of a man whose life was, hid with Christ in God, dead to worldly ambitiou and position, with its accompanying responsibilities and temptations—of a life unsullied from the boyhood in the rural Galway home, to death of agonizing pain borne with the fortitude of a martyr.—Church Quarterly Review.

WEDDING BELLS.

St. Patrick's Church, Biddulph, was the scene of a most interesting event on Wednesday of last week. On that day took place, before a large congregation of friends and relatives, the marriage of Mr. James Mellhargy and Miss Louise Nangle, Second daughter of Thor. Nangle, E-q, Miss Maris Nangle, sister of the bride, acted as bridesmaid, and Mr. Kenny as groomsman. Rev. John Connelly, the respected paster of Biddulph, celeparted the nuptial mass and also performed the ceremony of marriage. During the mass some choice pieces of sacred music, appropriate to the occasion, were rendered by the choir of the church. After the ceremonies in the church were concluded the bridal party drove to the residence of the bride's father, where a sumptuous wedding breakfast was provided for the guests. Mr. and Mrs. Mc Ilhargy left on the afternoon train for the east. We beg to join their numerous friends in the sincere prayer that their lives may be long and that no cloud of unhappiness may ever cross their path.

LITERARY NOTES.

The Catholic World opens its forty-sixth volume with the October number. Its editor and founder, Father Hecker, leads off with an article on "Dr. Brownson's Road to the Church," which is in his most characteristic vien. Another of the primitive band of Pauliste, the Rev. Augustine F. Hewit, reviews his own mental history for the last half century, the first decade of which was spent in a gradual passage from the Puritanism in which he was educated, through Protest ant Episcopalianism, into the Catbolic Church. The Rev. J. U. Helnzle, S. J., of Woodstock College, makes a scholarly and impartial examination of the facts in the case of Galileo, a propos of Henry George's effort to place the McGlynn cass in the same category with that of the famous astronomer. The property question gets unusually clear and incleive treatment in an unsigned article on "The State and the Land." Three chapters of a new serial story by Lewis R Dorsay, entitled "John Van Alstyne's Factory," are given, which contain among other things a good description of a camp meeting and a sketch of an American village. The story is intended to illustrate social problems Miss Charlotte Dunning has an agreeable sketch of Alguesmortes, an antiquated town in the to illustrate social problems Miss Charlotte Dunning has an agreeable sketch of Alguesmortes, an antiquated town in the south of France; and J. W. Wilstach some camping-out experiences which are very pleasantly told. Mr. Charles Henry Luder's poem, "the Land of the Harp," is exceedingly good both as to versification and description; and Miss Louise Imogen Guiney contributes an excellent rendering from Dante's Vita Nuova.



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## TACTICS OF INFIDELS

-BY THE-

REV. L. A. LAMBERT. -AUTHOR OF-

"NOTES ON INGERSOLL."

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CATHOLIC. RECORD OFFICE,
London, Ont.

The following is Father Lambert's preface to this excellent work:

In 1882 I wrote a series of letters
reviewing Ingersoll's tactics and assertions
anent Christianity and religion in general,
as exhibited in two articles published by
him in the North American Review. These
letters were subsequently collected and
published in book form under the title
"Notes on Ingersoll." The little book had
a large sale and was favorably received by
the religious as well as by the secular
press. Believing that Ingersoll—who is
cunning of fence—would take advantage of
my obscurity and treat the book with
haughty silence, I said in the conclusion of
the "Notes": "Let some of his disciples or
admirers rehabilitate his smirched character. We hold ourselves responsible to him
and to all the glib little whiffets of his

hasghty silence, I said in the conclusion of the "Notes": "Let some of his disciples or admirers rehabilitate his smirched character. We hold ourselves responsible to him and to all the glib little whiffets of his shallow school."

My anticipation was justified by the fact. Ingersoll, so talkative generally, maintained a studied silence, though urged by the press and by interviewers in a way that must have been annoying to him.

Two years after the appearance of the "Notes," one of his disciples, urged by "multiple requests and challenges," published a "Reply to Rev. L. A. Lambert's Notes on Ingersoll."

From these "multiple requests" it is natural to infer that some assocnations was considered necessary and that Mr. B. W. Lacy was the man competent to give it. Notwithstanding the title of his book, it is in fact nothing more than an essay towards a defense of Ingersoll. In this "Reply" the author plays the part of the bat in the fabled war of the birds and beasts. He flits back and forth between the two contending parties, excepting as a whole the principles of neither. According to his own account of himself, he is an intellectual fog, in a state of suspension between two judgments, patiently awaiting more light. In the insan nimeal, he is an intellectual fog, in a state of suspension between two judgments, patiently awaiting more light. In the mean time, while in this nebulous condition, he is willing to give to all whom it may concern, the benefit of his advice, correction and information. Whatever we may think of his consistency, we cannot but admire his obliging disposition.

is obliging disposition.
In what I have to say of this "Reply" I In what I have to say of this "Reply", I will follow the same method—that of quotation and comment—which was followed in the "Notes." This method avoids circumlocution, and at the same time gives each party the advantage of speaking for himself, and in his own words. Instead, however, of two parties, as in the "Notes." there will be four in the present discussion—Ingersoll, "Notes," Lacy and Lambert. Without further preface, Mr. Lacy will open the case.

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# NATIONAL LOTTERY.

The Monthly Drawings take place on the THIRD WEDNESDAY of each month.

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plocese of Peterboro'.

His Lordship the Bishop of Peterbor after having visited the Indian mission Fort William and Port Arthur, arrived Sadbury on Thursday, 8th inst., by to accompanied by Rev. Father Rudkins, secretary; Rev. H. Caron, S. J., the past of Sudtury, and Rev. Joseph Bloem, P. of North Bay. The residents of twillage, which is hardly one year old, a three-fourths Catholic. All its strewer decorated with arches and evergree

were decorated with arches and evergrees and the people along the streets kn down as the bishop passed, to receive blessing. His Lordship was addressed Mr. McCormick on behalf of the Irish, a Mr. McCormick on behalf of the Irish, a by the reeve, Mr. Fournier, on behalf the French portion of the congregatic The next day, at 9 a. m., His Lordel said Mass and gave Confirmation to thir seven children and adults, and left in tafternoon for Sturgeon Falls, which longs to the numerous missions of R. Jos. Bloem, P. P., of North Bay. The His Lordship gave confirmation to twen five candidates and left on Saturday, 10 inst., by special train for North Bay.

five candidates and left on Saturday, It inst., by special train for North Bay.

North Bay is a thriving village, beau fully situated on the banks of Lo Nipissing, and numbers 1,200 inhabitar of whom about 550 are Catholics. I Lordship was received at the depot Rev. Eugene Bloem, assistant pastor, a great number of the members of the a great number of the members of a great number of the members of congregation. At the church after usual prayers, addresses were presented His Lordship. The following was read D. S. McKeown, Esq., station master: To His Lordship the Right Rev. Thom Dowling, Bishop of Peterboro.

MAY IT PLEASE YOUR LORDSHIP,
We the congregation of St. Mayn's

We the congregation of St Mary's the Lake unite in tendering you a hea welcome on the occasion of your first p toral visit to our northern home, have regarded with profound inter your elevation to the See of Peterbo

and it affords us very great happiness have this opportunity of congratular you upon the high honor conferred up

you upon the high honor conferred up you.

We feel that you have brought to the exalted position the many qualities which you had become eminent in presented, and we trust and pray if you may be endowed with increastrength of purpose to fulfit the dutie your enlarged sphere of labor, and you may be spared many years, benefing us by your example, and encourage us by your wise counsel and frequent viwe desire that you will regard winterest the efforts we have put forth children of the church to perpetuate existence in a substantial manner, although the evidences of those efforts not as great as may be seen in me although the evidences of those efforts not as great as may be seen in m settled communities, we hope will accept them as an indication of good intentions. We are happy to be it to inform Your Lordship that our chool is free irom debt, that our school success, and that prospects for the com

success, and that prospects for the com-tion of a presbytery are of the bright character, and we cherish hopes that completion of this work will be folloo by other undertakings conferring hono-the church, our pastor and ourselves. We trust that Your Lordship a become conversant with the var-subjects of interest connected with progress, and will carry away with the liveliest sentiments of our lov-esteem and wishes for your future.

esteem and wiches for your future

We have the honor to subscribe a selves on behalf of the congregation:
Your vory obedient children,
D. J. McKeown, George Fee, Mic Brennan, truetees; Wm. Doran, Tho Murray, John Bourke, B. M. Mulli, Richard Bunyan, M. W. Flannery, W. Baynell, W. M. McDonald, E. A. Ly J. McKinnon, Geo. P. Cave, M. S. Hug D. Sullivan and others.
The French address was read by Rioux, train despatcher, after which Lordenip answered in suitable worde plaining the duties of a Bishop toward hock. The ceremonies ended with Deum and benediction of the Holy Sament.

ment.
On Sunday His Lordship gave Confirtion at 8 o'clock Mass to 27 candid assisted at High Mass celebrated by Joseph Bloem, the choir singing the Mass celebrated by Joseph Bloem, the choir singing the Mass celebrated by Joseph Bloem, the complished organism of McKlanon, the accomplished organism of McKlanon, the accomplished organism of the Gargorian chant. Bishop Dowling preason the geopel of the Sunday: "A prophet hath riser among us and hath risited his people," expatiating the commission of preaching the only given to the Catholic Christian of the Cath

of binding and loosing the fetters of In the atternoon His Lordship vir the beautiful priest's house which is bing, and a credit not only to the pand congregation, but to the tow North Bay at large.

On Monday His Lordship left by Northern Pacific Junction for the P Sound and Muskoka Missions: Pows and Trout Creek, attended by the Father Bloem, and Bracebridge Gravenhurst, attended by Rev. C Bretherton, P. P. of Bracebridge,
His Lordship decided to appoint in one year a resident priest at Sturfalls and another at Powassen,
An idea of the extension of Bi