MOM

Our assortment of Tweeds, Serges, etc., cannot be beaten, and our prices will compare favorably with any other house in the city.

Also the latest novelties in gentlemen's

136 DUNDAS STREET.

Disappointment.

I loved the red rose and it fading fell Into decay; Its blooming beauty, O. I guarded well,— It would not stay!

I sought the calm pure freshness of the morn; Alas ! it fied!— Ere satisfaction to my heart is born The pleasure's dead!

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ces for \$1.00 torekeeper for take no other "just as good." are fully warcal Laborator-Brantford epers generall

VG.

Pearly dew-drop, how it charmed mine eye
With glad, bright ray!
I saw it disappear, as by a sigh,
Exhal'd away!

Ravished were mine ears with birds' sweet Thro Even's balm— Alas it died away, it sped along In hushed calm!

And, ah! dear friend's warm_love was mine so true, 'Twas charming sweet! I priz'd it as the tube-rose doth the dew, Ere noontide heat!—

All that I value from me flies away—
'Twas ever so—
Even from happy childhood's sunny day
My fond hopes go—

But I shall reap on Heaven's golden shore My satiety;— Nor weep, nor sigh, nor misery deplore My God, with Thee!

Till then I shall not cease to keep this heart
With single trust:
Till then; Dear Lord, let vain desire depart
As earthly rust!
Hamilton, Ont. Passion Flower.

CATHOLIC PRESS.

Boston Pilot.

In connection with what John Devoy tells of the nationality of criminals in the New York prisons, it is interesting to note that the rogues' gallery people of that city say: "one-third of the profes-sional thieves are Englishmen, many of them very expert. German criminals are chiefly forgers."

The compiler of cablegrams sent the important news, last week, that seven Englishmen were lost in the Ischia earthquake. Characteristic. That Englishman firmly believed that the death of seven of his countrymen was as important in the eyes of American readers as that of several thousand Italians.

eral thousand Italians.

The strike of the telegraph operators still continues, the great monopoly trusting, by the power of its money-bags, to defeat the objects of its dissatisfied employees. Mr. Jay Gould, who is the Western Union, declares that he will not accede to the strikers' demand, "no matter what our loss is or to what inconvenience the public is put." Nobody is surprised at the latter part of this declaration, for nobody expected Mr. Gould to care for the convenience of the public.

The trial of the ten Jews in Hungary.

The trial of the ten Jews in Hungary, charged with murdering a Christian girl, in order to mix her blood in the Passover bread, has concluded in the acquittal of the prisoners. The trial was a disgrace to Hungarian civilization. The accused pernarged that they were subjected to sons enarged that they were subjected to all sorts of inhuman tortures to force a confession from them. A constable testi-fied that he had been ordered to bastinado one of the prisoners and to torture him with thumb-screws. A judge was proved to have struck and otherwise abused the prisoners during secret examination, in order to force confessions. The popular feeling rose to such a height in the earlier stages of the trial that the lives of witnesses for the defence were openly threat-ened. Toward the close, when it became evident that the charge was a monstrous conspiracy to excite Christian feeling against the Jews, there was a change of sentiment. Representatives of the Hun garian Government finally announced that proceedings would be begun against who had played a prominent part in

Very important and timely is the action f the Executive Committee of the Irish National League of America in calling attention to the enormous purchases of Western land by Englishmen who never mean to become American citizens. During the past four years, millions of acres have been bought up by English aristocrats, who propose to transfer the landlord system to America, and live on the sweat of tenants here as they have done in Eng-land and Ireland. Western Legislatures will do well to move for returns on this point. It will serve as another stoppage point. It will serve as another stoppage to the English advance. Mr. Alexander Sullivan, President of the National League, adds one more remarkable score to his account for this practical and important step. Referring to this suggestion from the National League, the New York Herald says: "It is an excellent idea. Our impression is that the land laws in this country make it difficult for capitalists,

stored to autonomy and nationality, given a fair chance in the world's race for honor is the time to order your Spring Suits from N. WILSON & CO., the most Fashionable Tailors in the city.

Our assortment of Tweeds, Serges, etc., cannot be beaten, and our prices will compare favorably with any other house tian land, the Irish race has made its mark, everywhere illustrating traits of the highest value—courage, strength, chastity, fortitude. No doubt to most people the idea of a free Ireland has ever seemed a mere chimera, a dream of enthusiasts never to be realized; and yet the holy ambition of her children, clung to through their lives and transmitted to their seed, power shandoned under whatever adverted. ambition of her children, clung to through their lives and transmitted to their seed, never abandoned under whatever adversity, seems to approach realization, and we of to-day may fairly hope to see Ireland, a proud and happy nation, enter the list of powers to compete in learning, prowess, art, science, in all honor and fame, with the proudest of the circle. What general sympathy would be hers, and how in every land would Ireland's sons and daughters be congratulated at the emancipation. What prizes, too, would fall to her in the world's arena—in arms, in art, in faith—fruits of her intellect and her heart. No other race ever endured such a history and survived; and it may fairly be said that no other has a nobler past, of heroes, saints and patriots. Scattered through all the world, from every land would arise peans of joy, and every-where would be formed resolutions of virtue and nobility, and everywhere Irishvirtue and nobility, and everywhere Irishmen and their descendants would be at their best, determined to justify their wel-come and the ages of protest and aspira-tion that make up Ireland's history. Ireland's exiles could not go home, nor could the lands of their transplanting could the lands of their transplanting spare them, but they could point with re-newed pride to their race's origin—that island gem, erst mother (and yet eager to become so) of learning and virtue; and as they have ever championed the liberties, civil and religious, of all other races, the world would gladly see them recover and enjoy their own.

enjoy their own. Buffalo Union.

The editor of the "Religious Intelli-gence," in the Sunday Herald, New York, himself a Protestant minister, speaks thus kindly of Leo XIII.: There has not been kindly of Leo XIII.: There has not been a Pope for many a generation who has commanded the respect and admiration of the world as Leo XIII. has. He has had, as he himself says, many "conflicts" and "toils," and has borne himself brayely and wisely in them all. He has never swerved from a strong loyalty to the Church of which he is the worthy head, "fidei vindex non flectar." As a diplomatist he has met Bismarck and by no means suffered defeat, and as a paternal guarne has met bismarck and by ho means suffered defeat, and as a paternal guar-dian of the people he has sent a letter to President Grevy which will undoubtedly have a great influence in French politics, as it ought to have. His crown is not without a thorn, but his imperial spirit bears the wounds it makes without a murmur. He is not only a good Pope, but in his life he is a noble exemplar of the divine religion which he represents.

our left-handed brethren of the Congrega tional persuasion, we are told that the Rev. Charles W. Park, nephew of ex-Pro-Rev. Charles W. Park, nephew of ex-Professor Park, who is recognized as the leader of the conservative party at Andover, was recently invited to the pastorship of the Howard Avenue Church, at New Haven, Conn., and being suspected, or, rather well known to have decided "liberal" tendencies, was subjected to a rigid examination by the Council of Ministers assembled for the purpose. He admitted that he had no positive or settled belief as to probation after death. He leaned towards "restorationism," a kind of Universalism. He did not believe in infant baptism, and, though himself baptized in infancy, he did not consider that he had been baptized; and as he did not propose, so far as we could learn, to call upon any one to remedy the deficiency, upon any one to remedy the deficiency, we are left to the conclusion that he does not consider it at all necessary for a minisnot consider it at all necessary for a limits-ter of the gospel to be baptized. His views of the Bible, too, seemed to lean strongly in the direction of "liberal" Christianity. He thought the test of truth in the Bible was our own consciousness and experience. The Council could not consistently do otherwise than refuse to proceed with the installation. But the congregation were not satisfied with this decision. Mr. Park is said to be a man of talent; has been a missionary to India for eleven years, where, no doubt, he got some new ideas on theological matters, and evidently has the power of making himself very acceptable to the people. What do the people do but take the matter into their own hands. Are they not Protestants? And who shall deny them Mr. Park suits them very well, whether he suits the Council or not. What do they care for the Council? They are Congregationalists, and by that doctrine each congregation constitutes a complete Church in itself, with the right of electing, and, even ordaining its own minister. This Council business is an excrescence; it whether native or foreign, to acquire great landed estates, but if this is not so, laws ought to be passed to make it impossible. In many of our States, as in New York, foreigners cannot hold title to real estate, and the abuse they suspect really exists, to memorialize State and Territorial Legislations. When the slightest shadow of the that the abuse they suspect really exists, to memorialize State and Territorial Legislations. No thought could stir deeper the blood of Christendom than that of Irelsn'i re
No thought could stir deeper the blood of Christendom than that of Irelsn'i re
lia a restraint upon religious liberty. In dependence is the fashion now, and brotherly in the western and southern states the league should not a many and so not here against the immense purchases of land shells capitalists are making in the western and southern states the league, and there are now, we believe, three land them, when they in the world may be sufferent communions of Baptists of four fifteent communions of Baptists of God's and we appeal space and there are now, we believe, three land them, when they in the world may be such that the world in the western and southern states the league, and there are now, we believe, three land will be independent. Accordingly, Mr. Park is employed to run the church on their death-bed to the spouse of Baptists of Such them, when they in the world and proved always blesses their labor.

When children are now, we believe, three world may lungh at them, when they in the world and pricely answered. Some of the Anabaptists were punished, and theren to make a dissensations have taken below they sught and write and them, when the signs of Henry VIII, and the world and sevent are now, we believe, three world may lungh at them, when they in the world and string the signs of Fark Indian may always blesses their labor.

When children to the them, when the signs of the them, when the signs of the them, when they in the world and was brothed to the spouse of a daways blesses their labor.

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Liverpool Catholic Times.

In the conversion of Mary Howitt, daughter of the notorious author of "The History of Priestcraft," another instance is added to the many on record of the sons and daughters of extreme or bigoted Protestants submitting to the Catholic Church. The misguided zeal of their parents, or their blind fanaticism, may have led the children to examine for themselves the exaggerated allegations brought against the Church. The result of impartial inquiry, coupled with humility, naturally leads to the discovery of truth. The sons of the great Wilberforce are examples in point, and the only son who did not become a Catholic—Bishop Wilberforce—but, on the contrary, developed a spirit of bitter bigotry against the Church, either out of hostility to his brothers or out of policy, lived to see his daughter and her husband, the Rev. Mr. Pye, become Catholics. Instances of this kind might easily be multiplied, for members both of High Church and Low, by their unjust and extravagant calumnies against the Church, have led many near and dear to them to a knowledge of divine truth. Liverpool Catholic Times.

Catholic Standard. "The Church never forgets her dead children." 'Dead!' Her children are never dead to her. She is one and the same Church, here and in the spiritual world. Here, the Church militant; there, the Church triumphant. Her faithful children are never separated from her. Death can-not tear them from her arms. She nur-tures them, teaches them, defends them on earth. She follows them with her prayers into Purgatory; shortens and al-leviates their pains, and finally transports them, freed from every defect, taint and stain of sin, like gold purified from dross in the fire, into the mansions of the Blessed to enjoy forever the ineffable bliss of the Beatific Vision.

Michigan Catholic.

Michigan Catholic.

We see by handbills and posters that the Michigan Spiritualists are going to hold a camp-meeting, picnic, table-rapping, etc., somewhere in the interior of our State. The subject of spiritualism brings to mind a famous story of Prof. Agassiz, who always denounced Spiritualists as knaves. It appears that Home, one of the most famous Eastern Spiritualists, called on the Professor, who ordered him out of his house. Home observed that this was a strange reception on the part of a philosopher. "Well," said Agassiz, "what shall I see at your seance?" "You will see," replied Home, "legs and arms moving about the room, and some of them will touch you." "Mr. Home," replied Agassiz, "I will attend your meeting and I will aid you to clear up the mystery of these floating limbs. I have a sword; it so happens that it was lately sharpened. That sword I will bring with me and cut at the legs and arms." Home me and cut at the legs and arms." Home thanked him and withdrew. The next day Agassiz drove up to the hall where the seance was to be held. The doors were shut, but on them was a placard Catholic Review.

As a specimen of the handy way in which theological matters are managed by Spiritualists.

Redpath's Weekly Mr. William Johnson, of Ballykilbeg, is one of the administrators of Government one of the administrators of Government in Ireland. He is one of "Her Majesty's Inspectors of Fisheries," and receives a large salary from the Treasury. In a speech to an Orange meeting on the 12th of July, he said: "Rather than see Home and a Parnellite Parliament we Rule and a Parnellite Parliament we would line with our rifles every ditch from Boyne to Belfast, and dare them to come on." Then the band played "Slitther, Slaughter, Holy Water?" and the Fishery Commissioner's audience shouted their applause. Orangeism is in its dotage in Ireland. There was a time when it could back up its mysdeave against the could be compared to the could be compared to the could be compared to the country of the ould back up its murderous sentiments by murderous deeds. But that is past. "If youth but would, if age but could," as the poet says!

Boston Republic.

When one recalls the thousands of in-stances in which the Irish landlords have thrown their tenants out of house and home to starve and die by the roadside, the fact that a number of these gentry are in danger of having their mortgages foreclosed moves one to tears.

We are going to have quite an influx of distinguished Britishers over here this year, it seems. Lord Chief Justice Coleridge is coming, and Joe Chamberlain, and the former is trying to coax John Bright along. There is one man, however, of whom it is safe to say that he will not visit America, and he is Buckshot Forster. whom it is safe to say that he will not visit America, and he is Buckshot Forster.
Not that he has any reason to fear, but from this cause it obtained considerable that a guilty corscience has made him afraid of the Irish people, whose kin in Ireland he so brutally persecuted while he had the power to do so.

The Irish National League of America has called the attention of the Washington authorities to the fact that England sending very undesirable emigrants to this country. In warning the American

love; to say nothing of soundness in the faith among Christian people.

just as well to prevent others from following their example. By calling attention to the matter the National League hopes to induce the western Legislature to pass whatever legislation they see fit to check the growth of these land monopolists.

BAPTIST AND ANABAPTIST.

Baltimore Mirror. From the sunny land of Florida a correspondent sends us the following bud get of queries: Editor Catholic Mirror:—I have recourse

Editor Catholic Mirror:—I have recourse to you to give me some information in regard to certain questions that I have been unable, for want of data, to settle in an argument I have had with a Baptist. He claims the origin of his sect co-ordinate with the Catholic Church; even admits that they were one until the assumptions or usurpations of the Pope caused a split. I have carried him over the ground of the first four centuries, and though number-less heretics are shown he cannot identify less heretics are shown he cannot identify them as his Church for want of books, etc. He has said something about the Waldenses, tracing back through them. I tell him that I trace the rise of his sect to the Anabaptists of Germany, who were guilty of so great excesses shortly after Luther. of so great excesses shortly after Luther. I have only three volumes of L'Abbe Darras' History, hence have not names and dates to give him. I am a convert myself, have examined the matter pretty thoroughly, and would like to convince this Baptist that he is wrong. Now I would like to know date of origin of this sect; what, if any, connection with the Waldenses and other heretics; name of founder, and if the Anabaptists of Germany are the same as Anabaptists of Germany are the same as Anabaptists of Germany are the same as these Baptists of our day—known as Mis-sionary Baptists; by what process was the name changed, and what other phases has this sect assumed since its origin? Is there real unity among them now? I mean among Missionary Baptists. Can it be shown that any Baptists or those from whom they claim direct descent were burnt at stake, etc., by Catholic powers? Can any evidence of their being perse-cuted by other sects, or of persecuting on their part other sects, be given? Have they had any success as missionaries in converting heathens?

E. F. S.

converting heathens ! E. F. S.

We are glad to see our convert correspondent has taken the pains to acquaint himself with the history of the Church, and only wish his example were more generally emulated by Catholics, who are,

and only wish his example the motors agenerally emulated by Catholics, who are, as it were, to the manner born.

To answer fully the questions asked would occupy more space than we have at our disposal, but we will endeavor to give briefly the information desired.

The claim of antiquity which the Baptists set up as a span bridging over the period of modern heresies is a sham without a shadow of evidence to support it. Schismatics, who, from time to time, have sprung up within the fold of the Church, have held tenets similar to those entertained by the Baptists of to-day, but with whom the latter have no connection. The Baptist sect was one of the first outgrowths of Luther's heresy. In 1526, while the princes who had embraced the Lutheran movement and had given their support to the apostate monk were in while the princes who had embraced the Lutheran movement and had given their support to the apostate monk were in council at Torgau, a band of fanatics under the guidance of one Nicholas Storch, at a meeting in Zwickau, rejected the authority of Luther and his principals, and established for themselves a religion.

At times there have been did in the first century. Look back at the history of them, and their acts. They have numbered millions, since the establishment of the church. Their lives have been like that he would discuss a family scandal on the following Sunday morning. As a consequence the church was crowded. The subject was Adam and Eve. and established for themselves a religion, a chief tenet of which was to deny the validity of infant baptism, for which they said they could find no warrant in Scrip-ture. Infant baptism was proclaimed to be useless, and hence all adults admitted to the sect were rebaptized, from which circumstance arose the name, Anabaptists. At Wittenburg their disorders obtained for them a bloody renown. Thomas Munser was a worthy successor to the fanatical Storch, and under him the Bapthat other peoples' goods was to be common property. Under a famous leader, Knipperdolling, they became free-lovers. In Holland a few followers, free-lovers. In Holland a few followers, headed by John of Leyden, spread a reign of Baptist terror throughout the land. They here invented the name of Latter Day Saints, which has since been usurped by the Mormons. A few years later, during the latter part of the reign of Henry VIII, the Baptists appeared in England, where their disorders and fanatical hearing made them objects of percal bearing made them objects of per-secution under Henry's reign and that of Elizabeth. During the reign of James II, many of them found their way to America. Their methods of treating with their fellow-men had by this time been greatly moderated, and they began to assur guise of an honest community. Being a religion which imposed no very rigid moral discipline upon its adherents, and being simple in its doctrinal teachings, it found ample material in the untuto

numerical strength. Admiring the comparatively clean record in America, the collection of the excesses of their ancestors became nauseous to their sensitive-grown palates, and, donning the garb of respectability, they repudiated the Ana-baptists of the Netherlands, together with the name, and set themselves up with a new title and an ancestry as old as that of some of our shoddy aristocrats. Since their arri-

VI. and Elizabeth, as well as during the reign of Mary Tudor, but they were not considered of sufficient importance by the reigning powers to be subjected to the rules of a religious persecution. They are and always have been bitter opponents of Catholicity, and while they have expended millions of dollars in their efforts to Christianize the heathen, the results have never been very pronounced except upon paper been very pronounced except upon paper—published for the edification of the contributors to the missionary fund.

INFLUENCE OF PRIESTS.

Way back in Wilkesbarre, Pa., at St. Mary's Church, a good pastor, Rev. D. O'Harran, instructs his children about the foolishness of dress at the present day, and immediately the wires flash the item to immediately the wires flash the item to Chicago. News is scarce, and the ordinary duty of a priest must be made extraordinary. If the agitated scribe of Wilkesbarre would only pick up the Catholic papers of each week or visit any Catholic Church on Sunday, he would hear the priest or read of him warning his people against the extraorgance of hear the priest or read of him warning his people against the extravagances of this foolish world. God created man to his own image and likeness, and his priests do not desire their flocks to destroy this image, by aping the semblance of beasts in dress. Of course there is no great harm in following these things, if the influence of them would stop at something legitimate, but there is no doing this.

The slave of fashion is the very worst of

mate, but there is no doing this.

The slave of fashion is the very worst of slaves. What is there in dress, that it won't legitimatize? We have seen it, at times, make the nude statues of the heathen unsought for; the living, who paraded the streets were models—not for artists, but for the passions. In face of facts well known, even to a sensual world, what won-der, if a priest of God continually warn his flock against the danger arising from the abuse of dress and person, which the world or fashion calls forth.

world or fashion calls forth.

There is only one person in this world who dares set his face against these abuses, and that person is the Catholic priest. He does not fear the world or its censure, but he does fear God, and has courage enough to aim at the destruction of whatever may weaken the spiritual health of his flock. The sects dare not raise their voice against The sects dare not raise their voice against the world. The world would soon tell them, speak against me, and you will lose your bread and butter. The world would say to them, preach as I want you, or leave us. If you don't say just what pleases us, we can go some place else, and then you know what is in store for you. When we we can go some place else, and then you know what is in store for you. When we hired you, this was in the bargain. We tried you for a few days, and gave you to understand what we wanted. If you can not keep to the mark, we can send out another call, and try until we become suited. But you, why you must go. Now the Catholic priest does not stand on such footing. He is a priest of God. His power does not He is a priest of God. His power does not come from the people. It comes down in an unbroken succession from Jesus Christ. He points to the source of his authority, in this mineteenth century, just as the priest of the Catholic Church did in the

At times there have been some who took part with the world. What is the result. The children of the Church are sorry for them and their faults. What does the world do about them? Oh: it first ruined them, and now not only den-ies being the author of their ruin, but charges their insanity on the Church and

her children. No one thing that is in use is alike with all people, but faith. This must be, or there is no faith. The Catholic Church is the only deposit of this faith. Her priests teach and defend it. In the exercise of this faith they have given up their lives. Who can point to one priest even, out of the millions that are and have been, who was found wanting when danger drew near. In the epidemics that have wasted our country, they found death waiting for them. They had no families to care for, their flock is always their mother, their brother, sister, and all of them. It has happened, in this country, when priests of the diocese where death was raging, were thinned by death, that others, from parts where health and comfort reigned, volunteered to fill their places that the dying might have the Sacraments given

The priest has his failings that come from the weakness of human nature. No from the weakness of numan nature. No man is free from them. But you cannot find a more respectable body of men than the hard working Catholic priests of our country. They number in the States nearly six thousand. Where can you find so few failings in so great a number? You will look in vain. Catholics love their priest. He is no hireling. They know one friend to them, in all their need, and that one friend is the priest. Protestants when brought low by some disease, in which there is danger of contagion, sometimes send for a minister of their sect, and find him wanting. They have sent for a priest, when no one would approach them. They them on their death-bed to the spous of

condemns what may prove hurtful to his flock, these busy-bodies become like the Scotchman's definition of metaphysics. They try to explain to others what they don't understand themselves. They belong to the world, and have no part with God, hence they raise the cry against God and hence they raise the cry against God and his work done by the priests of the Catho-lic Church.—S. S. M. in Catholic Colum-

CONFIRMATION IN ST. PETER'S CATHEDRAL.

On last Sunday His Lordship Bishop Walsh administered the Holy Sacrament of Confirmation in St. Peter's Cathedral to about 120 persons, four of whom were adults. All the children that were confirmed received holy communion at the 8.30 o'clock Mass, which was celebrated by Father Tiernan. Immediately after the Mass and before the administration of Holy Confirmation, His Lordship ascended the platform of the altar and delivered a very eloquent and instructive discourse upon the worthy reception of the Sacraments in general, and in particular upon the necessity and importance of having children well prepared for the reception of the Holy Sacrament of Confirmation, by which they are made soldiers of Jesus Christ and enrolled under His banner to combat against the three great enemies of man's salvation, viz., the world, the flesh and the devil. After Confirmation, His Lordship again spoke to those that were confirmed and pointed out to them the means that would enable them to persevere faithfully in God's service, viz., constant and fervent prayer and frequentaconstant and fervent prayer and frequentation of the sacraments. To the parents
he said "Beloved Brethren, the Church of
God now hands back to you this morning
the children that have been entrusted to
your care, sanctified by the holy sacraments. The duty of keeping them in that
state, in a great measure, devolves upon
you. If by your instruction and good
example you edify them, you may rest
assured yourchildren will remain virtuous
and will be a source of joy and comfort
to you, but if you lead them astray from
the path of virtue by your bad example
and evil counsels, you may equally rest
assured that your children will be a curse
to you, that they will cause your gray assured that your children will be a curse to you, that they will cause your gray hairs to go in sorrow to the grave, and that on the last day God will demand soul for soul if the children have been lost through your fault."

His Lordship's discourse was listened to with the greatest attention and visibly affected many.

affected many.

At the High Mass at 10.30 Father Devitt, the Jesuit father that is giving a retreat to the Nuns at Mount Hope, preached a very eloquent sermon from the gospel of the day.

CATHOLIC NOTES.

A daughter of Abd-el Kader, the fam-ous Arab chief, became a Catholic and a Sister of Charity with her father's consent In the Church of Our Lady of Sorrows, Philadelphia, thirty Protestants were bap-

have had 20,000 copies of Bishop Ireland's address to the C. T. A. U. of A., at St. Paul last August, printed for distribution Mrs. Frank Leslie, widow of the well-known American illustrated newspaper

publisher, is about to be married to the Marquis de Leuville. The lady will, it is understood, shortly be received into the Pius IX.'s statue is now in the Church

of Santa Marie Maggiore, Rome, under the chief altar. Pius IX. is represented on his knees praying. The statue cost 50,000 francs, and was paid for by the cardinals. All the Catholic journals of Rome have

commented admiringly on the life, labors and ability of the late Father Burke, O. P., most of them recalling the title loving-ly bestowed upon him by the late Pope Pius IX., viz., "The Prince of Preachers."

The negotiations between France and the Vatican in regard to religious affairs have, through the letter of President Grevy, resulted in accord on the principal questions at issue. Instructions in accordance with the arrangement made have been sent to the Papal Nuncio at

Bishop Loughlin, of Brooklyn, frowns upon excursions. They are in his opinion nothing better than occasions that afford scope for the free indulgence of the drunkard and the unrestrained use of liquor by boys under age. Whil thinks a sail in a well fitted boat source of pleasure and profit, he adds that the church is opposed to lawless excur-

At the burial of Dr. Strain, Catholic Archbishop of Edinburgh, a pageant was witnessed such as Scotland had not seen since the Reformation. There were 150 priests, and the multitude of Franciscans, Benedictines, Redemptorists, Vincentians, Benedictines, Redemptorists, Vincentians, acolytes and nuns made up a picture that was irresistibly suggestive of some old church scene of medieval days.

FATHER BURKS

Let's find the sunny side of men,
Or be believers in it;
A light there is in every soul
Tat takes the pains to win it.
On there's a slumbering good in all,
And we perchance may wake it;
Our hands contain the magic wand—
This life is what we make it.

Then here's to those whose loving hear Shed light and joy about them? Thanks be to them for countless gems We ne'er had known without them. Oh! this should be a happy world To all who may partakelt; The fault's our own if it is not—This life is what we make it.

TALBOT. THE INFAMOUS IRISH POLICE SPY.

BY JAMES J. TRACY.

CHAPTER XIII.

On one of those heavy, cloudy, drizzling days so common in the Green Isle, Richard O'Connell sat in his room gloomy and thoughtful. Things around him, and in which he took a lively interest, were not going according to his wishes. The tone assumed by some of the leading boys did not please him, nor bring him peace. He saw with deep and sincere sorrow that some foolish young men wished to make common cause with the wild and infidel revolutionists of the Continent. France sent a Cluseret, and Italy a Fariola, to help on the revolution in Ireland. The names of Mazzini, Victor Hugo, Garibaldi, Blanc, Rolin, Cavaignac and Avezzana began to adorn the speeches of the Carrick orators. CHAPTER XIII.

orators.

"I fear," he said to himself, "that the holy cause of Ireland has been betrayed into the hands of the European secret societies. We wrong Ireland, we wrong her having societies. We wrong treiand, we wrong her cause, we wrong ourselves by having anything to do with the lawless and bloody conspirators of Italy, Spain, France or Belgium. We hope to gain our sacred bloody conspirators of Italy, Spain, France or Belgium. We hope to gain our sacred rights; we hope to free our altars and our homes; we hope to make our lovely land a proud and prosperous nation; we hope to keep our people from starvation and exile; but, alas, how different is the end proposed by the disciples of Mazzini and Avezzana; they wish to tear up society from the root, to destroy order and religion, and to make the streets run red with the blood of the good and innocent. I love Ireland with my whole heart and soul. I would give a thousand lives, if I had them, to make her free, glorious and

soul. I would give a thousand lives, if I had them, to make her free, glorious and prosperous; but Faith is dearer to me, and of more advantage to my country, than freedom, glory, and prosperity; therefore, I cannot approve of the course of those who in seeking Ireland's temporal area, would trample upon her spiritual gain would trample upon her spiritual profit. What doth it profit a nation to gain wealth and power, and earthly grand-eur, if she casts away the pearl of Faith, if she defiles her white robe of purity, if and the second s come to the Island of Saints by means of the vilest men of Europe, by means of a bloody rabble. An infidel mob has not the grace to benefit our holy Island. I feel my blood boil when I think of the tolly and madness of shaking hands with the bitterest foes of God and man. It is in-solent on the part of Gavibaldi or Blanc to dictate to us. We are a Catholic people.

dictate to us. We are a Catholic p the children of saints, and the he We are a Catholic people their Faith and virtue. It is madness, and a crime, on the part of a few thought-less youths to invite European firebrands to Ireland. It Garibaldi and his friends were to come to our coast, I would 'meet them on the beach, with a sword in one hand and a torch in the other. I would meet them with all the destructive fury and the word in the destructive fury with all the destructive fury and the word in the depths of loges come forth these three words—Liberty, Equality, Fraternity."

"And M. Felix Pyat boasts," said the word of the word my country.' The Lodges of France have already sent us an agent to tell us that we The Lodges of France have must not allow ourselves to be priest-ridden, but rather to imitate their glorious example and throw off the heavy burthen example and throw off the heavy burthen of clerical iutolerance. Alas, poor France! poor France! how fallen from her high estate, America—no, not America—but some fire-eaters there, sent us a Hall to preach the wide gospel of liberty in all things, in faith and morals especially. Oh, Ireland! holy Ireland! land of my love,

land of my birth, I would sooner that the orb of heaven forgot your existence, and that the ocean-wave became your sepul-chre,' than that your sacred hills and valleys, your sacred streams and rivers, should possess the liberty of sin, crime, and in-

Richard's thoughts. After a moment they flowed on again:

"Poor Kelley, noble Kelley, even he with his burning heart and burning mind, has been carried away by mad excitement. Oh, how changed he is. He is a wreck of his former self. His mind is becoming darker and darker every day. His fine sense of right and wrong is passing away. He can zo longer control his fiery temper. He is not satisfied now unless those who are sworn in sign the oath with a pen dipped in their own blood. He often raises his voice against the priests because

raises his voice against the priests because they have the courage and the wisdom to they have the courage and the wisdom to oppose the torrents of infidelity and senseless patriotism that at present threaten to carry destruction to every family in Ireland. Oh, my country, my poor country, I could weep tears of blood for thee. Oh, dear St. Patrick, pray for Ireland."

Great was his excitement. His color came and went. His hands trembled. He arose and paced the room like one dis-tracted. The sad picture of Ireland was clearly seen by him. He had long hoped to free Ireland by lawful means; he had hoped to go to battle with God's blessing on his arms, and God's ministers with hands uplifted for him during the combat; but now he saw with grief that many of the revolutionists cared nothing many of the revolutionists cared nothing for God's blessing, or the prayers of His priests. He had hoped for a long time to be able to direct his warm-blooded fellow-patriots in the right channel, but now he

Weak lungs, spitting of blood, consumption, and kindred affections, cured without physician. Address for treatise, with two stamps, World's Dispensary Meditures and the constant of the const CAL ASSOCIATION, Buffalo, N. Y.

build up their ancient temples, their grand old abbeys, their castles and their thrones. The banner of Ireland will thrones. The banner of Ireland will freely float over castle, town and hill. The Celtic Cross will be reflected in lake an iver, and holy well. The harp of Ireland will again make millions of hearts throb,

river, and holy well. The harp of Ireland will again make millions of hearts throb, while a glad 'Te Deum' will fill the Irish air and sky."

The holy priest seemed filled with the spirit of prophecy, as he spoke those cheering words.

"Let us not, my dear Richard," he con-

tinued, "be too downcast by the evil of the moment. Let us pray, let us form a league of prayer for Ireland, and God will certainly bless our unhappy country. God is All-Wise, and knows when and how to

is All-Wise, and knows when and how to deliver His own people. Let us use every lawful means to advance our country's interest. Let us speak and write, and hold meetings, and agitate in and out of Parliament, in season and out of season. After that let us hope for all things from the mercy of God."

"I see now, Rev. Father," said Richard, while a tear rolled down his pale cheek, "in God alone must Ireland place her trust. The works of men too often fall upon their builders. Irish freedom must be won by the sword of angels. The hero who would lead Ireland to victory must be a man of Faith, a soldier who loves the crucifix more than the lance, a saint who trusts more than the lance, a saint who trusts. would be cherished like the names of Mashington, O'Neill, and Tell. I loved their appearance. Miss O'Connell had the lance, a saint who trusts more in prayer than in powder and shot. The house which the Lord does not build it is built in vain. May God save our poor country from the ungodly sway of secret societies, and other architects of men. We must not allow ourselves to be deceived by the cries of 'Liberty,' 'Equality.' The Freemasons boast that from the depths of lodges come forth these three words—Liberty, Equality, Fraternity."

Would be cherished like the names of Washington, O'Neill, and Tell. I loved their appearance. Miss O'Connell had completely overcome her feelings. She as I bear Richard. I admired him as a lero, a saint, a sage. "But there is nothing wrong in all this," Fathen O'Donohue welcomed her most condition. The good priest had come to regard her as his little sister. He had baptized her, given her her First Communion, and prepared her for Confirmation. He well knew the riches, beauties, and innocence of her angelia soul.

of war, and I would animate my country-men to immolate them in their boats, before they had contaminated the soil of ation Freemasonry may, if she will, replace the Christian Church. The vain and inso-lent B. Franz Faider says that 'Freemaonry is above all religion.' The wild Carbonarists say that their final object is that of Voltarie in that of the French Revolution—the total annihilation forever of Catholicity and of the ideas of Christian-

"Oh, my country, Island of the saints, Martyr-Land, Virgin Queen, thou canst not, thou must not be espoused to the denot, thou must not be espoused to the de-mon of immorality and corruption. Thy cause is too holy, too noble, too sublime, to expect aid from the agents of Satan. Trust not, then, to an infidel, blasphemous horde for assistance. Ask not Lucifer to help you to be humble, beg not Mammon to give you a love for poverty. Ireland, the mother of saints, must expect no valuable aid from wretches who hate the Faith she There was a break in the current of Richard's thoughts. After a moment they flowed on again:

"Poor Kelley, noble Kelley, even he with his hurning heart and hurning mind the short and sho

Thus wisely spoke O'Connell. While Father O'Donohue and Richard were carrying on the above conversation, Katie O'Donohue and Ellie O'Connell, in another apartment of the house, were engaged in a conversation of great secrecy. Ve do not like to reveal the secrets young ladies, but at present we find it necessary to do so. Shades of Ellie and

Katie forgive us.
"Tell me, Ellie dear," said Katie, with a look of intense feeling, "what is it that preys upon your mind of late? What is the cause of your trouble? I have often the cause of your frounds is I have often noticed you sighing in moments when all around you are gay and happy. While smiles are on your lips, 1 see tears in your eyes. When you sing now, I feel as if I eyes. When you sing now, I tee could cry for you; your voice has so much of a broken spirit in it. Do not laugh, of a broken spirit in the blue of a broken spirit in it. Do not make, Ellie, I see the mist gathering in the blue of your eyes. You are the child of grief. There is something going wrong with you. Perhaps I may be able to give you a remedy for your pain. I am a wonderful remedy for your pain. I am a wonderful worker; I can cure all kinds of maladies; can banish all sorts of pains, can make the

can banish all sorts of pains, can make the weeping laugh, and make the laughing— well— laugh more; so tell me the little secret of your trouble." "I am a changed girl, Katie, or rather I

Indulgent parents who allow their children to eat heartily of high-seasoned food, rich pies, cake, &c., will have to use Hop Bitters to prevent indigestion, sleepless nights, sickness, pain, and, perhaps, death. No family is safe without them in the house.

from sad thoughts, and made me teer as happy as a bird?"
"Well, Katie, I cannot keep my secret from you; but you must not be ashamed of me, norscold me now, for it would kill or me, norscond me now, for it would kill me to see you frown on me, or say a harsh word while I am in my present trouble. After some time you can scold me, not now, for I need all your kindness to keep my

After some time you can scoll me, not now, for I need all your kindness to keep my heart from breaking."

Here Ellie burst into tears, and cast herself into the open arms of the tender and sisterly Katie. The poor weeping child wept long and bitterly in the arms, in the loving arms, of Miss O'Donohue. Ellie's tears were like a shower in summer; they fell quick and thick, but passed away, leaving a deeper peace and a richer beauty behind them.

"Mr. Kelley," began Ellie, bravely, "is the source of all my grief. You know well, Katie, how good, and kind, and generous he is. He is burning, with love for Ireland: he cannot rest until

summer; they fell quick and thick, but passed away, leaving a deeper peace and a richer beauty behind them.
"Mr. Kelley," began Ellie, bravely, "is the source of all my grief. You know well, Katie, how good, and kind, and generous he is. He is burning, with love for Ireland; he cannot rest until with love for Ireland; he cannot rest until our country is free. All his aspirations were so lofty and pure, that from the first time I saw him, and heard him, he began to make a deep impression upon my heart. He always reminded me of some of those bold chiefs of former days who battled so bravely for their country and their God. I fancied that when Ireland would take her rightful place amid the would take her rightful place amid the highest nations of the earth, his name would be cherished like the names of Washington, O'Neill, and Tell. I loved

"But you do not know, Katie, love, "I bright

that he is much shanged, espe conversation about priests. He some-times condemns their interference with their flocks. He says that they have no right to condemn a revolution at present in Ireland. I do not like this in him. I am sure the priests know their duty and love their country as well as he does. He speaks so kindly, so sweetly to me, that I fear that he loves me. He talls me now that he is in danger of being east into now that he is in danger of being case into prison. The last time I saw him he was looking very sad, and he begged of me to give him a place in my thoughts and in my heart. I did not understand very well all that he said to me, but, alast my peace

and that he said to he, one way to the has gone, my joy is gone, my youth has gone. I feel so old, so old. Oh, I wish now that my eyes had never beheld him Peace left me the evening I first saw him. I have not loved him for himself, but on the half of account. account of his love for Ireland, on account of his brilliant virtues and manly qualiof his brilliant virtues and manly quali-ties. I never thought of him as a husband, but as a brother. I do sincerely griev

but as a brother. I do sincerely grieve because he is in danger of being arrested by the enemies of our poor country."

"I am very sorry for you and for him, Ellie. It makes me sad to hear you talk so strangely and so sadly. You were always such a happy and wild little bird. The Suir was not more bright than your face, a ray of sunshine seemed cheerless and dim near your smiles, your songs had the mingled melodies of streams, of bird yoices, of winds among trees, and of sweet harps. But now you really begin to seem old. Oh, Ellie, if I could I would never old. Oh, Ellie, if I could I would never let a shadow fall upon your path; I would never let old age or grief put out the light of joy in your soul; I would always keep you the fairest and best girl I ever knew; I would always keep you the wild, glad, innocent Ellie O'Connell! But tell me, Ellie dear, why is Mr. Kelley in danger? Why should he be arrested? I am sure he has not violated any law. His crime must be too deep and earnest a love for must be too deep and earnest a love for

Ireland. But love for Ireland is one of "A Drop of Joy in Every Word." Dr. R. V. PIERCE, Buffalo, N. Y. Three months ago I was broken out wit large ulcers and sores on my body, limbs and face. I procured your "Golden Med-ical Discovery" and "Purgative Pellets" and have taken six bottles, and to-day I am in good health, all those ugly ulcers hav-ing healed and left my skin in a natural, healthy condition. I thought at one time that I could not be cured. Although I can that I could not be cured. Although I can but poorly express my gratitude to you, yet there is a drop of joy in every word I write.

Yours truly,

JAMES O. Bellis, Flemington, N. J.

"Discovery" sold by druggists.

THE CATHOLIC RECORD.

THE CATHOLIC RECORD.

THE CATHOLIC RECORD.

THE STREET CATHOLIC RECORD.

The street of the production of any thousands like him, who had leved ireland truly and deeply, were obliged to leave the ranks of the revolutionists on account of oaths of secreey, on account of with a count of principles that directly tended to destroy the very foundation of society and religion.

"I must go," said he, "and see Father O'Donohue. Would that I had followed his sage advice. If I had done so, I would not now he was to the work of the sage advice. If I had done so, I would not now he was to the work of the sage advice. If I had done so, I would not now he was to the work of the sage advice. If I had done so, I would not now he was to the work of the sage advice. If I had done so, I would not now he was to the work of the sage advice. If I had done so, I would not now he was to the work of the sage advice. If I had done so, I would not not now he was to the work of the sage advice. If I had done so, I would not now he was to the work of the sage advice. If I had done so, I would not now he was to the work of the sage advice. If I had done so, I would not now he was to the work of the sage advice. If I had done so, I would not now he was to the work of the sage advice. If I had done so, I would not now he was to the work of the sage advice. If I had done so, I would not now now their rights and the work of the long, his many that I reland on the work of the long his min."

Not long after Richard and the pastor of which had the pricest libergo. The faces of all I reland were sad at that same hour.

"You are right, Richard, and he would not now now he was to the pricest libergo. The faces of all reland done expect no good from you had the work of the long, his now he was to the pricest libergo. The faces of all reland when the work of the long, his now the pricest good that the same hour.

"You are right, Richard, and he was the work of the long, his now the pricest good the long had the work of the long had

"No, Katie, I feel right well in nearth but a little uneasy on account of something disagreeable which has lately happened. But all things will be right soon, I hope."

"You look so weak and pale, Richard! Oh, I trust you are not sick. Take good care of yourself these wet days. It is so easy to catch a cold, and then some other colds follow, and then a loss of health and strength. Are you in danger, too, Richard?

rung."
"Oh, never mind now, Katie. Call up little Ellie," said Father O'Donohue.
In a few minutes: Katie and Ellie made

oright and happy, Ellie. God has been very kind to you," said the priest.

"Indeed, Reverend Father, God has always been too kind to me, a miserable, and wicked, and ungrateful sinner. I wonder day and night at the extent of

Remember, Ellie, the sweet words of dear Father Faber:

"There's a wideness in God's merey Like the wideness of the sea; There's a kindness in His justice Which is more than liberty."

"I know, dear Eather, for you have ught me that God's love and mercy are infinite; but still it seems strange that he would think of me, a poor frail worm of

"Remember, Ellie, that-"There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given."
"How beautiful and true," exclaimed

Richard, who had long been a warm admirer of the leved Father Faber.

"How different," said the priest, "are the words of saints and those of the revolutionists of our times. The saints tell us the sweetness of peace, the joy of well-doing, the excellence of virtue, and the beauty of charity; the revolutionists sing the praises of bloody fields, and talk widely of honor, glory and death. I can never think without horror of Mitchel's terrible petition: 'Give us war in our time,
O Lord.'"

O Lord.""
"My soul is sick and sad, Reverend Father," said Ellie O'Connell; "for months back nothing has been spoken of but pikes and guns, and war and red slaughter; those who had spirits as gentle as lambs now pant after war, and look upon blood spilling as the only remedy for all evils. Even babes in their mother's arms seem to sigh and cry for the smoke and noise of battle. Who now thinks of and noise of pattle. Who now thinks of peaceful firesides and rural sports? Where is the youth now who is not filled with deep plans and plots for the destruction of all who dare oppose him? In place of hymns now we teach our children the wildest war-songs: 'war,' 'war' is the cry in our streets, in our fields, in our homes. Poor Ireland, poor Ireland, who but God can rescue you from your present deplor-able condition? The tyranny and folly I of England, and the machinations of the secret societies are accountable before the throne of God for the wretched state of

hue, "keep up your courage and hope for the best. The land that is now darkest will yet be brightest. Ireland will not be always bent and weeping by the waters. She will come out of the cloud with the light of clove in her face. Our dark is to She will come out of the cloud with the light of glory in her face. Our duty is to watch and pray lest we enter into temptation. I must now bid you good-bye, my sweet children. May God bless you. Do not forget Ireland in your prayers to-

TO BE CONTINUED.

"LO! THE POOR INDIAN."

A Pitiful Account of the Condition of the Catholic Indians of Southern Califor-

One article in the August number of The Century Magazine merits more than any passing notice. It is on the condition of the Mission Indians in Southern California, and is from the pen of "H. H.," the author of the "Missions of Father Junipero," two excellent papers which appeared recently in this magazine. The writer is, we believe, a Protestant, and for that reason her testimony is all the more credible, as it is not probable her religious belief would inspireher with undue sympathy or leaning on the Catholic side in narrating the facts as they were subjected to her observation. Servation.
These Mission Indians are the relics

These Mission Indians are the relics of that grand system of missions founded in Southern California by Father Junipero and his Franciscan companions in the latter part of the last century. They were the real owners of the land; and while they held no legal documents to prove their ownership, the property was theirs by the right of possession, as understood in all proprietary claims.

When the white settlers went to Lower California to buy lands it was distinctly

When the white settlers went to Lower California to buy lands it was distinctly declared by the King of Spain, the nominal sovereign of the territory, that the Indians' rights were to be respected. To quote from the Century article:

"We command," says the Spanish king, "that the sale, grant, and composition of land be executed with such attention that

that the saic, grains, and attention that the Indians be left in possession of the full amounts of land belonging to them, either singly or in communities, together with their rivers and waters; and the lands which they shall have drained or otherwise, improved, whereby they may by which they shall have drained or other-wise improved, whereby they may by their own industry have rendered them fertile, are reserved, in the first place, and can in no case be sold or alienated. And the judges who have been sent thither shall specify what Indians they may have found on the land, and what lands they

found on the land, and what lands they shall have left in possession of each of the elders of tribes, caciques, governors, or communities."

Most of the original Mexican grants included tracts of lands on which Indians were living, sometimes large villages of them. In many of these grants, in accordance with the old Spanish law or custom, was incomporated a clause protecting the was incorporated a clause protecting the Indians. They were to be left undisturbed in their homes; the portion of the grant occupied by them did not belong to the grantee in any such sense as to entitle him to eject them. The land on which they were living, and the land they were allipsed to the sense as to entitle they were living, and the land they were cultivating at the time of the grant, be-longed to them as long as they pleased to

occupy it. But these injunctions were in the main disregarded. The fact that three generations of Indians had tilled the soil was as nothing. "Americans wishing to preempt claims on any of these so-called government lands did not regard the presence on them of Indian families or presence on them of Indian families or ommunicies as any more of a barrier than the presence of so many coyotes or foxes. They would not hesitate to certify to the Land Office that such lands were and innocence of her angels soul.
"I am delightes to see you looking so bright and happy, Ellie. God has been an grants hold himself bound to regard having no legal right whatever, had been all their years living on the tolerance of a silly, good-hearted Mexican proprietor. The American wanted every rod of his land, every drop of water on it; his schemes were boundless; his greed insatiable; he had no use for Indians. His plan did not embrace them and could not enlarge itself to take them in. They must

go."
The writer, after describing how thousands of the Indians were deprived, robbed of their possessions, and the ineffectual means employed to regain possession of

them, says:
"The Indians appealed to the Catholic Bishop to help them. He wrote to one of the judges an imploring letter, saying 'can you not do something to save these poor Indians from being driven out? But the scheme had been too skilfully plotted. There was no way—or, at any rate, no way was found—of protecting the Indians. The day came when a sheriff, bringing a posse of men and a warrant which could not be legally resisted, arrived to eject the Indian families from their bourse and drive them out of from their houses and drive them out of

the (Temecula) valley.
"The word Temecula is an Indian word, "The word Temecula is an indian word, signifying grief or mourning. It seems to have had a strangely prophetic fitness for the valley to which it was given.
"A MOURNFUL PROCESSION."

"It took three days to move them. Proces "It took three days to move them. Procession after procession, with cries and tears, walked slowly behind the wagons carrying their household goods. They took the tule roofs off the little houses, and carried them along. They could be used again. Some of these Indians, wishing to stay as near as pessible to their old home, settled in a wall waller, only these miles where in a small valley, only three miles and a half away to the south. It was a dreary hot little valley, bare, with low, rocky butted cropping out on either side, and with scanty growths of bushes; there was not a drop of water in it. Here the exiles went to work again; built their huts of reeds of straw; set up a booth of boughs for the priest, when he came to say Mass in; and a rude wooden cross to say Mass in; and a rude wooden cross to consecrate their new grave-yard on a stony hill-side. They put their huts on barren knolls here and there, where nothing could grow."

This sketch of the history of the San Pasqual and Temecula bands of Indians is a fair showing of what, with little variation has been

with culpable ignorance, indifference, and neglect on the part of the government of Washington, has resulted in an aggregate of monstrous injustice, which no one can fully realize without studying the facts on the ground. In the winter of 1882, I visited this San Panqual valley. I drove over from San Diego with the Catholic priest, who goes there three or four Sundays in a year, to hold service in a little adobe chapel built by the Indians in the days of their prosperity. This beautiful valley is from one to three miles wide, and perhaps twelve long. It is walled by high-rolling, soft contoured hills, which are now one continuous wheat-field. There are, in sight of the chapel, a dozen or so adobe houses, many of which were built by the Indians; in all of them, except one, are now living the robber whites, who have driven the Indians out; only one Indian still remains in the valley. He earns a meagre living for himself and family by doing day's work for the farmers who have taken his land. The rest of the Indians are hidden away in the canyons and rifts of the near hills—wherever they can find a bit of ground to keep a horse or two and raise a little grain. They have sought the most inaccessible spots, reached eften by miles of difficult trial. They have fled into secret lairs

LIKE HUNTED WIND BEASTS.

The Catholic priest of San Diego is much

LIKE HUNTED WILD BEASTS.

The Catholic priest of San Diego is much The Catholic priest of San Diego is much beloved by them. He has been their friend for many years. When he goes to hold service, they gather from their various hiding-places and refuges; sometimes, on a special fete day, over two hundred come. But on the day I was there, the priest being a young man who was a stranger to them, only a few were present. It was a pitiful sight. The dilapidated adobe building, empty and comfortless; the ragged, poverty-stricken creatures, kneeling on the bare ground—a few Mexitans, with some gradiness of attire, setting off the Indians' poverty still more. In front of the chapel, on a rough crossbeam supported by two forked posts, set away in the ground, swung a bell bearing the date 1770. It was one of the bells of the old San Diego Mission.

the date 1770. It was one of the bells of the old San Diego Mission.

There is one portion of the narrative, however, the truth of which we are dis-posed to doubt, not that we wish to infer that the writer has made a breach of veracity, but that her informants had pre-varioated in relating the circumstances. We allude to the statement that the priest demanded an exorbitant sum for cele-brating a Requiem Mass. If the facts are as related they certainly do not recom-mend the Christian charity of the priest. Passing on to the San Luis Rey Mission, the writer gives a description of

the writer gives a description of AN INDIAN REQUIEM.

"One of the most beautiful appanages of the San Luis Rey Mission, in the time of its prosperity, was the Pala valley. It lies about twenty five miles sast of San Luis, among broken spurs of the coast range, watered by the San Luis River and also by its own little stream, the Pala Cosek. It was always a favorite home of the Indians, and at the time of the of the Indians; and at the time of the secularization, over a thousand of them used to gather at the weekly Mass in its chapel. Now, on the occasional visits of the San Juan Capistrano priest, to hold service there, the dilapidated little church is not half filled, and the numbers are growing smaller each year. The buildings are all in decay; the stone steps leading to the belfry have crumbled; the walls of the belfry have crumbled; the walls of the little graveyard are broken in many places, the paling and the graves are thrown down. On the day we were there a memorial service for the dead was going on in the chapel: a great square altar was draped with black, decorated with silver lace and gkastly funeral emblems; candles were burning; a row of kneeling black shawled women were holding lighted candles in their hands; two old Indians were chapting a Latin Mass from a tattered were chanting a Latin Mass from a tattered missal bound in rawhide; the whole place was full of chilly gloom, in sharp contrast to the bright valley outside, with its sun-light and silence. This Mass was for the soul of an old Indian woman named Mar-garita, sister of Manuelito, a somewhat famous chief of several bands of the San uisenes. Her home was at the Potrero, Eusenes. Her home was at the Potrero, a mountain meadow, or pasture, as the word signifies, about ten miles from Pala, high up the mountain-side, and reached by an almost impassable road. This farm, or saeter' it would be called in Norway, was given to Margarita by the friars, and by some exceptional good fortune she had a title, which, it is said, can be maintained by her heirs. In 1872, in a recoil of some by her heirs. In 187?, in a revolt of some of Manuelito's bands, Margarita was hung up by her wrists till she was near dying, but was cut down at the last minute and

In conclusion, after reviewing the reports of agents and others to the Indian Bureau at Washington, she writes:

"I have shown a few glimpses of the homes, of the industry, the patience, the long-suffering of the people who are in this immediate danger of being driven out from their last foot-holds of refuge, 'homeless wanderers in a desert.' "If the United States government does

not take steps to avert this danger—to give them lands and protect them in their rights—the chapter of the history of the Mission Indians will be the blackest one in the black record of our dealings with

the Indian race.

"It must be done speedily, if at all, for there is only a small remnant left to be saved. These are in their present homes only on the patience of the thief, and it may be that the patience do not last to-

And thus is faith kept with and protection offered the Indian tribes, and yet people wonder why they sometimes rise to revenge the injury inflicted by the in-humanity of the whites.

Mr. H. McCaw, Custom House, Toronto, writes: "My wife was troubled with Dyspepsia and Rheumatism for a he tried many different medilong time; she tried many different medi-cines, but did not get any relief until she used Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. She has taken two bottles of it, and now finds herself in better health than she has been for years." Sold by Harkness & Co., Druggists, Dundas street.

throne of God for the wretched state of my unhappy country."

"They are accountable, Ellie," said Richard, "and may God forgive them. Well may we now exclaim on looking around us: "With desolation is all the land made desolate."

"My dear children," said Father O'Dono
"My dear children," said Father O'Dono-

ON RODER! England's Invasi

Ladies and speaking, when a i scope, some oppo audience laugh, or so much of humon the national chars impossible to avoi sion of an Irish su will not create a faces to-night. I history of a dying king. I am con fathers and minegreatest gift of Graith, namely, th and of their natio this evening is the the character o Roderick O'Conno haps, as ever dre for fatherland; ever was doomed and to go down t of misfortunes, b Now, in order

the times and the perly, I must invectore of that dream place between the For three hund peaceable and he and of scholars Christian world, from the fifth d eighth century. the whole work gloried in the saints went fort evangelizing the nation in Europ south of Italy the Irish saints by year, upon the of character of the fair isle of preach to them and His sanctity Then came swept simultar England, and men-those fie haired warriors who adored Od dinavian gods-their false divi

the bravery of ble heart—the western count

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For three hur

held a new a into the land. them, hilt to disputed eve who are anima for the altar o land. Sad an army was defe reproduce its shape of a n Northern Sea KING Finally tow tury of the God gave to land highest g in mind, here manding the standing the elements of t one man, and against the co illustrious ar History ack heroes, amor century, amor the various l and most ma is the charac hero who w united Irish

> yet, my fries man—the g —was still crown. tion of Irela each of th leading fam the ancien O'Connors, of Ulster: O'Tooles years befor Milesius la of Spain. of their ra their destingreen Islandescribes t

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ancient f the mos IRELAND'S LAST MONARCH.

FATHER BURKE'S GREAT LECTURE ON RODERICK O'CONNOR.

England's Invasion the Beginning of Misfortune.

[Lecture delivered in the Academy of Music, Brooklyn, on Sunday evening, No-vember, 2, 1872, for the benefit of St. Anne's Church.]

Ladies and gentlemen:—Generally speaking, when a man comes to speak on an Irish subject, he has some room, some scope, some opportunity, of making his audience laugh, or at least smile; there is so much of humor, or, if you will, fun, in the national character, that it is almost impossible to avoid laughter in the discussion of an Irish subject. I regret to say I will not create a single smile on your faces to-night. I am come to discuss the history of a dying nationality, and its last king. I am come to tell you of your Ladies and gentlemen :- Generally history of a dying nationality, and its last king. I am come to tell you of your fathers and mine—how they lost the last greatest gift of God, after that of divine faith, namely, the gift of their freedom, and of their national liberty. The theme which I am come to discuss before you this evening is the life and the times and the character of Ireland's last king, Roderick O'Connor—as brave a man, perhaps, as ever drew a sword for God and for fatherland;—as unfortunate a man as ever was doomed to preserve his dignity, and to go down to his grave in the midst of misfortunes, but without a taint of dishonor.

THE CAMP OF LEARNING. Now, in order that we may understand the times and the life of this man pro-perly. I must invite your attention to the perly, I must invite your attention to the close of that dreadful contest which took place between the Irish and the Danes. place between the Irish and the Danes. For three hundred years Ireland was peaceable and happy—the home of saints and of scholars—the university of the Christian world, and the light of the ages, from the fifth down to the close of the eighth century. For three hundred years the whole world beheld her light, and gloried in the brightness thereof. Her saints went forth from her green bosom. saints went forth from her green bosom, evangelizing the whole world. Every nation in Europe—aye, down even to the south of Italy—preserves the memory of the Irish saints, and loves to dwell, year by year, upon the virtues and the grandeur of character of the men who came from the fair isle of the Western Ocean, to preach to them the Gospel of Jesus Christ, and His sanctity.

Then came that fearful invasion that

swept simultaneously over Ireland, over England, and over France. The Northmen—those fierce, tall, blue-eyed, fair-haired warriors of the North—pagans, haired warriors of the North—pagans, who adored Odin and Thor, and the Scandinavian gods—zealous for the cause of their false divinities—zealous, because of the bravery of their spirits and indomitable heart—they swept over all the northwestern countries of Europe; they subdued England, fixed themselves in the dued England, fixed themselves North of France, and invaded Ireland. For three hundred years, every year beheld a new army of the Danes poured into the land. Still the Irish Gael met into the land. Still the Irish Gael me them, hilt to hilt, and foot to foot, an disputed every inch of Irish land, and fought them as only men can fight who are animated by the true love for God, for the altar of God, and for their native land. Sad and weary was the contest. An army was defeated on one day, only to reproduce itself on the morrow in the shape of a new army landed from the

Northern Seas. KING BRIAN THE MIGHTY. Finally towards the end of the third cen-tury of the Danish invasions Almighty God gave to Ireland one of His grandest and highest gifts, namely, a man heroic in mind, heroic in heart, capable of comin mind, heroic in heart, capable of com-manding the situation, capable of under-standing the wants of his age—a man who was able to bind up all the incoherent elements of the nation, to make them as one man, and then, united, to lead them against the common fore; and that was the against the common foe; and that was the illustrious and immortal Brian, King of Munster, commonly called Brian Boroimbe. History acknowledges that, amongst its heroes, amongst the men of that twelfth century, amongst all those that figured in the various lands of Europe—the greatest and most massive character that shines out, is the character of the Irish monarch and hero who was able to lead an army of united Irishmen into the plains of Clontarf, and to vanquish the Danes. And yet, my friends, if we reflect upon it, this man—the grandest figure in our history—was still an usurper of the national crown. You know the ancient constitution of Ireland, under the Brehon laws, and under the system of tanistry, was that each of the provinces of the empire had its own monarch or king. The great leading families governed these provinces for two thousand years and more, under the ancient Milesian constitution. The O'Connors, of Connaught; the O'Briens, of Munster; the O'Neills and O'Donnells, of Munster; the O'Neins and O'Dondela, of Ulster; McMurroughs, O'Byrnes, and O'Tooles of Leinster. Two thousand years before Christ was born, the sons of Milesius landed in Ireland from the coast of Spain. The ancient Druid, or prophet of their race, foretold to them that it was their destiny to land upon and colonize the green Island of the West; and the poet describes their arriving on the coast of green Island of the West; and the poet describes their arriving on the coast of Ireland, dreaming of their destiny—hoping, in their day dreams, to behold the island that was to be theirs:— were on the land; he saw the Danes on every side, around the seacoast; he saw the people divided—the very chieftains divided amongst themselves; and he saw the head of the nation a man whose

AN EMERALD IN THE OCEAN. AN EMERALD IN THE OCEAN.

"They came from a land beyond the sea;
And now, o'er the Western main
Set sail in their good ships, gallantly,
From the sunny land of Spain.
Oh! where's the isle we've seen in dreams
Our destined home or grave?—
Thus sang they, as by morning's beams,
They swept the Atlantic wave.

"And lo! where afar o'er ocean shines
A sparkle of radiant green,
As though in that deep lay emerald mines,
Whose light through the wave was seen.
'Tis Innisfail! 'Lis Innisfail!'
Rings o'er the echoing sea;
While, bending to heaven, the warriors hail
The home of the brave and free.

"Then turn they unto the Eastern wave, Where now their day god's eye A look of such sunny omen gave As lighted up sea and sky. Nor frown was seen through sky or sea, Nor tear o'er leaf or sod, When first on their fale of Destiny Ourgreat forefathers trod."

They brought with them that peculiar constitution, the grandest, perhaps, of any ancient form of government that existed—the most like to that grand republican government under which you citizens of the United States live to-day. There was

no serfdom amongst them. No Celtic man was ever born, or ever lived, or ever died as a serf or slave. It is a remarkable fact, my friends, that nearly every coun-try—aye, every country in Europe, began under the system of serfdom and slavery. The common people, as they were called Ah! hew sad was the evening of that day. The sun set over the western coast of Ireland; the nation was rejoicing—the soldiers resting upon their swords and spears, were telling each other of the events of the day. But there were three corpses upon the field of Clontarf, and with these three the hopes of Ireland perished. Brian was stretched a corpse there. The old man had retired into his own tent in the evening, and he was absorbed in prayer before the image of Christ, when a Danish fugitive chanced to pass that way. He peered in, and seeing the old king, entered his tent and transfixed him through the heart with his spear. Upon the field lay his brave son, Prince Murrough, and his grandson, Turlough, who was also a prince. Three generations of the one royal house of Ireland perished. And now anarchy and confusion reigned in the land, until another man arose, The common people, as they were called—the eulgus—were mere serfs attached to the soil. If a nobleman, a great man, or prince, wished to sell his estate, he not only sold it, but he also sold the people. If he had five hundred families on his estate, he not only sold it. If he had five hundred families on his estate, he sold them all; they were transferred from him to another man; and they had to serve that other man as they served their former master. This system of serdom or slavery was the original condition of every nationality in Europe—as it was in Russia down to our own days—with the sole exception of Ireland. In Ireland, certain great families ruled the land; and they were all "Mac's" and "O's." To this day, let me know your name, and if you be a "Mac" or an "O," I can tell you what part of Ireland you or your fathers came

in the land, until another man arose, second only in bravery, in wisdom in piety to Brian Boroihne, and that man was Turlough O'Connor, Prince of Connaught. Brave in the field was Turlough; poor fellow came to me, assing me to give him a letter, to get him a situation as porter or something, in some establishment. When I sat down to write the letter, I asked him: "What is your name?" "Well, your reverence," he said, "I am a McGuire." "And what made you leave the County Fermanagh?" "Oh! then, God knows," said he, "I left it through misfortune!" If you hear the name of an O'Reilly, you at once say, "Oh! he came from the County Cavan." If, on the other hand, a poor fellow comes into the store to you, and says, "I came from Ireland, and my name is McDermott," you at once say: "Oh! you are a Connaught man." If, again, a tall, square-shouldered, darkhaired, hazel-eyed man steps in like a giant and stands before you, and says: "I came to this country, and am one of the wise in council was he. He subjected all the various tribes around him to his own chieftainship, and they acknowledged him. The star of the house of O'Connor of Connaught arose to guide the nation that was sorrowing over the grave of Brian, with the bards who had sung over him, "Remember the glories of Brian the brave, Though the days of the hero are o'er— Though lost to Mononia and cold in his grave, He returns to Kincora no more."

part of Ireland you or your fathers came from. Some time ago, in New York, a poor fellow came to me, asking me to

give him a letter, to get him a situation as

giant and stands before you, and says: "I came to this country, and am one of the O'Neills;" then you say: "Ah! then you came from Ulster, my friend—from the County Tyrone." There is no mistake

County Tyrone." There is no mistake about it; even our Norman name of Burke is altogether Connaught. Well, my friends, in the ancient Con-stitution of Ireland there was no such

thing as slavery—every man was free; every man was of the same blood, the same family, the same name with his chieftain. They elected their chieftains; they elected not only the princes of the name and of the line but also the "tanist," or man who had the right to succeed him.

or man who had the right to succeed him

If the king of Ireland died his son did not succeed him, as the Prince of Wales

not succeed him, as the Prince of Wales would succeed Queen Victoria. Not a bit of it. They elected the best man, the bravest man, the man fitted to govern; and they made him their chieftain, and he was called, during the life of his predecessor, the "tanist," according to the

-slashing right and left and cutting hi

way right through them. Wise in council, holy in his life was this grand and magnificent Malachi, and he was the man

whom the poet commemorates when he

says:

"Let Erin remember the days of old,
Ere her faithless sons betrayed her,
When Malachi wore the collar of gold
Which he won from the proud invader.
When her kings with standard of green unfurled
Led the 'Red Branch' Knights to danger;
Ere the Emerald Gem of the western world
Was set in the crown of the stranger."

FOR THEIR ALTARS AND THEIR HOMES. In the glen of Glenamadda, in Wicklow, near to that lovely vale where the two rivers meet—where their waters blend together—near that wonderful Vale of

Wicklow. Thrice on this day did this glorious king meet a certain Danish war-

rior in single combat, and after striking him dead with his battle axe tore the

golden collar from his neck and hung it around his own as a trophy of Celtic vic-

tory over the Scandinavians.

And yet brave and wise and holy as he

II., and that was the illustrious Brian, of

bravery he acknowledged, whose wisdom and goodness he was the first to admit, but who was not equal to the occasion.

but who was not equal to the occasion.
Brian seized the reins of government in
his own strong hands; he gathered his
armies around him; he rallied the grand
old race of the O'Brien's; he advanced
from the banks of the Shannon; he re-

ceived the fealty of Connaught on his left hand and of Leinster before him; and

with these three provinces around him he attacked the Danes on Good Friday morning. With the crucifix in one hand and

ing. With the crucifix in one hand and his drawn sword in the other the man over whose head eighty Winters had passen rode before his Irish troops and

Munster.

says :

Thus spoke the bard of Brian and all Ireland wept. Yet still the real and all Ireland wept. Yet still the hopes of the nation revived when the rising star of the race—brave, as I said, in the field, wise in the council, holy before the altar of God assumed the sovereignty of the western part of Ireland. He extended his sway all over the land of Erin, that only desired the character of the true Catholic and Christian shining out acknowledged in her brave king, Turlough O'Connor— that he was as holy as he was brave, and all submitted to him. He lived until the year 1156-thirteen years before the Norman and Saxon invasion of Ire-land. Toward the close of his life, wear ied with the battles and strifes of his man hood, he founded and endowed the roya convent of Clonmacnoise, for the Cister-cian monks and canons regular of St. Augustine, and he retired into the midst of them. The sanctity of the olden days was returning upon Ireland. The days of Columba and Columbanus—the days of of Columba and Columbanus—the days of Kieran and the saints of old were coming back upon the land. Malachi, a saint of God, was Primate of Armagh; Laurence O'Toole, a saint of God, was Bishop of decessor, the "tanist," according to the law of tanistry. Accordingly when a time of war or trouble arose the chieftain gave Glendalough; St. Celsus was sitting on another episcopal throne in Ireland; and Ireland had the honor and glory of three the signal and drew his men around him. He was called The McMahon, The O'Neill, living saints ruling her Church at the same time. The clergy and bishops, in their council at Kells, laid down wise laws for The O'Dwyer, The O'Rourke, The O'Don-nell—he blew his horn and rallied his men council at Kels, laid down wise laws for the regulation of ecclesiastical affairs. The kings and rulers of the land were most anxious to give to the world and to their subjects the example of the holiness of the around him; and they came: the black-smith from his forge, the thresher from the threshing floor, the ploughman from his plough; they took their battle-axes and spears and went out to fight with ancient days. The Danes had passed away, and new hopes were blooming for Ireland, and the people looked contentedly on the figure of their monarch as he retired from their cheiftains as man to man, not as slaves under their ruler. This being the constitution of ancient Ireland it happened figure of their monarch as he retired from their view into the cloister, and there lived and died in the odor of sanctity. He brought with him royal gifts to the house he had endowed. History tells us that he brought with him forty thousand ounces of gold; that he adorned the altars, and built up the glorious shrine; and when he constitution of ancient Ireland it happeness that toward the close of the Danish invasion, the king selected as "Ard-righ," or High King, a Meath man, Malachi McLaughlin, one of the bravest and best kings that ever ruled in Ireland. It is written of him that his delight was to take a young horse that never was broken built up the glorious shrine; and when he saw peace and calm around him he glided take a young horse that never was broken saw peace and caim around nim he gladed quietly into that eternity which was be-fore him; and, as was befitting an Irish hero, an Irish monarch, a prince of the ancient house of O'Connor, he died, leavin, and placing one hand upon the animal's neck he would bound to his back, draw his sword, and dash with the unbro ken animal into the midst of the enemy ing to his people as an inheritance the leg-acy of a memory that was hallowed by them as that of a saint.

THE HIGH KING; THE NATION'S HOPE.

But speedily there arose from the same nouse, and from the line of Turlough, the young monarch Roderick O'Connor. Young, splendid in figure, a prince in heart, in bravery, and in strength, he grasped the royal sword of Brian and waved over Ireland the sceptre of a monarch. s royal He was scarcely installed in nity when a great calamity fell upon Ire-land that looms over her and blights her like the dark shadow of a black cloud to nke the dark shadow of a black cloud to this day. All Ireland acknowledged Rod-erick as "Ard-righ," or "High King." The glories of Tara had passed away. Tara was in ruins then as it is to-day, but there, upon the plains of Boyle, in Ros-common, rose the high towers and lafter gether—near that wonderful Vale of Avoca, Malachi, the King of Ireland, at the head of his troops, met a great army of the Danes. They joined in battle, the Danes with the cry of their heathen gods, McLaughlin and his men with the cry, "For God, His Christ, and His Holy Church," and before the evening sun set six thousand Danes were stretched dead upon the green hillsides of that valley of Wicklow. Thrice on this day did this glorious king meet a certain Danish warthere, upon the plains of Boyle, in Ros-common, rose the high towers and lofty palace of Ireland's kings; and there Rod-erick held undoubted and undisputed sway over the whole of Ireland, The O'Briens, the McCarthy Mor, the O'Sul-livans, of the South, bowed before him; the proud O'Donnells and O'Neills of the Next, righted their tribute and homage to North yielded their tribute and homage to him; the O'Tooles and the O'Byrnes of the Wicklow Glens and the Kildare Plains of Leinster; the O'Rourkes of Brefini and Meath acknowledged him as their king; whilst all the septs around him, in his own Province of Connaught, gloried in the name of their great and brave, valiant and puis-sant ruler Roderick O'Connor, the King of Ireland. His name was known in the was there was another man in Ireland brave and wise and holier than Malachi halls of the Plantagenets in England. His name was known in the halls of the prin-ces and kings of France and of Germany; the house of Kincora, by the Shannon, in Munster. This man saw the evils that were on the land; he saw the Danes on his name was sounded in the Vatican as the descendant of a saint and as one who emulated the virtues as well as rivalled the

bravery of his great ancestor Turlough A CHILD OF SATAN.

Now, my friends, whilst St. Laurence
O'Toole was on his archiepiscopal throne
of Dublin—whilst peace reigned over the
country—whilst Ireland was healing the
deep wounds which the Danes had left
upon her stately form—a man can be upon her stately form—a man came to Ireland to reform the Church and State, and bring the barbarous Irish into a state of civilization: and that man was Henry II., the Plantagenet King of England.
Let me tell you something about him.
He was of a family so wicked that the
great St. Bernard said to them—and it
was believed all over Europe—that they came from the devil. The words of St. Bernard were these: "From the devil cried out from his war-horse: "Behold this sign, O Irishmen! Remember that this is the day on which your God died for you, and for that God strike a blow!"

And under his hand the Irish struck such a blow that on that day at Clontarf they achieved what England was never able to do—Ireland shook the Danes from her bosom right into the sea, even as St. Paul

Bernard were these: "From the devil they day, if they have come, and to the devil, their father, they will go." This man held all to the bishoprics of England in his own that on that day at Clontarf they and in the bishops. In those days the Church was very rich, and when the outled be compelled to yield. St. Laurence of Toole, according to the historian Leland, went through the Irish ranks day by day, holding up the cross of Christ, and also girded with a sword, which he was preceded with a sword, which he was preceded to draw as a prince amongst his days the Church was very rich, and when the invaders would be compelled to yield. St. Laurence of Toole, according to the historian Leland, went through the Irish ranks day by day, holding up the cross of Christ, and also girded with a sword, which he was preceded to draw as a prince amongst his days the Church was very rich, and went through the Irish ranks day by day, the bishoprics of England in his own thands. He claimed the right of appoint a bishop ided, the good King Henry took the ten or twelve thousand pounds to the devil, their father, they will go." This man held all cases of Christ, and also girded with a sword, which he was preceded to draw as a prince amongst his down that the commands of the time when the invaders would be compelled to yield. St. Laurence of Toole, according to the historian Leland, went through the Irish ranks day by day, holding up the cross of Christ, and also girded with a sword, which he was preceded to draw as a prince amongst his down that the preceded with a sword, which he was preceded to draw as a prince amongst his down the manulation of the time when the invaders would

shook off the venomous serpent from his hand in the island of Miletia.

Ah! hew sad was the evening of that day. The sun set over the western coast of Ireland; the nation was rejoicing—the soldiers resting upon their swords and spears, were telling each other of the events of the day. But there were three corpses upon the field of Clentarf, and with these three the hopes of Ireland periabed. Exign was stretched a corpse there. he sent three of his knights—I say he sent them,—whatever may be the equivocations of history—to shed the blood of Thomas a Becket. Henry's three knights entered the cathedral at Canterbury; they found the holy bishop at vespers, in cope and mitre, standing before the altar; and there, in the presence of God, they struck him, they broke his skull, and they shed his trains upon the altar of God. This was the man that came over to reform the Irish; this was the man that came over to educate our clergy and teach them how to say Mass; this was the man who came over to teach St. Laurence O'Toole—one of the greatest saints that ever lived—how to behave himself properly as a Christian. According to Mr. Froude, the Pope wanted a policeman, and selected a man that had violated every law of God—the man that had reddened his hands with the blood of a saint-a man that, having come from the devil, was going to the devil as fast as the devil, was going to the devil as fast as he could go—a man that had married Eleanor of Aquitaine, another man's wife! He came, and he found in Ireland a hero and a saint—the saint was St. Laurence O'Toole, the Archbishop of Dublin; and Ireland's hero was the great and grand Roderick, King of Connaught,

and High King of Ireland. and High King of Ireland.

Then St. Laurence O'Toole, Archbishop of Dublin, cried out to the nation: "To arms! Draw the sword! The land is invaded!" No sooner did Henry's myrmidons land in Ireland—no sooner was the voice of the sainted Archbishop of Dublin heard than the sword of Roderick Dublin heard, than the sword of Roderick O'Connor sprang from its sheath, and waved, bright and glorious, over the land. From the shores of the Western Ocean he marched to the Eastern Coast of Ireland. He had around him his army; he rallied his chiefs, and they came. Strongbow, with his forces, landed on the Coast of Wexford. Roderick knew the geography of his country, and he knew, that having taken Wexford, the probable course of th invader would be to march over the hills of Wicklow and the plains of Kildare, on to the city of Dublin; and therefore he, with his army, stood with their swords in their Celtic hands, and waited for the invader. But there was a traitor in Ireland in those days—a traitor to his God and to his country. The traitor to Ireland in those days was Dermot McMurrough, the King of Leinster; and he was a devil from hell in his character; first, by treason to his country, and secondly, by treason to ns country, and secondly, by treason to the sacredness of that narriage-tie that has always been so inviolably preserved in Ireland. He had taken the wife of O'Rourke, Prince of Breffni, from her husband; and it speaks well for Ireland—that Ireland which needed the Pope's policepran according to Mr. Fronde to policeman, according to Mr. Froude keep us in order—it speaks well for Ire-land that, in the day that one man took another man's wife, the whole nation rose up against him, and all the manhood and womanhood in Ireland declared that the land of St. Patrick, the island of saints, should not afford standing-room for an adulterer. Dermot the accursed, was with the Norman and Saxon invaders: and well he knew that Ireland's lion prince was standing in the path between the great capital of the nation and the invaders.

He stole a march upon Roderick he came around by the seacoast of Wexford, and entered Dublin secretly. To the amazement and indignation of the king his capital was taken before he was aware. Now, what remained for him? Suddenly he saw his friend, the holy archbishop of Dublin, enter his camp. These two met; and never, perhaps, since the world was created did two grander or greater souls meet than when Laurence, the saint, met Roderick O'Connor the Celtic king, both animated by one desire, by one passion, and that passion and king his capital was taken before he was by one passion, and that passion and desire was to drive the Norman and the Saxon into the same Irish Sea that had swallowed up the Dane, the latest of Ireland! Roderick! thou hast seen our sorrows; but I, as an Irishman and a land's invaders. Remember, O Irishmen that when I mention Laurence O'Toole, am speaking to you of a saint. Remember it, and if any man come and tell one of you that in order to love Ireland you must doubt or discredit Ireland's priesthood-I am here to tell you that I am speaking of the last of Ireland's saints:
and he came to the camp of the last of
Ireland's kings; and the burden of his
message was:
"Give me a sword that I
may draw it in defence of Ireland's na-

tionality, and scourge her invaders forever from her soil." THE WARRIOR PRIEST.

THE WARRIOR PRIEST.

Accordingly, a short time after Dublin was taken, St. Laurence O'Toole, with Roderick O'Connor, the king, advanced upon Dublin, and, according to authentic upon Dubin, and, according to authentic records, with an army of from forty to sixty thousand Irishmen. They invested the city. The O'Donnell and O'Neill, of Ulster, shut the invaders out from the sea by the side of Howth; the Munster men, nuder the O'Briens and the O'Bryens, hald under the O'Briens and the O'Byrnes, held the sea-coast at Kingstown and Dalkey, and shut the invaders out from the sea on that side: the Kinsella and his men took position at Kilmainham: and Roderick O'Connor occupied the site of the present Phœnix Park, or Castleknock. Unhappily the investment was not complete. Strong bow was a brave man, my friends; a man whom neither you nor I would wish to meet upon the open field; brave as a lion, and with the heart and hand of a Norman and with the heart and hand of a Norman warrior. I don't say it because I am of their Norman blood myself. No! I had rather have one drop of my Celtic moth-er's blood than all the blood in my veins er's blood than all the blood in my veins other than Celtic. But still it cannot be denied that these Normans—clad in steel from head to toe; mounted upon their war-horses, also panoplied in steel—were brave men; the bravest, perhaps in the world. There were only six hundred of them in Dublin, reduced to starvation by the Irish, lying silent, in grim expectation of the time when the invaders would be compelled to yield. St. Laurence O'Toole, according to the historian Leland, went through the Irish ranks day by day,

enemy is scattered around the wall; his enemy is scattered around the wall; his line is slender, and we may easily break through it. Is it not better to die like heroes in the field, than to starve here like rats in a nole?" Arraying his men in full armor, he divided them into three bodies of about two hundred each; Raymond le Gros taking command of one, Miles de Cogan of another, and Strongbow himself leading the third; they dashed right into the midst of the Irish army. The Celts, scattered all around, were taken The Celts, scattered all around, were taken The Ceits, scattered all around, were taken completely by surprise. Not thinking of an assault, and having no previous warning, their lines were broken, and the Normans dashed right through the heart of the army, and again dashed back. Once again they charged, and the siege of Dublin was raised. The chieftains drew off their men and retired. Roderick sullenly and reluc-tantly withdrew at last, like a lion disappointed of his prey. The grand, royal heart of Ireland's monarch broke within him when he heard from the lips of his friend, St. Laurence, that the invaders were not to depart to-day or to-morrow, but were to remain for many a sad year.
"They come," he said, in the language interpreted by Ireland's latest poet—

"They come to divide—to dishonor. And tyrants they long will remain."

Oh! the vision that was opened before him by the saint of God was too much for his heart. What! Ireland dishonored! Ireland enslaved! Ireland losing her nation ality! He could not bear it. His heart broke within him; and resigning crown and sceptre, he sought the cloister of Clonmacnoise, where his ancestry died in sanctity; and there, for twelve years, the man who had braved every disaster was to live as a Canon Regular of St. Augustine. For twelve years he spent his time in prayer with God for Ireland's prosperity and safety. No longer a king enthroned and crowned he could do no more for Ireland. Wisdom and strength were vain; but he recould he will be the recould he will but he passed his days in sanctity; ending

but he passed his days in sanctity; enting his life in an aroma of prayer to God for the land that bore him. His eldest son he was obliged to send as a hostage to the English king; his domin-ions he was obliged to hold under him, not nons he was obliged to hold under him, not as under the power of a conqueror, for never will history admit that Ireland was conquered by Henry II. The most that Henry ever claimed was the acknowledgment of superiority, then called "Haunt Suzerainte"—that Ireland, retaining her independence, kingship, and nationality. Suzzante"—that Ireland, retaining her independence, kingship, and nationality, acknowledged a nominal submission to the crown of Eugland. That was all that Henry II. ever claimed. He treated with Roderick O'Connor as a king. Roderick O'Connor retired into the cloisters erick O'Connor retired into the of Clonmacnoise and there lived as a king though a monk. He died a king; and on the day when the royal tomb of Clonmac-

the day when the royal to the of contract noise was opened to receive him he was buried with kingly konors.

If England, to-day, denies the right of Ireland to her nationality and independ-ence, England denies it by the greatest ence, England defines to by the greatest injustice, lying, treachery, and tyranny that eyer one people exercised over anoth-er. And although she has wielded a chain, dripping blood, over our land for seven hundred years, England has never been able to extinguish in the Irish soul the proud and heroic feeling that we are still a nation and shall be a nation till the end of time.

The body of Ireland's last monarch was laid in his royal grave. The nation wept over him; and never, since his day, have we seen his like, except, perhaps, in the pasing vision of the heroic Hugh O'Neill of Tyrone. Perchance the spirits of the just in heaven behold the things that take place on earth. If sorrow could enter there—where the chastened spirit of Ireland's last monarch is crowned-Oh! saddened would be his vision of blessedness, and chastened his eternal joy, to witness the centuries of agony, of persecution, of trial, and of wrong that have passed over his native land. But one thing we know, that the spirits of the just behold and appearance the the triumph of justice and of truth preciate the triumph of justice and of truth upon this earth. Roderick, brave was thine arm, now mouldered into the dust priest, proclaim, O Roderick, that thou shalt behold our resurrection, our triumph and our joys! It is coming. The day ap proaches. The dawn is drawing near. Oh ye Irish saints in heaven! it remains for you to behold the resurrection and the glory of your race, who have kept your faith, held to your national love, and have lath, held to your national love, and have never known how to resign the two most glorious ideas that can fill the mind and heart of man—a love for God above him, and for the native land that bore him!

Dr. R. V. Pierce's "Golden Medical Discovery" cures every kind of humor, from the common pimple or eruption to the worst scrofula. Four to six bottles cure salt-rheum or

tetter. One to five bottles cure the worst kind

of pimples on the face.
Two to four bottles clear the system of

boils, carbuncles, and sores.

Five to eight bottles cure corrupt or running ulcers and the worst scrofula.

By druggists, and in half-dozen and dozen lots at great discount.

Don't fill the system with quinine in the effort to prevent or cure Fever and Ague. Ayer's Ague Cure is a far more potent preventive and remedy, with the advantage of leaving in the body no poisons to produce dizziness, deafness, headache, and other disorders. The proprietors warrant it.

prietors warrant it.

Dr. J. Corlis, St. Thomas, writes:
"During ten years' active practice I have had occasion to prescribe Cod Liver Oil and Hypophosphites. Since Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda came under my notice, I have tried it, and take great pleasure in saying that it has given great satisfaction, and is to be preferred to any I have ever used or recommended. I any I have ever used or recommended; have used it in my own family almost as a beverage during heavy colds, and in every instance a happy result has followed. I cheerfully recommend its use in all cases of debility arising from weakness." of the muscular or nervous system."

There is no preparation before the pec ple to-day that commands their confidence more, or meets with a better sale than does Dr. Fowler's Extract of Wild Strawberry-the infallible remedy for all forms

"THE CONTINENTAL PAPAL SAB-RATH IN ST. LOUIS.

The Presbyterian papers are showing how "The Continental Papal Sabbath is moving." "They show this "movement" moving." by a paragraph found in a St. Louis paper by the St. Presbyterian: "The Immaculate Conception Sodality

'nine' will cross bats with the Christian Brothers, second nine, Sunday, at 2 P.

And why should not these young men "cross bats" every Sunday, in the after-

There is no law against recreation on Sunday, though the regulations regarding the Sabbath were stricter. But Christians

the Sabbath were stricter. But Christians do not keep the Sabbath. And, so far as we know, there is no human law in St. Louis against ball-playing on Sunday, although there is in New York.

The young men of this Immaculate Conception Sodality and of the Christian Brothers' "nine" had doubtless assisted at Mass in the morning. Doubtles, too, after their game of base-ball was over, they performed some other act of devoafter their game of base-ball was over, they performed some other act of devo-tion. Having done this devoutly, they had sanctified the day. The Immaculate Conception Sodality read their office, in which the Presbyterian Journal will find certain psalms from the Old Testament, that it believes Catholics are forbidden to read. The Christian Brothers "nine" very probably belong to a sodality, too.

Catholics often abstain from public re-

creation on Sunday because they do not want to shock the Calvinistic prejudices of their non-Catholic neighbors. But there is no prohibition on the part of God or of His Church against innocent amuse-ment on that day miscalled the "Sabbath." ment on that day miscalled the "Sabbath." Servile work is forbidden, unless necessary. The Church commands the manner in which the day, and other days of obliga-

tion, shall be sanctified.
"The Continental Papal Sabbath" is a "The Continental Papar Saboath" is a blundering, Presbyterian phrase. The "Continental Sabbath" is what better-informed people call the "Parisian Sunday," on which artisians work part of the day. It is the outcome of Parisian infidel. day. It is the outcome of Parisian infidelity. It is a legacy of the Revolution. The Presbyterian papers, if they took the trouble to look into any Catholic matter carefully, would discover that Cardinal Guibert and the Bishops of France are constantly lifting up their voices against the descration of the Sunday. These ecclesiastics, the Presbyterian Journal and the rest must admit, are Papal representa-They protest against the Parisian

Sanday.

There is no "Papal" Sabbath; no Christian "Sabbath." The Jews keep the last day of the week; the Christians, since the

day of the week; the Christians, since the Resurrection the first.

Some Catholic American parents have become so deeply impressed by the views held by their non-Catholic neighbors of the Calvinistic keeping of the Sunday, that they make a false conscience for themselves and a day of all unpleasantness for their children, with the result that their children learn to hate the day of joy.

of joy.

Protestants do not consider it "respectable" for little children to be seen at play on the "Sabbath." They must keep to their woeful tracts and their dreary "Sabbath-school" books. It is not "respectable: even to play in the back yard; somebody might see them.

Now, why should Catholics imitate this?
Why should they not have the courage of their belief? Their children will learn

the shame and hypocrisy of this travesty of the Christian Sunday soon enough, and look back with disgust on the gloomiest day of the week. We remember to have heard an unhappy child reciting a "Sab-

bath-school" doggerel which ran thus:
"I must not sing on Sunday,
I must not laugh on Sunday,
I must not play on Sunday,
For Jesus tells me so."

This was a falsehood. And when the wretched child found it out, he probably revenged himself on Christianity by joining the mob that applauds Ingersoll.

The Catholic parent who never assists at Mass on an ordinary weekday, and who

regards the attending at Vespers as an act of great supererogation, will sternly re-buke his child for whistling or singing on Sunday, and prevent him from indulging Sunday, and prevent mir from industing in any of the amusements of his age on Sundey, except eating. Gluttony is considered to be eminently respectable in non-Catholic circles which are strictly prohibitionist in other matters. Altogether, the inconsistencies of the "Sabbatarians" are unonling.

where the public playing of ball, etc, is forbidden, and we de not advocate indulgence in any amusement, on Sunday or other days of the week, which will seri-ously annoy our neighbors. But we pro-test against the prejudices and false notions of other persons, bred in Calvin-ism, being made rules for our conduct and that of our fellow-Catholics.

that of our fellow-Catholies.

Sunday is the one day of the week on which the children of the poor enjoy the liberty so grateful to their youth. It is, in many cases, almost the only holiday of the poor, and when we see families, father and mother and little ones, going forth, after Mass, for a day in the woods, or by the sea, we pray that it may be a happy one—even if a suspicious base ball bat or the fishing-rod, to Presbyterians most odious on the "Sabbath," be of the party. -Freeman's Journal.

PITTSFORD, MASS., Sept. 28, 1878. SIRS—I have taken Hop Bitters and recommend them to others, as I found them very beneficial. MRS. J. W. TULLER,

Sec. Women's Christian Temperance Union. PEOPLE WHO RESIDE OR SOJOURN in regions of country where fever and ague and bilious remittent fever are prevalent, should be particularly careful to regulate digestion, the liver and the bowels, before the provided of the digestion, the Netherlands of the periodic malady. The timely use of Northrop & Lyman's Vegetable Discovery and Dys-Lyman's Vegetable Discovery and Dyspeptic Cure is a valuable safeguard against the malarial scourge. It is acknowledged to be the best blood purifier in the market. Sold by Harkness & Co., Druggists,

Young, old, and middle-aged, all experience the wonderful beneficial effects of Ayer's Sarsaparilla. Young children suffering from sore eyes, sore ears, scald-head, or with any scrofulous or syphilitic taint, may be made healthy and strong by

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Ehr Entholic Mecorb miona Street.
REV. JOHN F. COFFEY. Editor.
THOS. COFFEY, Publisher & Proprietor.

London, Ont., May 23, 1879.

London, Mar. Coppery.—As you have become ristory of the Charfold, and principles it may duty to announce to ubscribers and patrons that the change in it and principles; that it will remain, what seen, thoroughly Catholic, entirely in medent of political parties, and excluy devoted to the cause of the Church and performed may be promotion of Catholic interests. I as deen that under your experienced manent the RECORD will improve in useful and efficiency; and I therefore earnest mendit to the patronage and encourage to the clerky and laity of the diocess.

Believe Me.

MT. THOMAS COFFEY

LETTER FROM BISHOP CLEARY. BETTER FROM BISHOP CLEARY.
Bishop's Palace, Kingston, 13th Nov., 1882.
DRAN BISH-I am happy to be asked for word of commendation to the Rev, Clerg, and faithful laity of my diocese in behalf the CATROLIO RECORD, published in Londow with the warm approval of His Lordship float Rev. Dr. Walsh. I am a subscriber the Journal and am much pleased with it vacellent literary and religious character is judicious selections from the best writer apply Catholic families with most usefund interesting matter for Sunday reading und help the young to acquire a taste for Island is pulsased if my Rev Clercy with

and neap the young pure literature.

I shall be pieseed if my Rev. Clergy will countenance your mission for the diffusion of the RECORD among their congregations. Yours faithfully.

†JAMES VINCENT CLEARY, Bishop of Kingston.

ME. DONAT CROWE, Agent for the CATHOLIC RECORD

Catholic Record.

LONDON, FRIDAY, AUG. 17, 1888. THE DUTY OF THE HOUR.

The duty of Catholics in regard of their schools is one that has been frequently dwelt upon by this journal. To support schools already in existence, and establish schools in all places where they can be established, is, we hold, the great duty of the hour. We have quite recently spoken of the very limited character of the support given by our people to their schools for higher education. These schools, very unjustly, we contend, have to rely for existence solely upon the voluntary support of Catholic parents. This is, we maintain, unjust, in the face of the fact that the secular schools for higher education receive large annual subsidies of public money. But, however great the disadvantages the Catholics of Ontario and other Provinces suffer from the actual state of the law and its working, their duty is to extend a full, hearty and generous support to our collegiate and conventual establishments of learn-We desire specially at this mo-

ment to speak of the duty of Catho. lics, particularly in Ontario, in regard of elementary schools. Defective as are yet the school laws of Ontario, one-sided as is yet the vaunted school system of this Province, Catholics have certain privileges of which they do not by any means avail themselves to the extent they should. We well know that in many places, owing to limited numbers, and still more limited means, it is impossible for Catholics to establish separate schools. But there are also, we regret to say it, very many places in Ontario wherein it is not only possible, but even they fail to do so. Do we say too the armor of our brethren. The struggle on behalf of Catholic educa- his diary and his confidences to do. tion is one of the very gravest character. The enemy is full of activity ency and courage worthy a higher cause. We must, then, close our

ranks in defense of our rights. The law, imperfect as we have declared it to be, yet gives us privileges in the Province of Ontario of which we should not be slow to avail ourselves. These privileges were struggles. Now that we have them school girl, but at the same time he flesh and blood." Then, speaking of There is not a village or town in

itself, should we not profit by them to the very fullest extent? Let us have Catholic schools in every township and municipality wherein they can be established. It is, we think, a sad reflection on the earnestness and sincerity of the Catholics of Ontario that the total number of separate schools in the Province under their control should be fewer than two hundred. With a little more earnestness and determination, there might within two years be double that number of Catholic schools in the Province. By all means let us have them.

A LAST WORD.

We had not intended saying an-

ther word on the subject of Lord

Lansdowne's coming to Canada in the capacity of governor general. We have had, however, since last writing on the subject, such a wide opportunity of knowing the extent of the discontent excited amongst all classes of Irishmen by his appointment to that high post, that we briefly return to the subject. We were the first to raise our voice against his coming and have, ever since we first spoke of its inadvisability become daily more and more convinced of the justice of our position. We see in Lord Lansdowne's appointment a source of danger to the well-being of this country, now happily in possession of a most auspicious harmony amongst all classes to which it was so long a stranger. We see in it a total and wanton disregard of the feelings of a large and respectable body of the Canadian people. We see in it a defiance of Irish public opinion at home and abroad, that cannot fail of arousing the bitterest feelings of resentment amongst an outraged and indignant people. The government of Britain could not have made a more ill-advised nor dangerous aprointment. Had the public opinion of Canada been consulted before that appointment was made, Lord Lansdowne would have never been selected. The time has now, it is clear, come when the people of Canada must insist upon havng something to say in the selection of their governors. We are happy to state that while the Irishmen of Canada strongly disapprove of Lord Lansdowne's appointment, it is neither their intention nor their purpose to offer that nobleman any mark of disrespect. Their course towards him will be characterized by a dignified attitude of reserve befitting them as honest citizens, and expressive in the best sense of their feelings in regard of a nobleman appointed under such deplorable circumstances to repr Canada.

LORD BYRON.

We read some weeks ago a most interesting article in the American under the heading, "The Real Lord Byron." The article was written in review of a work with that title lately published in Boston and written by Mr. John Cordy Jefferwithin the easy reach of our people, son. The reviewer is Mr. W. R. to establish such schools, and yet Thayer. He begins by stating that few men ever wore their heart on much when we declare that these their sleeve more openly than Byron, Catholics are derelict of duty? Are and holds that the fact of nearly all we guilty of injustice towards them his contemporaries and most of those when we affirm that they fail in the who have written about him since, discharge of a most sacred obliga- should have been perplexed by him, tion to their own households? Is it is one of the most curious instances odious on our part to contrast their of perversity in modern literature. lethargy with the activity of our Mr. Thayer thinks, it seems, and we separated brethren in the matter of believe him correct in this view, education? We think not. Ready that those who surrounded Byron in as we are to acknowledge the sacri- his life time were wilfully blind and fices made by our people in so many obtuse. Of Moore he says: "Moore, parts of Ontario, in the cause of the shallow, dapper, vain and offi-Catholic education, we should, we cious writer of melodies, succeeded believe, be failing in duty were we in doing his friend as much harm not to indicate the weak points in with posterity as it was possible for one who had all of Byron's letters.

Mr. Thayer's judgment of Moore and energy; animated by a persist of the poet's career proves it not trait of Byron will be found interestqualities. "Born with a headstrong acquired only after the severest of taught in youth to restrain it. He sin. I commend to thee my body was nervous as a highly strung from which thou didst deign to take

was as frank as a school boy. bodily infirmity added to his irritability and throughout life wounded his pride. Vanity led him to overcome corpulence by resorting alternately to starvation and drugs, from which at nineteen he had acquired the habit of drinking laudanum, a habit which at times nearly caused insanity. . . . His death made many forget his life, which had so shocked his contemporaries. A literatueur, fickle, vain and selfish, he was, nevertheless, a sincere friend, and at times exhibited traits of generosity and nobility which indicated he was not all bad. As long as his personal pleasure was not interfered with he was uncommonly amiable, but as soon as that was encroached upon he forgot everything and everyone but himself," This is, we think, a fair estimate of Byron's character, or, rather, lack of character. That he was a man of power and genius none will deny. But that he was also a man lacking in heart and fine feeling, the result of

mind.

THE ASSUMPTION. On the 15th of this month the Church celebrated the feast of the most glorious assumption of the Blessed Virgin Mary into heaven. The commemoration made on that day is of a two-fold character. There is first celebrated the happy departure of the Virgin Mother from earth, and secondly her wondrous assumption into heaven. St. Liguori says that the death of Mary was precious both on account of the special graces which attended it and on account of the manner of it. As death is indeed the punishment of sin it would seem that the Holy Virgin, exempt, as she was, from every stain of guilt, should not suffer the penalty attached to crime. But God, in his inscrutable wisdom, decreed that the Mother should be like the Son, and, as the latter had died, so also he required that Mary should die. God also wished in the death of Mary to set an example to the just of the happy death prepared for them. There are three things which make death painful, sad and bitter, namely, attachment to earth, remorse for sin, and the uccertainty of salvation. All those were absent in the case of the Divine Mother. Her death was, even as her life had been, marked by a complete detachment from earthly things, by a most perfect peace of conscience and a certainty of eternal happiness. "What joy," says St. Liguori, "must the divine Mother have felt in learning course. that her death was at hand; she who had the fullest security of enjoying the divine favor, especially after the angel Gabriel had assured her that she was full of grace, and already possessed God! 'Hail, full of grace, the Lord is with thee. Thou hast found grace.' And well did she herself know that her heart was burning continually with divine love, so that, as Bernadine de Bustis says, Mary, by a singular grace not granted to any other saint, loved and

to preserve her life in the midst of such burning flames. The circumstances of the death of the Blessed Virgin also rendered her death most precious. To St. Elizabeth it was revealed that Jesus himself appeared to her immediately before her death with cross in hand, to show the signal and special glory he had obtained from the redemption, making acquisition by his death of this blessed creature who throughout eternity was to honor him more than all men and all angels. St. John of Damascus relates that Jesus gave his mother the Holy Vaticum, saying is rather severe, but the latter part to her: "Take, oh my Mother, from my hands that same body which thou wholly unjust. Mr. Thayer's por- hast given me." And the mother answering, said: "My Son, into thy ing. He says that selfishness was hands I commend my spirit; I recomhis central fault, deepening other mend to thee this soul that thou, in failings and nullifying many good thy goodness, didst create even from the beginning, rich in so many temper, which he fairly inherited graces, and, by a peculiar privilege, from both parents, Byron was never hast preserved from every stain of

the holy disciples surrounding her. she added: "I commend to thee, also, these my dear children; they are afflicted at my departure; do thou not be benefitted and beautified by console them, who lovest them more trees. As yet little has been done to than I do: bless them and give them strength to do great things for thy reckless destruction of trees, so long

St. Anselm holds that Christ as ended into heaven before his mother. not only to prepare for her a throne n paradise, but also to render her entrance into heaven more glorious, by accompanying her himself with all the blessed spirits. Wherefore St. Peter Damian, contemplating the splendor of the assumption of the Blessed Virgin Mary, says it is even more glorious than the ascension of Christ itself, for while the angels only came to meet the Redeemer, he Holy Virgin entered heaven met by the Lord of all glory himself and the whole blessed society of angels and saints. Another writer represents the Divine Word as saying: "I lescended from heaven upon earth o give glory to my father, but afterwards to pay honor to my mother, I irreligion, it is well ever to bear in ascended again into heaven, that I might thus be enabled to come to meet her, and accompany her by my presence to paradise."

tisement elsewhere published of the St. Antoninus says that as the College of Ottawa. We need not in mistress is incomparably above her these columns, whose readers are so servants, so is the glory of Mary unwell acquainted with the merits and speakably greater than that of the advantages of that institution, speak angels. St. Idephonsus declares at any length in its praise. As every that as the works of Mary incomparably surpassed in merit the works of all the saints, the reward and glory she merited cannot be conceived. Now if it be certain that God rewards according to morit, it is certain, as St. Thomas says, that the Virgin, who excelled in merit all. both men and angels, must have been exalted above all the heavenly

orders. St. Bernardine holds that as the other planets are illuminated by the sun, so all the blessed receive greater ight and joy from the sight of Mary. He likewise affirms that the mother of God ascending to heaven increased the joy of all its inhabitants. Hence St. Peter Damian bas it, that the blessed have no greater glory in heaven, after God, than to enjoy the presence of that most beautiful queen, and St. Bonaventure adds. Next to God, our greatest glory and our greatest joy is from Mary." Christians therefore should rejoice in the exaltation and glory of the Virgin Mother. They have in that Holy Virgin at the throne of God itself an unfailing mediatrix who knows and pities their miseries and weaknesses. To Mary then be all honor and devotion, and constant re-

THE DESTRUCTION OF TREES.

A French writer, discussing the subject of the destruction of trees, says that the Egyptians deified and adored the Nile on account of its fertility, while the Arabs deified and adored a tree that rose amid the wild wastes of the desert, because of the pleasing shade afforded by its evergreen boughs. The first temples were built in the midst of trees, and the mysterious depths of the great was always actually occupied in lovprimitive forests have always ining God every moment of her life. and so ardently, that, as St. Bernard says, it required a perpetual miracle Woods were at all times and in all places regarded as sacred, and as such protected against the depredations of profane barbarians. In fact, the gothic style of architecture is but the posing grandeur of the mighty forests of old. One feels, on entering a grand forest, the same indescribable sensation experienced on entering St. Peter's at Rome. The same writer, speaking of the beauties of a certain maritime village, says that on his very first visit he was struck with the number of trees therein planted, and, from that fact, carried away a most favorable opinion of its inhabitants, who evidently have veneration and respect for trees. They do not, he adds, destroy those that are crooked or deformed, leaving them to die a natural death. They prefer lofty trees to the level garden, and, therefore, enjoy all the advantages of Nature with those of a most agreeable village. Honor and glory, he says, to this exceptional population, so worthy admiration and praise.

by tree planting. There is not a highway in the country that could remove the evils inflicted by the wrought in various parts of this country. The Province of Quebec, by its institution of an arbor day, and its encouragement of tree planting, has set an excellent example to the other Provinces in this regard. We hope to see this example, in one form or another, followed throughout the Dominion. Ontario should, without delay, take steps to encourage and promote arbor culture. The Province is being rapidly depleted of its forest wealth and beauty. It should, therefore, lose no time in making up for its losses, by giving every encouragement to tree planting both in urban and rural districts. The public interest demands legislation on the subject. We, therefore, hope that another session may not pass without the required enactments being

> THE COLLEGE OF OTTAWA. We direct attention to the adver-

placed on the statute books.

tree is known by its fruit, so also is every educational establishment appreciated by its works. The College of Ottawa, though yet comparatively young in years, has already given the country some of its ablest men. The ranks of the clerical, legal, journalistic, and the medical professions have all been implemented by Alumni of the College of Ottawa to an extent that sounds forth in trumpet tones the praises of their Alma Mater. Our readers will all remember our report of the proceedings of the meeting of the Alumni held on the 18th and 19th of June last, and the consequent organization on a permanent basis of an Alumni Association in connection with the College. The list of office bearers of the association attests in itself the widespread influence of the College of Ottawa. Amongst the office bearers of the Association are prominent gentlemen from nearly every Province of the Dominion and many of the States of the neighboring republic. The success achieved by these gentlemen in their various walks of life is to be attributed to the sound Catholic training they received in the College of Ottawa. If the College has been, under so many difficulties in promise of real progress and prosthe past, enabled to accomplish so perity. In no country of Europe is much, may we not justly expect from it great things in its present comparative state of prosperity. To maintain it in its present position as one of the leading Catholic educational houses of America is a duty incumbent upon the Catholics of Canada, and particularly those of Ontario. English is the language of the College, while French and Ger. good work of Peter's pence. The man are taught with care and success. The collegiate and commercial courses offer a solid fund of learning to the diligent student, who never spired with religious emotions the fails under the care of the College pensive spirit and chastened heart. faculty to leave their institution with a mental training of the first order. But besides mental training the student of the College of Ottawa receives a religious education fitting him thoroughly for the battle of life. reproduction of the sombre and im- Parents who set a real value on the religious training of their sons cannot do better than entrust them to the care of the good Oblate Fathers at Ottawa. We once more with pleasure commend the College under their charge in the Dominion Capital to the hearty support of our friends throughout the country. It is an institution as yet but in the beginning of its career of success, but which must soon, with the support we expect it will receive, assume a position of enduring influence and prosperity.

Cornwall.

Mr. Wm. Tallon is agent for the CATH-olic Record in Cornwall and vicinity, and authorized to collect subscriptions. All authorized to collect subscriptions. All business entrusted to him for this office will be carefully attended to.

Quality not quantity should be your maxim in all undertakings. A thing well done is better than a thousand merely attempted.

Canada that could not be ornamented THE AUSTRO-HUNGARIAN MON-

The Austro-Hungarian empire is the largest state in Europe save Russia alone. Its territory covers an area of 240,940 English square miles, supporting a population of 37,-741,434 of various races, divided as follows: Germans, 10,900,000; Czechs, Moravians and Slovacks, 6,700,000; Ruthenians, 3,400,000; Poles, 2,800,-000; Croatians and Servians, 3,150,-000; Slovens, 1,250,000; Magyars, 5,700,000; Romans, 3,000,000; Italians, 633,000; Zingari, 160,000; and Jews, 1,440,000. As to religion this population is, apart from the Jewish element, divided into 28,000,000 Catholics; 3,000,000 Greek schismatics, and about the same number of Protestants. The monarchy is divided into two states, Austria and Hungary, each having its own legislature, ministry and government.

The soil is in many places ex-

tremely rich and productive. The principal products are grain of all kinds, potatoes, beet-root, and wine. As a wine-raising country Austria is in fact second only to France. There are extensive industrial establishments especially in the western portion of the empire, and the mineral wealth of the country is yery great. There are mines of gold, silver, copper, iron, lead, tin, zinc, quicksilver and coal. Of the latter, in 1876, Austria produced to the value of £8,695,000, and Hungary £2,000,000. Like the other countries of continental Europe, the empire is afflicted with a standing army. This army is, of course, in the present troubled condition of Europe, necessity. On the peace footing it comprises 267,005 men with 17,-063 officers, while the war establishment amounts to 1,064,025 and 31,-808 officers. The total mileage of railways open for traffic throughout the empire was, in January, 1882, 12,325 miles, and of telegraph wires 32,562 miles. The gross revenue for 1882 was £75,012,300, and the expenditure for the same year £81,395,-

Since the treaty of Berlin, Austria

has been charged with the administration of Bosnia and the Herzegovina, comprising an area of 27,000 square miles, and a population of 1,160,000, of whom 500,000 are Greek schismatics, 210,000 Catholics. and the remainder Mohammedans, Jews and others. The Austrian army of occupation consists of 15,000 men with a native constabulary force of 2,000. The administration is entirely Austrian, and the country, for the first time in many ages, gives there more vigor in the religious life of the people than in Catholic Austria. As an evidence of this vigor we may cite the recent establishment of two excellent Catholic associations, one, the society of succor for Bosnia and the Herzegovina; the other, the society of Saint Michael for the promotion of the first of these associations, notwithstanding its recent origin, already comprises members in all parts of Austria and amongst all classes of its population. No good work could be more opportune in its establishment nor more practical in its purpose to spread through the country the ramifications of a vast organization of charity for the benefit of the Catholic church in Bosnia and the Herzegovina, to assist by means of permanent alms-giving in the restoration of the prestige and influence of Catholicism in those missionary countries where churches and schools are lacking, and everything in fact has to be built up to render fruitful the re-establishment of a regular pastoral ministry, is, in brief, the design of this association. "We desire," says the constitution of the society, "to assist in the work of reestablishing and making flourish Catholic worship and education, specially by the construction of churches, schools and institutions of education, by the foundation and endowment of parishes, and the creation of scholarships for Catholic students. There is in this work a sort of mission and apostleship worthy all praise and encouragement. It is, as it were, the complement of the reorganization of the hierarchy in Bosnia and the Herze-

be a powerful aid in of placing Catholic firm basis. The soci ael is somewhat old spoken of, but pursu with great vigor an long since it held it ing at Haag, in the ten. The meeting large and enthusias on all sides manifest love and veneration Father, devotedness of the Papacy, and tion of its rights an The president, M. course of his speec situation of the Sc and gave expression able Catholic fideli See. "We will aid, clusion, "the Holy day comes when wi him the patrimony been with sacrilegio as a result of num treason deprived." The society of S

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> AN UNSETTLE The late troubles

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of widespread disco societies have evisuch a foothold in the it would require and energy possess ters of king Alfon them. The present istration has not ye statesmanlike foresi ness. There are which the interests mand, but which th either afraid or u with. Of the inde of the administratio these important m party takes ready land laws are defec tration of justice hand, and the mu ment of the count neglected. There is urgent need for ren But the present gov on the one hand, of and, on the other opposition, hesitat

these important su The fact is that th have been sufferers extent, by the wea to reconcile royalty Attacks on religion rights of the Chur of the privileges of been made to take uine reforms. Suc could not, as a mat isfy the just demar and there is in cor tent amongst the n The masses of the p were happy when S free country-bef theories usurped t able statesmanshi public men. Whe Catholic in her nat Church there enjoy action, the country piness, prosperity tive stability. S again see these glo returns entirely to

A Word to Ashamed of work honest work? Then
—ashamed that you

great men. Open your old Ror read of Cincinnatus. they wanted to mak did they find him? What about Marci Pyrrhus out of Italy will find him busy of The great Cato; y of him—how he ros Roman state—yet I work in the fields w Africanus, who car won Carthage at Ro to labor on his farm

matrons, might have day spinning among

govina. The position of the church in these provinces is as yet precarious, but the society of succor will be a powerful aid in the good work of placing Catholicity there on a firm basis. The society of St. Michael is somewhat older than that just spoken of, but pursues its good work with great vigor and success. Not long since it held its general meeting at Haag, in the diocese of Poelten. The meeting was as usual large and enthusiastic. There was on all sides manifested the heartiest love and veneration for the Holy Father, devotedness to the freedom of the Papacy, and a true conception of its rights and prerogatives. The president, M. Tillich, in the course of his speech, portrayed the situation of the Sovereign Pontiff and gave expression to his unalterable Catholic fidelity to the Holy See. "We will aid," said he in conclusion, "the Holy Father till the day comes when will be restored to him the patrimony of which he has been with sacrilegious rapacity and as a result of numberless acts of treason deprived."

The society of St. Michael has popularized throughout the Austrian empire the noble work of Peter's Pence. It is indeed a true manifestation of the Catholic spirit animating the Austrian people. When such good works become popular in any country, we can justly say that that country is truly Catholic, and that the sources of its greatness and devotedness will not soon dry up.

AN UNSETTLED COUNTRY.

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The late troubles in Spain demonstrate the existence in that country of widespread discontent. The secret societies have evidently obtained such a foothold in the peninsula that it would require all the prudence and energy possessed by the ministers of king Alfonso to deal with them. The present Spanish administration has not yet shown any real statesmanlike foresight, tact or firmness. There are certain reforms which the interests of the nation demand, but which the government is either afraid or unable to grapple with. Of the indecision and delay of the administration in dealing with these important matters the radical party takes ready advantage. The land laws are defective, the administration of justice wofully behind hand, and the municiple government of the country scandalously neglected. There is in these respects urgent need for remedial legislation. But the present government, afraid, these important subjects.

The fact is that the Spanish people have been sufferers to an incalculable extent, by the weak attempts made to reconcile royalty with revolution. Attacks on religion, inreads on the rights of the Church, and violations of the privileges of the clergy have been made to take the place of genuine reforms. Such a line of policy could not, as a matter of course, sat isfy the just demands of the people, and there is in consequence discontent amongst the noble Spanish race. The masses of the population in Spain were happy when Spain was really a free country-before revolutionary theories usurped the place of verit. able statesmanship amongst her public men. When Spain was truly Catholic in her national life, and the Church there enjoyed full freedom of action, the country rejoiced in happiness, prosperity and administra-tive stability. Spain will never again see these glorious days till she returns entirely to her noble Catholic traditions.

A Word to the Boys.

Ashamed of work, boys?—good, hard, honest work? Then I am ashamed of you—ashamed that you know so little about

great men. Open your old Roman history now, and read of Cincinnatus. On the day on which they wanted to make him dictator, where did they find him? In the field plowing. What about Marcus Curius, who drove Pyrrhus out of Italy? Look him up; you will find him busy on his little farm.

The great Cato; you have surely heard of him—how he rose to all honors of the

THE FRENCH IN AFRICA.

France has done much for Africa, so much especially from the Catholic standpoint that we deem it a duty to lay before our readers a view, however imperfect, of the action of French missionaries and soldiers in Africa. We will begin with Madagascar, which of late has attracted such widespread attention. Madagascar, the largest and most important of African islands, is situated in the Indian ocean, between lat. 11°57' and 25°42' south and long. 43°10' and 50°25' east. The island is separated from the African mainland by the Mozambique channel, in its narrowest part 250 miles wide. The length of Madagascar from Cape Ambre, in the north, to Cape St. Mary in the south, is 1,030 miles, and its breadth 350, and its average breadth 225 miles. The area of the island is estimated at 250,000 square miles, and its population 5,-000,000. There are several good harbors on the island, that of Tamatave being most frequented on the east coast. Several islands off the coast belong to France. Excellent iron abounds in the interior, and rock salt is an important article of inland trade. The forests of Madagascar are exceedingly rich and yield valuable

woods in large quantities. We find in the annals of the Propagation of the Faith some very interesting details concerning Madagascar, which are of great historical value. From the Annals for July, 1868, we take the following:

THE MISSIONS OF MADAGASCAR.
The Malgasian Missions include two apostolic prefectures, entrusted to the members of the Society of Jesus, the one, whose jurisdiction extends over the isle whose jurisdiction extends over the isles of Saint Mary and of Nossi-Be, and the archipelago of Comoro; the other over the large island of Madagascar. Although divided into two prefectures,

Although divided into two prefectures, these Missions in reality may be considered as one. The same laborers, the Jesuits and the Sisters of St. Joseph (of Cluny), share the task, amongst populations who have the same origin, language, and customs. Before Missioners had been received in the large island, the Catholic faith had penetrated its borders, through the schools of St. Mary and Nossi-Be, where young Malgasians had been collected; these students, instructed and baptized, brought to their fellow-countrymen of Madagascar the first ideas of religious truths. These Missions continue to assist each other. We shall not therefore separate, in our account, what zeal and separate, in our account, what zeal and apostolic charity have united. 1.—PREFECTURE-APOSTOLIC OF THE SMALL

MALGASIAN ISLES.
The stations actually founded in the little Malgasian Isles are only three, Saint Mary, Nossi-Be, and Mayotte: these all belong to France

belong to France.

The Isle of St. Mary is situated to the east of Madagascar, from which it is separated only by a channel from three to seven and a half miles wide; it is thirty miles long, by but five broad. The population amounts to six or seven thousand souls. Louis XIV. had founded an establishment of Sairt Mary which dispute on the one hand, of radical violence, and, on the other, of aristocratic opposition, hesitates to deal with these important subjects.

Souls. Louis ATV. nad founced an establishment of Saint Mary, which disappeared on the evacuation of Madagascar by the French. At the beginning of the these important subjects. that expedition, and the Gospel was not preached anew in the Isle of St. Mary till the year 1837. Three Fathers and two Brothers of the Society of Jesus serve the

Brothers of the Society of Jesus serve the Mission at present.

Nossi-Be has a population of fifteen thousand souls. This isle, situated near the north-west coast of Madagascar, is twenty miles round. France took possession of it in 1841. In the preceding year a Mission had been commenced there, and a school opened by the Rev. Mr. Dalmond. Nossi-Be is the residence of the Prefect-Apostolic, the two Fathers and a Brother of the Society of Jesus.

Mayotte, the most eastern of the

Mayotte, the most eastern of the Comoro Islands, in the Mozambique channel, lies 175 miles to the west of Madagascar, and has twenty-four thou-sand inhabitants. It was ceded to France by Andrian-Souly, its last sultan, and occupied in 1842. The first apostles of the island were two French Priests, the Rev. Messrs. Webber and Richard, sent by the Rev. Mr. Dalmond, then Prefect-Apostolic of Madagascar. They landed at Mayotte in the month of March, 1845. Mayotte in the month of March, 1845.
Well received by the old sultan, who died a
few months after, repelled by the fanaticism
of the larger portion of the Mussulman
population, tried by the fevers and discases of that deadly climate, they had,
nevertheless, the consolation to make
known Jesus Christto some of the people, and to open the gates of heaven to a few and to open the gates of heaven to a few expiring persons. From that time, the assiduous and laborious preaching of the Gospel has hardly produced more favorable results; we may almost say that this ungrateful soil has scarcely yielded anything to the Missioners save opportunities for self-secrificing deviation.

for self-sacrificing devotion.

The three French stations which we have just named, were not definitely constituted till 1859, that is to say, at the period when the Members of the Society period when the Members of the Society of Jesus went to reside in each of the isles. In the month of January, 1851, they were erected into a prefecture-apostolic, and the Rev. Father Finaz was charged with their direction. In 1879, the Propaganda placed Great Comoro, Anjouan, and Mohely under the rule of the Prefect. But these islands, inhabited by Arabs, the bitter enemies of Christianity, will require much time, great exertions and patience to bring them to the true Faith. The actual Prefect of the small Malgasian islands is the Rev. Father Lacomme: he succeeded The great Cato; you have surely heard of him—how he rose to all honors of the Roman state—yet he was often seen at work in the fields with the slaves. Scipio Africanus, who captured Hannibal and won Carthage at Rome, was not ashamed to labor on lffs farm.

Lucretia, one of the noblest of Roman matrons, might have been seen many a day spinning among her maidens.

Great Comoro, Anjouan, and Mohely under the rule of the Prefect. But these islands, it habited by Arabs, the bitter enemies of Christians by the Arabs, their natural opponents, attests the influence of the faith on the souls which it has penetrated, and brought forth a new life. Thus it was that an Arab, a rich merchant of Nossi-Lucretia, one of the noblest of Roman matrons, might have been seen many a day spinning among her maidens.

Great Comoro, Anjouan, and Mohely under the rule of the Prefect. But these they had lost from the sufferings and privations they underwent in their captivity.

"Many of our native Vigor, which they had lost from the sufferings and privations they underwent in their captivity."

"Many of our native Christians," wrote the Rev. Father Lacomme, from his distant that an Arab, a rich merchant of Nossi-Lucretia, one of the noblest of Roman matrons, might have been seen many a day spinning among her maidens.

1865.

In the following letter, addressed to the Central Council, 15th December, 1866, he tells the results achieved by the Missioners up to that time, and points out the hopes to which these results give rise.

"The history of our Mission, which is in the twenty-fifth year of its existence, teaches us that its foundation was due to the benevolent assistance of the Society for the Propagation of the Faith. It was the Central Councils of that Society which the Central Councils of that Society which allotted to the Rev. Mr. Dalmond, the first Prefect-Apostolic, the necessary funds to undertake this difficult Mission. The to undertake this difficult Mission. The recollection of that benefit, recorded in our archives, is still better preserved by the gratitude of the Missioners, who have succeeded Rev. Mr. Dalmond. Your liberality has borne good fruit: I feel happy to bear consoling testimony of this in the account which I have the honor to send you, of the state and progress of the

"I. Saint Mary .- The Rev. Mr. Dal-"I. Saint Mary.—The Rev. Mr. Dalmond, who began preaching the Gospel in this island in 1837, told the readers of the Annals, in 1846, the success which marked the opening of his apostolate. Unfortunately the want of Missioners, and the destructive climate of these shores, did not allow him to see all his hopes realized. After ten years' labor, he died a victim of his zeal, without having a single Missioner to attend him, or even to close his dying eyes (1847).

his dying eyes (1847).
"The seed he had sown did not perish "The seed he had sown did not perish with him. It was cultivated and rendered fruitful by the care of those who succeeded him; it could not but produce, at a later period, abundant fruits of salvation. Indeed, for some time past, a very perceptible religious movement has been in existence at Saint Mary. It began at first amongst the children, who attended the limit of the same of the sam nest amongst the contrart, who attended catechism, it spread amongst the young people, and ended by emoracing within its influence the entire population. Every village has now numerous Christians, and as to those inhabitants who do not as yet profess Christianity, we look upon them as catechumens, for whose instruction time alone is required. In a few years, all this isle, flocking to the standard of the cross, will adore our Lord Jesus Christ.

will adore our Lord Jesus Christ.

"But we must, however, acknowledge that this great success is due in a great degree to the support and the freedom of action generally granted to us by the worthy governor of this isle. We acknowledge here with thanks his liberality.

"If we meet with any resistance to the

"If we meet with any resistance to the general enthusiasm, it is only from those who have grown old in superstition, or in the prejudices against our holy faith. And even amongst those, there are many to be found who only await the voice of the Missioner, to embrace the truth and to die Christians. "A sickly old woman, living away in a

village a long distance from our residence, and surrounded by idolatrous relations, had only heard of our religion in a very vague manner. The little she had learned inspired her with a lively anxiety to know it better. But no one about her could teach it to her. The Lord provided in-struction for her by one of those means which His providence never refuses to souls which seek Him. One day, as our Brother, who has the care of the school was passing through the village with his pupils, this woman, hearing an unusual noise, asked what it was. 'It is the children of the Fathers,' was the reply. "Immediately she went out of the cabin, crawled with difficulty to the road, and

thus addressed the Brother:

"-I s it true, that to go to God after death, we must have been baptized?"

"-Yes. No one can enter heaven without knowing God; without having re-

ceived baptism.'
"'—What shall I do, then? I am old;
I do not know God; I am not baptized.' "'-Nothing is easier. If you wish to be instructed, I will tell the Father, he will send a pirogue for you, you will come to him, he will teach you, and you

shall receive baptism.' Yes, certainly; I desire it with all my

"Yes, certainly; I desire it with all my heart; for I wish to go to heaven, and not with the evil spirits.'
"Some days after, a pirogue came for the poor woman, who had the happiness to be instructed in the Catholic doctrine, and to receive baptism. This is not an isolated fact; I could cite instances of a number of old people brought to a knowledge of the truth before their death. May they, although coming at the eleventh hour, receive the same reward as the hour, receive the same reward as the workers from early dawn!

"We have two catechumenates near the church; one for the men, the other for the women. They are always full; often even the poor building in which they are installed cannot contain all the postulants who come. During the present year we have administered the sacrament of Baptism to eight hundred, of whom two hundred and six were adults. Instruction in catechism is well organized; more than eight hundred attend it.

"The homogeneousness of race acts most favorably on the progress of the Mission of the Isle of Saint Mary. The inhabi-tants are all Malagasians of the tribe of Betsimitsarakes, known in history for their

Betsimitsarakes, known in history for their attachment to France, especially at the time when they were attacked by the Hovas, who seemed to make to them a crime of the preference thus shown.

"II. Nossi-Be—The population of Nossi-Be has not the same unity of character. Besides the numerous Malgasians belonging to the three tribes of the Sakalaves, the Antaukars, and the Betsimitsarakes, we meet the Mozambiques, brought into the island as hired laborers, the Anjouanais and Arabs, whose proselytism paralyzes the and Arabs, whose proselytism paralyzes the efforts of the Missioners in many quarters,

efforts of the Missioners in many quarters, even amongst Malgasians.

"Religion all the while advances at Nossi-Be. The first nucleus of Christians, formed by young Malgasians reared in our schools, and especially in our estab-lishment of Ressource (Reunion), has been gradually enlarged by the neophytes, who come every day to group themselves around their predecessors. They form now a small Christian congregation, which affords us consolation, and gives a precious pledge for future advancement. In the course of this year we have baptized close on a hundred adults.

induced him to select her, was the wisdom, the probity, and order which common report assigned to Christian women. "We have native Christians of all ranks

of society. Some are employed in the offices of the government, others are soldiers of the native company, or pursue the useful arts; lastly, we have a number of agriculturists. This last occunumber of agriculturists. This last occu-pation would not be disadvantageous, if it did not compel them to leave us fre-quently for the purpose of getting land on the great island of Madagascar, where they sow rice, and make up their harvest. Half a year is consumed in that labor. We should accompany them and reside with them. But we are not numerous enough to do that. "III. Mayotte.—The population of May-

otte is even more mixed than that of Nossi-Be. The Maoris are its real native inhabitants. But at different periods the inhabitants. But at different periods the Malgasians, the Comoreans, Arabs, the Mosambiques, and Indians known by the name of Bayans, have established themselves at Mayotte. Each race has preserved its idiom, whilst speaking the two common dialects of the country, the Malgasian and the Soueli. From this mixture of the country of the same of ture of languages, of customs, of tribes, a confusion is created out of which it is difficult to find one's way. The only thing in which they agree is dress. The general costume is that of the Arabs, who rule in the country by their influence rather than their number, and who have succeeded in assimilating almost all the population, at least exteriorly. Hence it is that we have such difficulty to reach the souls of this nation, and that outside our schools we have but few catechumens. You know, gentlemen, that wherever the Koran, with its demoralizing principles, reigns, the austere teachings of the Cross find few partisans. Our little congregaand increases day by day by means of the two schools which we support. Our influence is chiefly felt by that part of the population which has escaped from the Arabian proselytism.
"With the view of securing an asylum

for those inhabitants who might desire to attach themselves to us by a closer bond, and thus escape the annoving attempts of and thus escape the annoying attempts of their enemies, we have purchased a plot of eighty acres in the valley of Rouveny, where we propose to establish a new cen-tral Mission. But we are not as yet in a condition to devote our energies to that work, which, however, has already borne

"At Mayotte, as well as at Nossi-Be and

"At Mayotte, as well as at Nossi-Be and Saint Mary, we are ably assisted by the good Sisters of Saint Joseph, who devote themselves heart and soul to the education of the young Malgasian girls.

"The Isle of Mayotte is the only one of the Comoro archipelago which has a Missioner. The Great Comoro, Anjouan, and Mohely are deprived of that blessing. The population of these islands being enslaved to the Koran, a Catholic Mission, with any hope of success, would be, huwith any hope of success, would be, humanly speaking, difficult to establish. But we must not despair, the Cross, which has saved the world, is destined to spread all over the globe. The Isle of Mohely, south of the great Comoro, and west of Aricaran is worthy of speaking registry of the speaking registry. Anjouan, is worthy of special regard. Placed under the protectorate of France, it is governed by a queen from thirty to it is governed by a queen from thirty to thirty-five years of age, an earnest friend of the French, who have watched over and preserved her from many dangers. She had been reared in the Catholic faith, but not baptized. At a later period she was influenced by the Arabs, who drew her over to Islamism, and who, under the pretext of saving her, caused her to endure much suffering and even dangers per life. The French intervention delivered her from her perilous defenders. The queen, Jumbe Souli, is very grateful for that assistance, but her gratitude does not extend to make her disavow the Koran. She keeps up an intimacy with the Mission at Mayotte, especially with the Sisters of St. Joseph, to whom she sends young girls to be educated. She welcomes heartily the Missioners who her isle, and manifests a favorable disposition towards the Mission which is to be established there. The only fault is, when we propose to her to become what she was formerly, she contents herself with this reply: 'Why did you not give me baptism when I asked for it?' Prudence did not permit us to consent to her wishes. at the time, and the course she has pursued since justifies our conduct. Now she is free, with good people about her, mistress of herself; these circumstances, in addition to the good spirit which seems to animate

her actions, make us hope that she will become a convert.

"I here close, gentiemen, this little summary of the Mission which has been confided to my care. Although a mere fragfided to my care. Although a mere fragment, it will give you some consolation. The grain of mustard seed which you have assisted in planting and cultivating at first, has become a shrub and already shoots out branches. May Heaven grant, yielding to your prayers and to those of the Associates of the Propagation of the Faith, that I may soon have to tell you that the shrub has waxed into a great tree."

We shall complete the details given in this letter by some extracts from the last

this letter by some extracts from the last communications of the Missioners. The Rev. Father Bidault wrote from the Isle of Mayotte, on the 2d January,

1867:
"In our school at Mamoutzou, we have forty or fifty children, whom the Arabs had carried away from the coasts of Africa, and whom the Mission purchased. They are being brought up, partly at the expense of the French government, partly at our own. We buy these poor children to restore them to liberty, whilst others buy them to make them slaves; for slavery is not abolished in these regions. The slave trade is carried on still, not at Mayotte, where it is formally forbidden to Europeans, but in the other islands of the archipelage, where no provision having been made against this abominable traffic, the inhabitants conclude they can indulge in it. It is to those isles that the Arab coasters go loaded with human beings, whom they sell for a few piasters. As to

the children whom we purchased, they have recovered their native vigor, which

their new residence; circumstances have st length allowed me to carry out this design. I embarked on a pirogue. In these parts the pirogue, with a good sail and strong oars, is almost the only mode and strong oars, is almost the only mode of locomotion in use to guard against dead calms or contrary winds.

"I found everywhere, dispersed along the coast, our Christians like sheep with-out a shepherd. I would not wish to

speak ill of them, since they are our children; but I must say that their departure from the centre of the Mission has had a bad effect. Lost in the midst of a pagan population, they have resumed some of the Malgasian customs, of which Christiants had in yeart strengt them. Christianity had in part stripped them. They nevertheless received my visit gratefully, and it appeared to be joyful to all. I have had the pleasure to find some Christians whom I did not know, and the pleasure to baptize many persons, octo-genarians, who appeared to have waited for me to close their long career in Chris-tian peace. In one of these adventures I recognized a visible interference of Di-vine Providence. I was going from Andrahibou to Ankify, when contrary winds obliged me to stop at Ambarou, which I did not think of visiting, because we had no Christians there. When passing through the village, I discovered, in a miserable hut, an old man just dying. I set about instructing him in the principal mysteries of our faith. No one could be mysteries of our faith. No one could be more docile, and he desired to receive the sacrament which effaces sin, and opens heaven to the believer. Could I refuse him, above all, when it would be so long before I could come back? The needs of the Mission call me back to other places so often, that I cannot renew these excursions, which would be, however, very useful. As to the two Missioners at Nossi-Be, they are hardly able to fulfil all the duties which devolve on them; how can they give the aid of their ministry to that portion of their flock which circumstances have removed from them? It is thus, indeed, we are placed: kept on one hand ty our Christians of Nossi-Be, called on the other by the emigrants, we are not able to respond to such numerous demands. May we soon be blessed with the assistance of new laborers!

"The Malgasians are leaving the Isle of Nossi-Be more and more, and we see be-fore us the time when the Mission must be transferred to the Island of Madagascar. A large portion of the population, composed of Antaukars, of Betsimitsarakes, and, above all, of Sakalaves, whilst recognizing the sovereignty of the queen of Madagascar, Rassouberina, pay immediate allegiance to the queen Mazoungou, daughter of the sultan Andrian-Souly, who ceded Mayotte to France. Here, in a few words, is the history of that person-

age:

"Andrian-Souly was king of that part
of the coast opposite Nossi Be. But his
tyrannical government disgusted his subjects, who nearly all left him, to submit to the rule of his sister Tsy Oumekou. This queen, attacked by the Hovas, sought an asylum in Nossi Be, then a aought an asylum in Nossi Be, then a deserted island, which she finally ceded to France (1841.) Andrian Souly, in the meantime, abandoned by most of his subjects, had quitted Madagascar with those who remained faithful to him, seized on the Island of Mayotte, which he afterwards surrendered to France, following his sister's example. His family returned to Madagascar and it was there that some to Madagascar, and it was there that, some years after, the people went to seek out his daughter, the young queen Mozoun-gou, to reign in the old kingdom of her father.

"A simple detail will give you an idea of what governments are in this country. In the village where the queen Mozoungou resides, there are no hens nor ducks, whilst everywhere ele they abound. Now for the reason: The whites, who come into these quarters on business, are constoned to offer a present to the accustomed to offer a present to the queen. The queen, in her own way, responds. She causes all the fowls in the village to be seized, and sends them to the strangers. Such a proceeding is not encouraging to prudent housekeepers. So they have almost all ceased to rear fowl. I had not the honor to see her majesty on my voyage; she pretended to be ill, and as I had no present to cure her, she continued sick, and I proceeded on

my journey.
"I was well received by all the chiefs of the villages. When I appeared in a of the villages. When I appeared in a locality, and the people saw me speaking with the chiefs, men and children pressed round me. During the conversation, the usual present, a fowl and very white rice, usual present, a lowl and very white rice, was offered, with a complimentary address on my visit. But I sought vainly to get some children for the school, whether it was that the Malgasians do not understand the value of instruction, or that they are so ardently attached to their children as not to wish to be separated from them, even for a short time, no matter what advantages we offer them. matter what advantages we offer them. It is only some extraordinary circumstance or a superstitious motive that can induce the pagan families to confide their children to our care. Thus, lately, they brought a little girl of eight or ten months old to us from Nossi-Faly. The poor child was sentenced to perish, because her upper teeth pushed out the lower set before them, a certain sign, they pretend, that the infant will bring misfortune on her family. This was the reason why the that the infant will bring misfortune on her family. This was the reason why the father and mother wished to get rid of her. The old chief Tsiminouna, whom I had recently baptized in danger of death, would not allow this crime to be committed. He made them bring the child to us, knowing that we would take care of it. Indeed, we received it with open arms. Mother Casimir, superioress of the Sisters of St. Joseph, was only too happy to be able to adopt a new daughter to lead her to heaven."

LORD STAMFORD, who died lately, owned LORD STAMFORD, who died lately, owned tons of plate, partly in consequence of a member of his family having left a bequest, the interest to be annually applied to the purchase of plate. Some similar arrangement has led to an enormous accumulation of the same at Burleigh, where even the hinges of some of the doors are said to be solid silver. There are in England and Wales at least five hundred complete dinner services of silver. A full arrangement has led to an enormous accumulation of the same at Burleigh, where even the hinges of some of the doors are said to be solid silver. There are in England and Wales at least five hundred complete dinner services of silver. A full service usually has plates for twenty-four persons and the cost is from \$15,000 upward.

this long time part to go to visit them in LORD WOLSELEY ON IRISH SOL-

This is the passage in Lord Wolseley's speech in Dublin that created, it is said, a sensation in England:

"Success, my lords and gentlemen, we have been always told, breeds enemies in the same way that the sun breeds flies. I have been what is termed a successful man and I am no exception to that rule.
my turn have had my enemies-my of them.—I think too many of them. Many stories have been propagated by them which are wholly and entirely untrue; but of all the unfair stories, the foul-est story ever invented about me, the greatest untruth started against me is that which has been started by some people recently that I am anti-Irish in my feelings, and that my sympathies are not with the Irish people. That calumny I repu-diate with all the strength that is within me. I decline most emphatically to be disassociated in any way with the land of my birth. I decline especially to be dis-associated or disconnected in any way associated or disconnected in any way whatever with those gallant soldiers with whom I have spent so much of my life; those gallart Irishmen who have, according to my experience of them, always been prepared, ready, and willing and anxious to take their fair share of danger on the battlefield. My lords and gentlemen, I I should be a craven—I would be unworthy the uniform I wear, and unworthy the position I hold in the army—if I wished in any way to be disassociated from

"With the Ireland of politics—with the Ireland of differing and different creeds -I have no concern whatever; but with the Ireland of chivalry my earliest associ-

ations were connected. ations were connected.

"I was brought up, my lords and gentlemen, to believe in the great superiority of Irishmen. I was brought up to believe that Irishmen were cleverer, were abler, and were in every way better men than any other people in the world. I now speak of my countrymen as I know them, and of my countrymen as I know them, and after a long experience of them. After I have seen much of the world and taking a clear view of all I have seen and gone through—speaking of them now, I must say that I have seen nothing and heard nothing to make me waver in that faith. I cannot help feeling that every page of the military history of Great Britain bears record of the valor of Irish soldiers. "There is scarcely any event connected with the military history of Britain to which we can look back with pride and pleasure but has the name of some Irish soldier prominently associated with it.

soldier prominently associated with it.

"In my own special walk in life I have had a great deal to do, I believe, with Irish soldiers. I have been associated with them in various parts of the world, and under all sorts of circumstance have seen them under difficulties. I have seen them undergoing the hardships to which a soldier's life is liable, and I can only say with reference to them that have always found the Irish soldiers to be like clay in the hands of the moulder, and that it was always an essential point that the moulder should thoroughly under-stand the material with which he was

"My lords and gentlemen, I do not think there is a greater folly than to imagine that the strict discipline—that discipline that we know to be necessary for the maintenance of the army—can be maintained among Irish soldiers by the cold, unsympathetic rule of Englishmen. I have great respect for Englishmen. I know their good points. I have lived among them, and there is no one can admire Englishmen more than I do; but my own experience is that if you want to have Irish soldiers in a fair state of discipling and get as much out of have Irish soldiers in a fair state of discipline, and get as much out of them as may be got out of gallant men, they should be commanded by their own countrymen. Irish soldiers, I think, are much like Irishmen generally and the Irish people generally—they require to be ruled firmly but justly. They require to see the man who rules then The administration which suits other race in the world and which suits other armies does not suit the Irish soldiers any more than it suits the Irish people. The require to be ruled firmly, and they r quire also to know the man that rules

quire also to know the man that rules them.

"I have been so impressed with the manner in which those Irish soldiers did their work in the late campaign that, if it should be my good fortune at any future time of my life to take command of an army in the field, I hope and trust sincerely that there will be in that army an Irish brigade commanded by an Irish brigadier. In the many wars in which I have taken part, I have always in which I have taken part, I have always found there was a Scotch brigade, and I cannot see any good reason why an army which has on its banner the cross of St. George, St. Andrew, and St. Patrick, should not have also an Irish brigade. I am quite certain that, if ever an Irish general have its confidence, it will prove itself worthy of the country. My lords and gentlemen, I wish I could more worthily or properly acknowledge your kindness to me this evening."

CHURCH DUDES.

The following extract from a sermon delivered recently by a priest in a church in New Orleans, will apply with equal force to the grand army of "dudes" who assemble about some of our Catholic churches on Sundays, much to the disgust

of many:
"Last Sunday," said the priest, "I was at my window, and looking down the street (it was ten minutes before the end of Mass), saw a roof of straw hats in front of the church. They were all in single file. And I said to myself, 'Under these hats can there be nothing?' and an echo answered 'Nothing?' Surely, I mused, there must be something under these hats. —heads, I suppose. Then Æsop's fable of the fox admiring a mask and exclaiming, 'A beautiful head, but there is nothing in it,' was remembered, and I went away. It is wrong for those who call and think ward.

Ignorance and sloth are the twin sisters of perversity.

Is small of country boors staring at strangers who chance to cross their village."

HALF HOURS WITH THE SAINTS.

Saint Balbina.

Saint Balbina.

Accordance of Works with Faith.—
While the supreme pontiff St. Alexander was in prison, a Roman knight named Quirinus went to visit him, and spoke to him of his young daughter, who was of marriageable age, but whose neck was disfigured by an unsightly scrofula, to the great distress of her family. "If these chains I am now wearing round my neck," said the holy martyr, "were placed upon hers, she would be cured." "Were this to come to pass," replied Quirinus, "I should become a Christian with my whole family." "Bring her then to me," said Alexander. She came ascordingly, and, on being touched with the chains, was cured. Quirinus thereupon received baptism with all his family. His conversion was sincere, as was shown by his acts; for, on being denounced to Aurelian, he incurred the penalty of death. Balbina continued her father's good works, visiting the sick and prisoners and feeding the poor. On being denounced in turn, she laid open to Aurelian the grounds of her bellief, and even tried to convince him. "You have caused my father to suffer death," she at length urged; "let me suffer in like manner if you will." She was spared, however, and continued the course of her good works as through the past. This occurred about the year 167.

Moral Reflection.—"Faith sufficeth not." says St. James: "by works a man is

MORAL REPLECTION.—"Faith sufficieth not," says St. James; "by works a man is justified: faith without works is dead."—(James ii. 24.)

Saint Hugh.

DUTY BEFORE EVERYTHING.—Hugh, Canon of Valence, had a natural inclination towards a life of retirement and contemplation. He was so devout, mortified, and truly holy, that his example had already exercised a great influence over his colleagues, when he was chosen by the Council of Avignon as bishop of Grenoble, and obliged by the Legate to accept this arduous position. He effected therein all the good that was expected of him; but, at the expiration of a few years, deeming that he had toiled enough, he withdrew and assumed the religious habit at Chaise Dieu. The Pope, Gregory VII., soon obliged him, in the name of duty, to return to his church. In this conjuncture of circumstances, St. Bruno and his companions came to establish the Carthusian order in the diocese of Grenoble. The bishop tion towards a life of retirement and con ions came to establish the Carthusian order in the diocese of Grenoble. The bishop piously envied the happiness of these solitaries; he occasionally spent with them what he was wont to call the happiest days of his life; but however short his stay there, Bruno was sure to raise a warning voice, saying: "Depart, your duty lies sleavhers." lies elsewhere, your flock is asking for its pastor." St. Hugh died in 1132. God honored him with the gift of miracles both

Moral Reflection.—Well-doing consists in accomplishing the will of God, and not one's own. "Behold, in the day of your fasting," said Isaiah to the Jewish people, "ye have found your own will."—(Is. lviii. 3.)

Saint Francis of Paul.

HUMILITY, THE GUARDIAN OF GOO Works.—Francis of Paul, born in Calabria towards 1416, was the founder of the order of "Minims." He desired that his continued Lent, go bare-foot, and wear coarse garments. He afforded them an coarse garments. He afforded them as example of the greatest austerities, eating but once a day, after sunset, and satisfy-ing the cravings of hunger merely with raw herbs. He slept on the bare ground with a stone for a pillow, wore a hair shirt, and proscribed the use of all gold and silver vessels. But that their virtues and silver vessels. But that there withches might be more solid and real, he put them under the holy guardianship of humility, enjoining them to regard themselves ever as the lowest of men and the least among the religious; and hence imposed upon hem the name of "Minims them the name of "Minims," meaning thereby that they were the least of all. The reputation of his sanctity, and the fame of his miracles, induced King Louis XI., when dangerously ill, to send for him to France. The saint, instead of curing him, preferred preparing him to die a Christian's death. St. Francis of Paul himself died at Plessis-les-Tours in 1488.

MORAL REFLECTION.—Learned ascetics teach that humility is the foundation of the Christian life; and the Holy Scripture adds, that "The prayer of the humble pierceth the Heavens."—(Eccles. xxxv. 21.)

Story of a "Personal" Correspondent.

A funny story is told of a lady who was foolish enough to answer a "personal" in a daily paper, which stated that a young man was desirous of making the acquaintance of a young woman, with a view to matrimony. She carried on a long cormatrimony. She carried on a long cor-respondence with the advertiser, taking, however, the precaution to have her letters copied by a confidential friend. She always sent the copies and retained the originals. Her answers came regularly, but her correspondent was quite as cautious as she was herself, for he always employed a type-writer, and she had no means of becoming familiar with his handwriting. Finally after a good deal of gush, a meeting was agreed upon between the pair, and the lady was somewhat surprised when she arrived at the place appointed to see her brother, wearing in his buttonhole the flower which was decided upon as the means of identification. They both acknowledged their folly by indulging in a hearty laugh, and went home together, fully resolved to have nothing further to do with these traps to catch the unwary, which are called "personals." ters copied by a confidential friend. She

A. D. Noyes, Newark, Michigan, writes A.D. Noyes, Newark, Michigan, writes:
"I have enquired at the drug stores for Dr. Thomas' Eelectric Oil, but I have failed to find it. We brought a bottle with us from Quebec, but it is nearly gone and we do not want to be without it, as my wife is troubled with a pain in the shoulder, and nothing else gives relief. Can you send us some?" Can you send us some?'

P. J. Puppy, druggist, of Newbury, writes: "Dr. Fowler's Wild Strawberry is just the thing for Summer Sickness. Is sold out my stock three times last summer. There was a good demand for it." Dr. Fowler's Extract of Wild Strawberry is infallible for Dysentery, Colic, Sick Stomach and Bowel Complaint.

SOME "CATHOLICS."

"Conflicts between Roman Catholic priests and the members of their parishes are seldom known in Europe, where the aggrieved parishioner is cowed down by his superstitious fear of his confessor, but in this country he does not have the same fear of the priest before his eyes and is inclined to defend himself when this sacerdotal individual steps out of his legitimate ecclesiastical jurisdiction to meddle with the private affairs of his people. Respect for adequate authority, whether political, ecclesiastical or social, is to be everywhere maintained, but the American idea is to rebuke encroachment upon individual rights, and in no respect are these rights to be more jealously guarded than in the domain of religion. The Irishman begins to understand the rights that goes with his position as a citizen when he breathes the air of American freedom."

We clip this paragraph from the Boston Herald. It does not contain the truth, but that was not to have been expected where the Boston Herald and the priesthood of the Catholic Church are concerned. There are some points in it, however, of a suggestive character, and which so approximate the truth that it is worth while to notice them.

We may premise here that conflicts between priests and the members of their parishes are, properly speaking, unknown, except in so far as the parishioners resist the advice of their priests in matters of conduct. The priest has the care of the souls of his people in a manner never to be understood by the Boston Herald. In consequence of that charge the priest is in daily conflict with evil dispositions every hour of his life. There is absolutely no cessation from this sort of conflict, and never shall there be cessation. The priest, and the conflict is described to the conflict and never shall there be cessation. The priest, and the conflict is described to the conflict and never shall there be cessation. The priest, and the conflict and never shall there be cessation. The priest, and the conflict and never shall there be cessation.

hour of his life. There is absolutely no cessation from this sort of conflict, and never shall there be cessation. The priest, and he alone, is divinely appointed for the cure of souls, and so long as there are souls to be guided and saved, and so long as there are priests to guide and to direct people who go astray, so long shall this conflict last, and that will be as long as the world last.

conflict last, and that will be as long as the world lasts.

We did not know until now that the Catholic parishioner in Europe was "aggrieved," and "cowed down by his superstitious fear of his confessor." But the Herald knew, at least it says it knew. Of course the Herald knows better but dare not says all it knows.

course the Herald knows better but dare not says all it knows.

The American Catholic is inclined to defend himself against "this sacerdotal individual," the priest, when the latter "steps out of his legitimate ecclesiastical jurisdiction to meddle with the private affairs of his people." This thrust is intended to catch the eye of a certain class of Catholics, who, being dissatisfied with themselves, and feeling the promptings of their restless consciences consequent upon themselves, and feeling the promptings of their restless consciences consequent upon neglect of duty, are glad to find some one, even the devil, to pat them on the back and whisper to them something about breathing the free air of American freedom. There is nothing wrong nor bad about the free air of American freedom. It agrees beautifully with the ever glorious youth of the Catholic Church, and adds to her lustre and her greatness, because, within her fold is true liberty, the only true liberty to be found in this world.

world.

Neither Church nor priest ever encroaches on individual rights. That is outside their mission, and so the Irishman has not to begin to understand his rights in this country.

But apart from the vaporing of the Boston Herald on this and such like subjects, it cannot be denied that there is among us a class of "Catholics" whose general conduct would seem to give color to the remarks of the Herald. This class is composed of those renerades of God. and composed of those renegades of God, and His Church, who think that by speaking all manner of evil things concerning priests that they thereby exhibit to their neighbors a spirit of independence in keeping with the free air of American freedom. They see and hear others around them who belong to the differ-ent sects act in this foolishly independent manner, and consider themselves manly by acting in a like themselves manly by acting in a like manner. Poor fools! They but publish their own shame and preach their own disgrace. It is remarked of this class that they are unable to open their mouths without blaspbeming the Sacred Name of Jesus. If not engaged in this their mouths open but to pour forth torrents of vile impurities sufficient to stifle the atmosphere that surrounds them and render their presence odious even in the atmosphere that surrounds them and render their presence odious even in the sight of dogs. These "Catholics" certainly speak ill of priests, in fact they hate the priesthood of the Church, but this is the infallible sign of their own reprobation! Such people may for the moment lead lives such as to induce the Boston Herald to speak as it does, but if they are watched it will be found that they drop suddenly away from sight. they drop suddenly away from sight. God's patience sometimes seems strained in their regard, and the graces they dessed are given unto others.

in their regard, and the graces they despised are given unto others.

It is not good for ourselves to be at enmity with the priests of God's Church. Those priests are divinely called, they are not elected by men, they are not the choice of congregations, they belong a bound of the service of His Church to which we belong. We participate in all the good they do, if worthy of such participation, not otherwise. But the scoffer of the priesthood, the impure of mouth and the hot blasphemer, those who hold the priest up to ridicule and try to make others agree with them in their unholy crusade against the servalt of God, they at least should beware!

Even if the priest were all that their evil imaginations would paint him, the reserved curse shall fall and strike when no power on earth shall be there to prevent it.—Catholic Herald.

Dr. Fowler's Extract of Wild Straw berry will never fail you when taken to cure Dysentery, Colic, Sick Stomach, or any form of Summer Complaint. Relief s almost instantaneous; a few doses cure when other remedies fail.

The political contest being over, the popular vote of the people is now cast in favor of Dr. Fowler's Extract of Wild Strawberry—the matchless remedy for Cholera Morbus and all Summer Com-

The most miserable mortal in existence is probably the confirmed dyspeptic. Burdock Blood Bitters cure Dyspepsia and all diseases of the Stomach, Blood, Liver and Kidneys. Do not trust our word simply, but address the proprietors for proof.

THE HOLY EUCHARIST.

From a thoughtful and well-written address read before the convention of Catholic young men in this city by Mr. M. J. Harson, of Providence, we take the

M. J. Harson, of Providence, we take the following:

All persons are born and educated under the influence of many prejudices. Hence many things can be apparent to all without being comprehended. This something, which we all require, is grace, and in the ratio in which we persevere in using and deserving the grace which God gives us, do we succeed in overcoming our prejudices, until that Christian perfection is reached which is exhibited to us by the saints of the Church—the highest, most heroic, noblest ideals of humanity. A learned writer says, "God does not act in the sanctification of our souls in the same manner that he did in the creation of the world. Here he required no succor, no co-operthat he did in the creation of the world. Here he required no succor, no co-operation from others; but in the sanctification of our souls He does not proceed thus, by an omnipotent and absolute act of His will, to produce the wished-for effect. He begins our sanctification by His grace; but we must co-operate with His grace to be sanctified. He furnishes us most abundantly with all the necessary and usual means, but we must make use of these means by putting them in practice."

Cardinal Newman asserts that "it is no light, no ordinary succor by which man is taken out of his own hands and defended against himself. He requires an extraor-

against himself. He requires an extraor-dinary remedy."

against himself. He requires an extraordinary remedy."

Of the many available remedies, the
Holy Eucharist is the most efficacious. It
is the Sacrament that unites us most
closely and incorporates us entirely with
Jesus Christ. In it God has generously
poured innumerable graces, and has shown
the supremacy of this Sacrament by the
favors he has showered on all those who
frequently partake of it.

Thomas a'Kempis, in "The imitation
of Christ," declares that "if this most holy
sacrament were only celebrated in one

of Christ," declares that "if this most holy sacrament were only celebrated in one place, and consecrated by only one priest in the world, how great a desire would men have to go to that place, and to such a priest of God, that they might see the divine mysteries celebrated?" All the saints and holy men who have figured in history have approached the Holy Eucharist at the fountain of all grace, and we learn from their writings that they were animated with the most lively conviction that in it were obtained many special that in it were obtained many special graces which increased their love of God, and facilitated the practice of every vir-

St. Lawrence Justinian taught that "if any one languished in the road of virtue, if he begin to be fatigued in the pursuit of perfection and desire to be strengthened, let him receive Holy Communion with faith and confidence and he will re-

cover all his former vigor."

In the early ages of the Church Christians received Communion daily. As late tians received Communion daily. As late as the thirteenth century it was required that all the faithful communicate at least three times a year. Owing to the frequent neglect of this rule, the Fourth Council of Lateran in the thirteenth century required all Catholics to approach Holy Communion at least once a year, and that it be received during the paschal season. But, in commanding the faithful to communicate at least once a year, the Church fully conveys to us by these words her desire that we communicate much Church fully conveys to us by these words her desire that we communicate much more frequently. The Council of Trent on this all-important question expresses itself thus: "It is sincerely to be wished that Christians of the present times, like primitive Christians, would participate of the divine mystery every day they assist at mass, not only spiritually, but also sacramentally, because the frequent use of this divine sacrament is the most efficacious means they can have here below to preserve in them the life of grace and to insure to them the life of grace and to consult the charty box, as he gazed upon the ence every day confirms this important.

ence every day confirms this important truth, for we certainly know that those parishes where frequent communion is established are undoubtedly the most regular, the most fervent, the most irreensible and the most faithful to God Cardinal Fisher expresses his conviction in these words: "If any one should attentively consider the progress and the de-cline and the reformation of life which has often occurred in the Church, he will find that the neglect or abuse of this sac-rament has been the cause of decline; and rament has been the cause of decline; and on the other hand, the faithful worship and devout frequentation of this sacrament has wonderfully contributed to progress and reform." He further adds: "I am thoroughly convinced that in those communities where, in addition to holy reading and devout prayer, they are accustomed purely and sincerely to celebrate the divine mysteries, there great fruits of piety and religion grow; but, whenever the divine mysteries are neglected or undevoutly performed, no

whenever the divine mysteries are neglected or undevoutly performed, no hope of any good need be entertained."

The Rev. Dr. Lanigan in his "Conferences on the Holy Eucharist," says: The Eucharist does not produce its effects in any but those who receive it often. Hence it is that we see worldlings, who receive it. is that we see worldlings, who receive it but once a year, are scarcely changed at all for the better in their morals, and they continue to live on still in the same habits, vices and irregularities; whereas, on the other hand, those who frequent it often how clearly an amendment in their conduct, a progress in perfection, a fervor in the practice of the virtues, and a fidelity in the observance of the commandments.

* * * * * * * The divine Eucharist is possessed with an efficacy and power infinite in itself; yet this efficacy is not communicated to us at once, but by certain degrees, and though one communion alone might suffice to cure all our infirmities, to vanquish all our enemies and to resist all their attacks, yet Providence attached all these effects to

frequent communion only."

L'Abbe Favre, in recommending communion as frequent as possible, exclaims:
"Jesus Christ wishes it and invites you; the Church, your mother, advises you, and the holy fathers solicit you to do so; the saints recommend it and have given you the example; the ancient and mod-

The three-year-old daughter of Mrs. Robert Elliot was brought to Morehead City, N. C., a month ago to recover from an attack of fever. Recently a strolling Italian made his appearance with a large cluster of those red, bladder, toy balloons. Major Hawkins, of Alabama, to amuse the child Birdie, tied the cord around her waist, and then, as is so often done to amuse children, gave her a toss of five or six feet in the air, and held out his hands for her return. "She is gone!" cried the Major, as he saw her going rapidly up, up, up, until she had passed the house-tops. Floating in the clouds with outstretched hands, the little angel could be heard distinctly calling: "Mamma! Mamma!" until her voice became drowned in the whistling winds. "All to your boats!" shouted old Captain Dixon, "and never a son of a man turn back until that child is brought to its mammy."

Minutes appeared as hours and the babe was flying southeast like a kite, and would be out over the Atlantic in less than no time. Away went twenty or more well-manned boats amid the shouts of men and screams of women and children. These boats were joined by a like

more well-manned boats amid the shouts of men and screams of women and children. These boats were joined by a like number from Beaufort, all of which kept as nearly under the little angel in the cloud as possible. Mr. Charles J. Voorhees, of the Southern Express Company, with a party of gentlemen, was out taking a sail. Mr. Voorhees is one of the most expert rifearen in the country and most expert rificinen in the country, and had on board his Smith & Wesson rifle.

had on board his Smith & Wesson rifle.

Bang! went the rifle—but no change in the position. Again, and again—at the fifth shot one balloon disappeared amid the shouts of the boatmen. At the eighth shot it became evident that the balloons could not longer carry the weight of the little flooting angel, as she was gradually descending, not in a straight line, but in a southwest direction towards Harker's Island—but whether dead or alive no one could tell. Down, down, down she comes, as gently as if handled by human hands, and to fall in a cradle of sand.

To land, to land! and all put to shore as fast as the sails would propel the boats.
Then began the race for the baby, which
had come down on a sand-bank only a
few hundred yards distant. With fear
and trembling all ran up, Ben Pilver in

and tremoning an arrival front.

"Gentlemen," says he, "she's alive and kicking." There sat little Birdie, playing with a lot of shells, and as she was picked up she clung to a handful, saying: "Dese sells for mamma."

At the wharf, after everything seemed safe, then little Birdie came the nearest of losing her life. Colonel Whitford, a man losing her life. Colonel Whitford, a man of generous impulses, seized the little angel in his arms, and with lightning speed started for its mother, who was then lying in an unconscious state under the skilful care of Drs. Hayward, Archdall and Kelly, of Louisiana. But before the kind-hearted colonel had gone far, amid the dense crowd and confusion, he ran off the wharf into the water eight feet deep. Several jumped overboard and aided him in landing his prize. The child was none the worse for the ducking.—Philadelphia Press.

THE STORY OF A NOBLE REVENGE.

The coffin was a plain one—a poor miserable pine coffin. No flowers on the top; no lining of white satin for the pale brow; no smooth ribbons about the coarse shroud. The brown hair was laid decently back,

cheeks on which no childish bloom ever cheeks on which no childish bloom ever lingered. Oh! it was painful to hear him cry the word; "Only once; let me see mother, only once!"

Quickly and brutually the heartless

Quickly and brutually the heartless monster struck the boy away, so that he reeled with the blow. For a moment the boy stood panting with fear and rage—his blue eyes distended, his lips sprang apart; fire glistened through his eyes as he raised his little arm with a most unchildish laugh, and screamed:

"When I'm a man I'll be revenged for that !"

There was a coffin and a heap of earth

between the mother and the poor, forsaken child—a monument much stronger than granite built in the boy's heart, the memory of the heartless deed.

The court house was crowded to suffoca-

"Does any one appear as this man's ounsel?" asked the judge. There was a silence when he had finished until, with lips tightly pressed to-gether, a look of strange intelligence, blended with a haughty reserve on his handsome features, a young man stepped forward with a firm tread and a kindly eye to plead for the friendless one. He was a stranger, but at the first sentence there was a silence. The splendor of his genius entranced—convinced The man who could not find a friend

was acquitted. "May God bless you, sir; I cannot! he "I want no thanks," replied the strang-

"I-I-I believe you are known to

"Sir, I will refresh your memory. Twenty years ago this day you struck a broken hearted little boy away from his dead mother's coffin. I was that boy." The man turned pale.
"Have you rescued me then to take my life ?"

"No; I have a sweeter revenge. I have saved the life of a man whose brutal conduct has rankled in my breast for the last twenty years. Go, then, and remember the tears of a friendless child."

The man bowed his head in shame, and went from the presence of magnanimity—as grand to him as it was incomprehensible.

Whatever your ends, make your means to suit. It is a waste of time to try to stem a torrent with a feather—the pastime of fools.

NIAGABA FALIS.

Fatalities and Wonderful Escapes Niagara.

A correspondent of the New York Times at Niagara Falls has grouped a number of stories of fatal accidents and of marvellous escapes at that place in connection with the falls and rapids. Of accidents some very strange ones are recorded. One lady stooped for a cup of water, lost her balance, and was out of reach and over the falls almost before her amazed husband knew what happened. Another lady stopped to pluck a flower on the brink of Table rock. She was taken up dead from the rocks below. In 1875 an accident equally sad and foolish occurred. An engaged couple went behind the falls, into the cave of the winds, without the guide. She actually sought to bathe in a pool which even the guides rever visited. HER LOVER LOST HIS LAFE

in trying to save hers. Perhaps the most dramatic accident was the following: A playful young mnn caught up a charming child who waz watching the tumbling waves. "Now, Lizzie, I am going to throw you into the water," he said, and swung her back and forth. She screamed, struggled, and slipped from his hands. He gazed after her, realized what he had done, and leaped. Rescue was hopeless. Perhaps he did not deserve death, and at least censure may die with him.

Of escapes there are one or two narrow almost beyond belief, and which involve stories of skill and bravery well worth telling. Not many years ago a painter was at

ing. Not many years ago a painter was at work on Second Sister's Island, when he fell into the water. He was old and weak, and while his position was not very dangerous at first, he soon floated down and toward mid-stream when, just as he seemed HOVERING ON THE BRINK,

HOVERING ON THE BRINK,
and exactly 40 feet from it, if contemporary
records are to be believed, he caught on a
rock. How long would his muscles endure
the strain? And who would rescue him, and
how? The crowd was helpless until a gaide
appeared with a coil of rope. One end he
left in trusty hands, and with the other he
plunged into the boiling tide. When he
reached the poor painter the old man still
held in his hand the putty knife with which
he had been working. He shifted the knife
to his pocket; tied the painter to the rope,
and they reached the shore safely. In an
other case a boatman was crossing the river
above the falls, when a fog suddenly came
up. He lost his bearings and knew he was
drifting to death. His cries alarmed the
village, and bells were rung for him to row
toward them,

THEN AN OAE BROKE.
His only hope then lay in a paltry little

knots at each end. Time and space were precious, but he could not afford to make a mistake. Then he threw it over. It bumped along the stones, and his heart beat each time it failed to catch a grip. At length it caught and brought the boat up standing, while the tense string throbbed like the bass gut of a harp. For the moment it held. How soon would it part. He shrank from feeling along the strands. He was more afraid not to, lest he should read his fate in the twine tense and twanging under the current. Inch by inch his fingers travelled to his arm's length. So long as it held there he was safe. Time and time again through the long night he did this, but never, he said, without a heart like lead and hands quivering like a leaf. When morning dawned, as at last it did, he was easily saved. In another case the danger to life, though considerable, was not imminent. A tug was towing three soows, when one went adrift. Withadmirable promptness and address the captain of the tug cut loose the rest of his tow and steamed for the drifting barge. There he held it by steam power, and when the others came along a line was passed, the throttle was thrown dead open, and it was sought to make way up stream. But they had drifted fairly within the grasp of the spirit of the waters, and for a time it seemed he would notletgo his own. Finally and it was soight to make way up sectam.

But they had drifted fairly within the grasp of the spirit of the waters, and for a time it seemed he would not letgo his own. Finally a foot was gained, in a few minutes another, and then the tug-of-war was virtually over. An "escape" of another sort was that of a murderer. The sheriff was behind him, the river in front, and only the wires of the old bridge at Newiston to help him across. Hand over hand he began the passage. His hands quickly blistered, and then they bled. Again and again he rested his arms by hanging by his legs. At last he reached the opposite bank and lay panting full an hour before he continued his flight. The feat was certainly a remarkable one for an amateur.

Thrilling Scene in a Church.

At the Madeleine in Paris, on Christmas Eve, the well known Abbe Bantain preached in the evening, and as he is one of the most eloquent pulpit orators, a well as one of the mort learned theologian of France, a very large congregation assembled to hear him. Ascending the pulpit, he gave forth no text, but after a pause cried in a sonorous voice, "A Saviour is born unto us!" He then repeated the cry, and then said: "My brethpeated the cry, and then said: "My breth-ren, why do you not receive the glad tid-ings with an Hallelujah?" Thereupon the whole congregation stood up and cried "Hallelujah!" after which he proceeded to deliver his sermon.

Protestant Sisterhoods,

A case of Anglican sisterhoods has been brought before the new Archbishop Ben-son, of Canterbury. A young girl of fifteen was admitted by the chaplain of the sisterhood, to which she had devoted herself to perpetual vows, and the poor child now desires to be released from the obligation. In these circumstances the Archbishop had been asked to grant her a dispensation. This, however, Dr. Benson declines to do. For, as he observes, if he took upon himself to cancel the obligation, he would thereby be recognizing its force. Here the sixulia. recognizing its force. Here the ritualistic sisterhood imposes an obligation which no Roman Catholic sisterhood would think of imposing on so young a girl.— Independent.

The general verdict of the smokers of Canada is that "Myrtle Navy" is the finest tobacco they have ever used. There can be no mistake upon this point for it is proved by this tangible evidence. The large demand for this tobacco shows it to be true, and the character of the demand gives further proof. It has never been of the spasmodic kind, up one month and down the next. It has had a sustained and constantly increasing demand. The unsurpassed quality of the tobacco ac-counts for this.

Most Children Die from Want of Water.

Most Children Die from Want of Water.

A CHY PHYSICIAN, says the Scientific American attributes a large part of the excessive mortality of children in hot weather to the failure of nurses and mothers to give them water; indeed, more children are said to die (directly and indirectly) from deprivation of water than from any other cause.

Infants, he says, are always too much wrapped up, and in any case would perspire very freely. The water lost by perspiration must be supplied. As Dr. Murdoch stated in his paper on cholera infantum: "The child is thirsty, not hungry; but not getting the water, which it does want, it drinks the milk, which it does not want." The consequence is the stomach is over-loaded with food which it cannot digest; and which soon ferments and becomes a source of severe irritation. Then follows vomiting, purging and cholera infantum. To prevent this, the principal scourge of infancy, the doctor says: "Have water—without ice—accessible to the child, who will then refuse sour milk and will eat only when hungry. Water is the great indispensable article for the preventive treatment of children in hot weather. It is important enough to nursing children, but is life itself to those reared on the bottle."

Jacob H. Bloomer, of Virgil, N. Y., writes: "Dr. Thomas Eclectric Oil cured a badly swelled neck and sore throat on my son; one application also removed the pain from a sore toe; my wife's foot was also much inflamed—so much so that she could not walk about the house; she applied the Oil, and in twenty-four hours was entirely cured."

was entirely circu.

The Bad and Worthless
are never imparted or counterfeited. This is especially true of a family medicine, and it is positive proof that the remedy imparted is of the highest value. As soon as it had been tested and proved by the whole world that Hop Bitters was the purest, best and most valuable family medicine on earth, many imitations sprung up and began to steal the notices in which the press and people of the country had expressed the merits of H. B., and in every way trying to induce suffering invalids to use their stuff instead, expecting to make money on the credit and good name of H. B. Many others started nostroms put up in similar style to H. B., with variously devised names in which the word "Hop" or "Hops" were used in a way to induce people to believe they were the same as Hop Bitters. The Bad and Worthless and they reached the shore safely. In another case a boatman was crossing the river above the falls, when a fog suddenly came up. He lost his bearings and knew he was drifting to death. His cries alarmed the village, and bells were rung for him to row toward them,

THEN AN OAR BROKE.

His only hope then lay in a paltry little anchor, and a common rope which was, moreover, much worn. He examined every foot, nay, every inch of it; he tugged at the knots at each end. Time and space were precious, but he could not afford to make a mistake. Then he threw it over lt bumped along the stones, and his bear. It is and the stones, and his bear it is bumped along the stones, and his bear it.



(IDNEYS, LIVER & URINARY ORGANS

THE BEST BLOOD PURIFIER. There is only one way by which any disease can be cured, and that is by removing the cause—whatever it may be. The great medical anthorities of the day declare that nearly every disease is caused by deranged kidneys or liver. To restore these therefore is the only way by which health can be secured. Here is where WARNER'S SAFE CURE has Here is where WARNER'S SAFE CURE has achieved its great reputation. It acts directly upon the kidneys and liver and by placing them in a healthy condition drives disease and pain from the system. For all Kidney, Liver and Urinary troubles; for the distressing disorders of women; for Malaria, and physical troubles generally, this great rendy has no equal. Beware of impostors, imitations and concoctions said to be just as

good.
For Diabetes ask for WARNER'S SAFE DIABETES CURE.
For sale by all dealers.

H. H. WARNER & CO., Toronto, Ont. Rochester, N.Y. London, Eng.



The Great Church Llast 1. FRINK'S Patent Reflectors give the Most Powerful, the Soffest, Cheapes Ind. the Heat Light known Cheapes Ind. the Heat Light known Parlors, Bants, Onice, Pieture Galler-ies, Theatres, Depos, etc. New and ele-gant designs. Send size of room. Get Circular and estimate. A liberal discound to Churches assimate. A liberal discound to Churches assimate. A liberal discound AUG. 17, 1883.

HOUSEH

The Best Place of Safe Thunder-Storn

As this is the season for th electricity, and as the human conductor for the fluid, it bed in a heavy thundershower to satety. A thunderbolt, thou "the sport of circumstance really in obedience to most lescending from a surcharge the nearest and best conducting movement through this element is a bad conducting the state of t t can to resist the intruder.

THE FIRE OF THE itself is but the consequence the air through which it Sometimes a tolt passes franother, and then the thun long-continued reverberations. strikes the earth, the solid, sometimes deafening.
As sound travels at the per second, and light with s we need not here consider it tween the observer and th the bolt may be readily esti the bolt may be readily esti by counting the seconds inte the flash and the report. T clapse, the distance is 11,200 or a half a minute, 33,600. In case of near and hea electricity, it is always UNSAFE TO STAND BENI

UNSAFE TO STAND BENI because it is a good cond large rock, or mass of iron, for the same reason. It is stand in an open field at a tance from any promine might serve as a protector a place, it were well in an draw near, but not too ne or tree, or body of water likely in your stead to tak in a barn, especially whe and grain and cattle, sl ayoided.

If in a house in a heavy

doors and windows shou lightning tends to follow current, and hence so m killed while standing in a sitting at an open window WHEN LIGHTNING STRIK HOUSE, it usually goes down the coner of the building, runs taking bell-wires, looking and other metallic artic

storm is near, to remain om, or to rest against th stove, or lamp, or looking any good conductor of el A tall tree standing c house serves as a kind of sometimes, the fluid leave a rod, and enters the bui thus exposed should be v ger ceases. Perhaps the terrific thunderstorm is bed in the centre of a rowithout a fireplace or m ture, in the lowest div But if the room be car similar situation affords The Greeks and Roman can forged the thunderbe hurled them against the hated; the Turk believes hated; the Turk believes be struck by the lightni lightning; but we believed grace"—that it is just as son to prevent being k bolt from heaven as to selves from the flood, such precaution as he served, the ilves of man

THE LIME-K

"I hold heah in my "I hold heat in my er Gardner as the sixte in Paradise Hall were blaze, "a letter from W to furnish de guv'men regardin' de cull'd race bin able to gather sinc of de Lime Kiln Club. prepar'd an' will for'd able slices of informas

"1. Gin a darkey a sword an' de noise of lead him anywhar you 2. We can't see bleachin' out any.
"3 We doan' know has growed any wuss of ty y'ars, an' we can't growed any better.
"4. Truth, honesty

three great jewels hic Looks like a heap of lazy to dig down an' "5 Our religun am our pollyticks all mix 6. De inventive hasn't turned so muc work bring in a libin'

"In case any of the any further facks be should like to h'ar fr Sir Isacc Walpole t a great improvement Colored brothers who brick-bats at him no they passed, and wor barefoot in their sho ings costing six bits. Giveadam Jones h in his race in ten ve had chicken-pie thre

year round there we genius and progress kept down nor drow Waydown Bebee man was more indus He had kno work hard all day fo to get money to pe and purchase lottery

Several other choi tary was instructed and write his report 'To boil de matte added the pressdent got his liberty, but fo'-fifths of de time ot, but de white fol He has got civil right de cash for a seat in

de palace kyar. Le ness."—Detroit Fre In this world p wisdom; assump

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NER'S SAFE

London, Eng.

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a bottle of fruggist may e will serd it

AUG. 17, 1883,

DANGERS OF LIGHTNING.

The Best Place of Safety During a Thunder-Storm.

As this is the season for the play of aerial electricity, and as the human body is a good conductor for the fluid, it becomes everyone in a heavy thundershower to seek a place of in a heavy thundershower to see a place satety. A thundersholt, though seemingly at "the sport of circumstance," does move really in obedience to most perfect law. In descending from a surcharged cloud, it seeks the nearest and best conductor. It makes a zigzag movement through the air because this element is a bad conductor and does all them to realst the intruder. it can to resist the intruder.

it can to resist the intruder.

THE FIRE OF THE BOLT

itself is but the consequence of its battle with the air through which it fights its way. Sometimes a toit passes from one cloud to another, and then the thunder peal is one long-continued reverberation. But when a boit strikes the earth, the peak is sudden, could sometimes deficing.

solid, sometimes deafening.

As sound travels at the rate of 1,120 feet per second, and light with such velocity that we need not here consider it, the distance be-tween the observer and the spot struck by the bolt may be readily estimated. It is done the bolt may be readily estimated. It is done by counting the seconds intervening between the flash and the report. Thus: if 10 seconds clapse, the distance is 11,200 feet; if 30 seconds or a half a minute, 33,600.

or a name a minute, 23,200.

In case of near and heavy discharges of electricity, it is always

UNSAFE TO STAND BENEATH A TREE, UNSAFE TO STAND BENEATH A TREE, because it is a good conductor; or near a large rock, or mass of iron, or body of water, for the same reason. It is also unsafe to stand in an open field at a considerable distance from any prominent object which might serve as a protector. If alone in such a place, it were well in an electric battle to draw near, but not too near, to some rock. a place, it were well in an electric battle to draw near, but not too near, to some rock, or tree, or body of water which would be likely in your stead to take the bolt. Refuge in a barn, especially when filled with hay and grain and cattle, should always be

If in a house in a heavy thunderstorm, the If in a house in a heavy thunderstorm, the doors and windows should be closed, for lightning tends to follow an atmospheric current, and hence so many persons are killed while standing in a doorway, or while sitting at an open window.

WHEN LIGHTNING STRIKES A DWELLING-

it usually goes down the chimney, or a corner of the building, runs along the walls, taking bell-wires, looking-glasses, lamps, and other metallic articles in its course. Hence it is always dangerous, when the storm is near, to remain in the corner of h

storm is near, to remain in the corner of 'room, or to rest against the walls, or near a stove, or lamp, or looking-glass, or, indeed, any good conductor of electricity.

A tall tree standing close by a dwelling-house serves as a kind of lightning rod; yet, sometimes, the fluid leaves the tree as it does a rod, and enters the building; hence rooms thus exposed should be vacated till the danger ceases. Perhaps the safest place in a ger ceases. Perhaps the safest place in a terrific thunderstorm is on a hair or feather bed in the centre of a room well closed, and

bed in the centre of a room went closed, and without a fireplace or much metallic furniture, in the lowest division of the house. But if the room be carpeted, a chair in a similar situation affords comparative safety. The Greeks and Romans believed that Vulcan forged the thunderbolts for Jupiter, who hurled them against the heads of those he hurled them against the heads of those he hated; the Turk believes that whoever is to be struck by the lightning will be struck by lightning; but we believe in "the means of grace"—that it is just as wise to use our reason to prevent being killed by the red-hot bolt from heaven as to use it to save ourselves from the flood, or fever, and that if such precaution as here indicated be observed, the lives of many will be saved.

THE LIME-KILN CLUB.

"I hold heah in my hand," said Brother Gardner as the sixteen kerosene lamps in Paradise Hall were turned on at full blaze, "a letter from Washington axin' me to furnish de guv'ment wid sich statisticks regardin' de cull'd race as we hev thus far bin able to gather since de organizashun of de Lime Kiln Club. De secretary has prepar'd an' will for'd de followin' waluable slices of informashun:

"1. Gin a darkey a cocked hat an' a tin sword an' de noise of a drum, an' you kin

W. J. HOMPSON.

GALT CARD C.

1. Ladies' & Gents' Chromo Visiting CARDS. No two alike—one name—printed in Gilt, 10 cents.

10.—Fine Chromo Cards—50

(one name) in Gilt, 25 cents.

11. Gilt Edge Cards, very fine, with a surprise picture on front, with name, 50 cents.

12. Gilt Edge Cards, Very fine, with a surprise picture on front, with name, 50 cents.

13. HOMPSON.

sword an' de noise of a drum, an' you kin lead him anywhar you will.

"2. We can't see dat de color am bleachin' out any.

"3 We doan' know dat de black man

has growed any wuss doorin de las' twen-ty y'ars, an' we can't prove dat he has

growed any better.

"4. Truth, honesty an' industry am three great jewels hidden in de groun'. Looks like a heap of cull'd folks war too lazy to dig down an' find 'em.

"5 Our religun am 'bout de same, an' in the same and the

our pollyticks all mixed up.

"6. De inventive genius of de race hasn't turned so much to mechanism an' art as to plannin' how to make one "day's work bring in a libin' fur de rest ob de

week.

"In case any of the members know of any further facks b'arin on de issue I should like to h'ar from him."

Sir Isacc Walpole thought he could see a great improvement in social etiquette. Colored brothers who had formerly heaved brick-bats at him now raised their hats as they passed, and women who once went barefoot in their shoes now wore stockings existing six bits.

barefoot in their shoes now wore stockings costing six bits.

Giveadam Jones had seen a great change in his race in ten years. When a black man who never owned a fowl in his life had chicken-pie three times a week the year round there was a combination of genius and progress which could not be kept down nor drowned out.

Waydown Bebee thought the colored man was more industrious than in former years. He had known lots of them to work hard all day for insignificant wages to get money to patronize policy shops

to get money to patronize policy shops and purchase lottery tickets. Several other choice bits of information

Several other choice bits of information were cheerfully tendered, and the secretary was instructed to incorporate them and write his report in red ink.

"To boil de matter down inter syrup," added the pressdent, "de cull'd man has got his liberty, but am hungry an' ragged fo'-fifths of de time. He has got de ballot, but de white folks have got de offices. He has got civil rights, but he hain't got de cash for a seat in the parkay circle or de palace kyar. Let us purceed to bizness,"—Detroit Free Press.

In this world position is everything. crown on a fool and the world will wisdom; take it off, and it will assumption.

HOUSEHOLD. COLLEGE OF OTTAWA,

CONDUCTED BY THE

OBL TE FATHERS OF MARY IMMACULATE.

COURSE OPENS 5th September.

Empowered to confer University Degrees. Course of Studies-Classical and Com-nercial.

Course of Studies—Classical and Commercial.

Special attention to Practical Sciences. English the language of the College. French or German optional in Commercial course. As well organized Business Class, in which Banking Commercial Law, and all business requesting and experienced Professors, strict discipline, fatherly care and watchfulness open conduct, health and progress of students, monthly reports to parents. Buildings beautifully situated, lighted by gas, heated by hot water, and provided with cold and warm baths. Gymnasium and extensive play grounds attached to the Uollege.

Domestic Department under the care of the Sisters of Charity.

PAPAL MEDAL annually granted for suc-

PAPAL MEDAL annually granted for successful competition in Philosophy by His Holiness Pope Leo XIII., as a special mark of commendation and favor.

TERMS—Board, Tuition, Bed and Bedding, Washing and Doctor's Fee, payable half yearly in advance:

yearly in advance:
Classical Course.....\$160.00
Commercial Course....\$150.00

Drawing; Vocal Music, French and German, free of charge.
For full particulars send for Prospectus. VERY REV. J. H. TABARET, O.M.I., D.D.

MASON & HAMLIN ORGANIST AND ARE GETAILLY BEST AND AND STREET CATALAGUES, of 100 Styles, with net prices, sent free. The MASON AND HAMLIN ORGAN and Plano Ce, 154 Tremont St., Bost-n; 46 E. 14th St. (Union Squared New York; 149 Wabash Ave., Chicago.

REMOVAL.

Thomas D. Egan, New York atholic Agency, has removed to the large and specially fitted up offices at No. 42 Barclay Street. The increasing demands of business required

this change.
With extended facilities and experience this With extended facilities and experience this Agency is better prepared than ever to fill, promptly and saisfactorily, all orders for any kind of goods, and to look after any business of personal matters entrusted to it.

Whatever you wish to buy or have attended to you can save time, trouble and money by addressing

THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY, 42 BARCLAY ST., N. Y. CARRIAGES W. J. THOMPSON,

King Street, Opposite Revere House, Has now on sale one of the most mag-nificent stocks of CARRIAGES & BUGGIES

Special Cheap Sale During Exhibition Week.

Don't forget to call and see them before you purchase anywhere cise.

W. J. THOMPSON.

As cheap as you can buy in Canada SETH HERENDEEN, Galt, Ont. WE ARE ALWAYS AHEAD!—Chas. F. Colwell's POPULAR MUSIC HOUSE,

F. Colnell's POPULAR MUSIC HOUSE, is removed to Fitzgerald's New Block, 171 Dundas St. PIANOS, ORGANS, MUSICAL INSTRUMENTS of all kinds, STRINGS and FITTINGS. The Choicest Stock, the Lovest Prices, and the handsomest Warerooms in Western Canada. Drop in and see. We aim to please and satisfy. In QUALITY and FIGURES we cannot be arrassed urpassed.

SPECIAL NOTICE.

THE BALANCE OF

SUMMER DRESS GOODS. PARASOLS. SUMMER SKIRTS, ETC.,

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AT COST.

MONEY TO LOAN.

AT VERY LOWEST RATES. Insure in National Fire Insurance Co'y of Ireland, Established 1822. Capital \$5,000,000. R. WADDELL, Agent, Federal Bank Building London, Ont.

Baltimore Church Bells
Since 1844 celebrated for Superiority over others,
are made only of Purest Bell Metal, (Copper and
Tin,) Rotary Mountings, warranted satisfactory.
For Prices, Circulars, éc., address Baltimore Bell.
FOUNDRY, J. REGENTER & SONS, Baltimore, Md.

GEO. H. VAIL & CO.,

Manufacturers of
Fire & Water-Proof & Wood-Preserving

PAINT!

For Shingle, Zinc, Tin and Sheet-Iron Roofs By the use of this Paint, an old roof can be made to last as long as a new roof without paint, and by painting a new roof, it will last for twenty years without leaking. Highly comoffice--95 HAMILTON ROAD, may4-6m LONDON, ONT.

OPIUM Morphine Habit Cured in 10
OPIUM to 20 Days. No Pay until Cured,
J. L. Stephens, M. D., Lebanon, Ohio.

REID'S CRYSTAL

HALL!

The Largest Stock, Largest Warehouse, AND BEST ASSORTMENT OF

CROCKERY,

CHINA, GLASSWARE,

CUTLERY, FANCY GOODS,

LAMPS, CHANDELIERS,

ETC., ETC.

DECORATING WORKS.

IN CANADA.

SEND FOR PRICE LIST. \mathbf{W}_{\cdot} J. Reid & Co.

DUNDAS STREET, LONDON, ONT.

CLEARING SALE

-OF-READY - MADE CLOTHING! AT COST.

Good Tweed Pants, \$1.75, \$1.90, \$2.00. Good Tweed Coats, \$3.50, \$3.75, \$4.00. Melton Suits, - - \$7.00.

Blue Serge Suits, - \$7.00. PETHICK & MCDONALD. 393 RICHMOND ST.

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ent Reflectors give erful, the Suftest, e Best Light known S. Show Windows, nices, Picture Galler-ols, etc. New and ele-id size of room. Get te. A liberal discount trade.

Dublin, Aug. 8, 1883.

The Irish Party in Parliament is in high spirits over its recent successes, and it proposes to renew opposition to every English measure until the government is compelled to make new and larger concessions in favor of Ireland. Mr. Parnell's latest victory is the withdrawal by government of the infamous constabulary act, by which it was intended to partition Ireland into districts which would be under the control of eleven special magistrates nominated from Dublin. The bill was in fact another coercion bill which the government hoped to push through the House without its character being discovered, but Mr. Parnell and his colleagues were as ever on the alert, and by

discovered, but Mr. Parnell and his col-leagues were as ever on the alert, and by exposing its vicious principles, and mak-ing a vigorous fight against it, they forced the government to withdraw it.

The memorial of the distressed Irish landlords to the English government ask-ing for a loan from the state at 3½ per cent., to enable them to pay off their mort-gages, was referred to the Dublin execu-tive. The authorities there have informally reported that unless Parliament comes to reported that unless Parliament comes to the help of the landlords, a social crisis will be inevitable next spring. Mortagees who have received no interest for several years are threatening to foreclose. The Irish papers continue to comment on the extraordinary decrease years are threatening to foreclose. The Irish papers continue to comment on the extraordinary decrease of land under cultivation in Ireland, which they attribute to British misgovernment. The English papers suggest that it is the result of terrorism and argains prime that and agrarian crime, that a large name and agrarian crime, that a large number of farms were vacant because it is more than a new tenant's life is worth to take them, and that Mr. Parnell and the Land League are the immediate cause of the present condition of things, and of the inevitable famine which will be the coult. Capital is scared out of the counthe inevitable famine which will be the result. Capital is scared out of the country, and ruin, misery and bankruptcy are general throughout all classes.

Mr. Parnell intended to make a visit to

Mr. Parnell intended to make a visit to
America in the autumn and personally
assist in the perfection of the organization
of the National League there, but now it
seems doubtful if he will be able to do so seems doubtful if he will be able to do so on account of imperative parliamentary duties which require his presence in London. He is very hopeful of the future success of the National movement, and looks forward confidently to a large increase in its representation in the next Parliament. Conventions of the league are soon to be called in all the counties in Iroland, and the large cities in England. Ireland, and the large cities in England and Scotland, with a view to choosing a central executive council. Arrangements are also being made to resume the propa-ganda for securing an Irish Parliament, a peasant proprietary and the adoption of other measures now greatly desired by the Irish people. In the fall of 1884 it is proposed to call a general convention of delegates from all the Irish societies in the delegates from all the Irish societies in the world, which in numbers will surpass any-thing of the kind ever seen anywhere. The convention will probably be held in Dublin, although it is not unlikely that it may be called for London. The fate of James Carey, the informer,

The fate of James Carey, the informer, continues to be the sole subject of conversation in Dublin. Carey himself chose to go to Natal. He would not go to Australia, because he said that many Fenians, fearing arrest, had escaped to that country. It is an open secret that Earl Spencer, the lord lieutenant of Ireland, is much annoyed by the purpler of Carey Spencer, the lord lieutenant of Ireland, is much annoyed by the murder of Carey and the prevention of Kavanagh and other informers from landing at Melbourne. There has been some angry correspondence between Earl Spencer and prominent officials on the subject. There that Kavanagh has been was a rumor that Kavanagh has been murdered, but a dispatch from Melbourne murdered, but a dispatch from Menourne says that Kavanagh and the other informers are still on board of the steamer Pathan. The people in all parts of the country express much satisfaction at the death of the arch-informer. Carey's

death of the arch-informer. Carey's oldest son, by whom he was accompanied took £100 from his father's pocket, and Mrs. Carey and her children are left entirely destituite.

London, Aug. 10.—The Government has decided to undertake the aid of Irish emigration on a colossal scale, based upon the principles of the United States homestead laws. It is proposed to move from Ireland and settle in Canada 200,000 poor Irish families; 10,000 families to be moved next spring, and the transportation to be continued as rapidly as the territory to be occupied can be got ready. The lands are to be divided into farms of 100 acres each, properly furnished, and 100 acres each, properly furnished, and given the settlers on easy terms.

A Story About Fra Tom Burke.

Fra Tom Burke used to tell the follow-ing good story of himself. He was invi-ted to Killarney to preach a charity ser-mon in aid of the Christian Brothers' school. The fame of his eloquence brought together a large, fashionable audience. Lord Kenmare, Mr. Herbert, Lord Lans-downe and all the local magnates were present. He took for his text the labor. present. He took for his text the laborious zeal of the Christian Brothers. He pictured forth the ascetic monk, lean, lank, and religiously solemn. He discanted on their vigils, their fastings, their abstemiousness. He grew eloquent over that zeal which made them but mere human shadows. The good father was much scandalized to notice that his hearers were but smiling at his solemn discourse, that the fashionable portion was almost convulsed with laughter. He tried to be more and more eloquent and impressive, however, and again reverted to the thin, hungry and ascetic monk. The ladies of hungry and ascetic monk. The ladies of the audience now thrust their handkerthe audience new thrust their handker-chefs into their mouths to restrain vio-lent giggles. Father Tom paused and was about to rebuke the scoffers, when his eye caught the rotund figure, jolly and rubi-cund face of Brother Dominic, the head of cund face of Brother Dominic, the fleat of the Christian Brothers' community in Killarney. Brother Dominic weighed three hundred and fifty pounds, and his face was as large as a full moon. He was enjoying Father Burke's description of the ascetic monk. He did not think it aplied to him. He, too, was laughing. The lied to him. He, too, was laughing. The collection was a good one.—Dublin

Our lives are pretty much as we make them. We may entertain grief and care as transient guests, but we should never invite them to lodge with us.

Mutual forbearance is what makes all mankind akin.

THE POPE AND PRANCE.

POPE LEO'S LETTER TO PRESIDENT GREVY

Roman Correspondence of the LondonTimes.

The Pope begins by telling the President that what has been happening for some time in France in connection with religious matters, and what apparently is in preparation for the future, are sources of grief and apprehension to him. With no other object in view than the good of souls, for which he is responsible, he has made these matters the subject of repeated observations to the government of the Republic, which observations had been repeated by the Cardinal Secretary of State, in consequence of the rigorous measures recently. the Cardinal Secretary of State, in consequence of the rigorous measures recently adopted towards some of the French Bishops and clergy. Upon this subject the French Minister of Foreign Affairs had sent a note, on May 20, to the Ambassador accredited to the Holy See, and in it THE POPE IS GLAD TO RECOGNIZE DECLARATIONS intended to calm the just apprehensions aroused. He expresses the gratification

intended to calm the just apprehensions aroused. He expresses the gratification he feels at every testimony of respect shown him by a nation which, because of the services she has long rendered to Christian civilization, to the Church, and to her Supreme Head, is especially dear to him. It is impossible for him not to have the religious interests of so important a part of Christ's flock closely at heart. His affliction, therefore, is the greater, when he sees those interests menaced; greater, not only because the peace and greater, not only because the peace and tranquility of consciences is disturbed, but because the interests of religion are but because the interests of religion are nearly connected with that material prosperity which he desires that France should enjoy. By these sentiments of benevolence towards the people of France, the Holy See has always been guided, and a proof of this the President, in his impariality, will have recognized in the delicate consideration which the Holy See has invariably shown in its transactions with the government. The Pope says that he will not remind the President that whenever the Holy See has been able to defer to the wishes of the French Government, whether as related to internal affairs, or to French influence abroad, it has never hesitated to do so. He will not remind him that whenever the obligations of the Apostolic Ministry have

COMPELLED THE EXPRESSION OF THE CHURCH'S OFINION,

Apostolic Ministry have
COMPELLED THE EXPRESSION OF THE
CHURCH'S OPINION,
he has never departed from the strictest
lines of moderation and delicacy, in order
not to diminish the force and prestige of
the civil authority more than was necessary, for the sake of public order, in these
days, when so many subversive currents
appear to be combined to overthrow it.
Following the example set by this uniform attitude of the Holy See, the French
episcopate, while embarrassed by many
difficulties, had not failed to give proofs
of their wisdom and prudence. To this
fact the French Government had not only
testified by declarations made to the
Nuncio at Paris, but the Minister of
Foreign Affairs had, in the note above
mentioned, admitted that the prelates
who, in his opinion, had on recent occasions overstepped the limits of legality
formed but a very small minority. The
same might be said of the inferior clergy,
who, mainly intent on the exercise of
their sacred ministry, had, by their acts
of sacrifice and patriotism, done much to
uphold the name and glory of their nation
both at home and in distant countries.
SUCH CONDUCT ON THE PART OF THE HOLY SUCH CONDUCT ON THE PART OF THE HOLY

SEE gave him, the Pope continues, a right to gave him, the Pope continues, a right to hope that the Government would, on its side, have followed a friendly policy towards the Church, by applying largely in her favor those principles of true liberty which form the basis and first object of all wise governments. But, alas! he is greatly grieved to say that many painful events have contradicted those hopes. He reminds the President of the severe treatment to which the Religious orders, considered as unrecognized by the State, had been subjected. Frenchmen who had rendered signal service to their country, not only in the religious and moral education of the people, but in matters of sacred and profane science, had been driven into exile, with men who had been zealous in good works, prodigal of self-devotion in times of calamity and misfortune, and who had carried the comforts of religion into the field of battle with a zeal which had aroused

THE ADMIRATION EVEN OF THE ENEMIES severe treatment to which the Re THE ADMIRATION EVEN OF THE ENEMIES

THE ADMIRATION EVEN OF THE ENEMIES OF THE CHURCH.

The Holy See, proceeds his Holiness, has done all in its power to avert a misfortune which it considers to be equally serious for France and for the Church.

Having been informed that the applicafortune which it considers to be equally serious for France and for the Church. Having been informed that the application of the decree of March 29 might be prevented if the members of the Religious Orders declared in documentary form that they took no part in political matters, the Holy See had accepted that proposal, since it afforded an occasion for again affirming the respect due to the constituted authorities. The efforts of the Holy See were, however, fruitless, and the decree was executed. The Pope's grief and the injury to the Church were further increased by the law excluding religious teaching from the schools. The whole episcopate of France, the fathers of families, and many impartial men of note of the Republican party had in vain represented to the Government what evils would result from that law. But nothing availed, and it was put in force throughwould result from that law. But nothing availed, and it was put in force throughout France. Even those concessions made to the enemies of religion failed to satisfy them, and, rendered more confident by their success, they sought to carry into execution their design of removing all the salutary influence of religion from the hospitals, the colleges, the army, the charitable asylums and all the institutions of the State. These efforts to army, the charitable asylums and all the institutions of the State. These efforts to create utter indifference for religion caused the Pope's heart to bleed. Closely connected with them were the continued connected with them were the continued endeavors made for some years to dimin-ish those material resources of the Church which were indispensable to her existence and freedom. But other dangers threat-ened the Church in France in the form of two bills, one regarding the marriage tie, and the other intended to make military acryica obligatory upon the cleroy. and the other intended to make mintary service obligatory upon the clergy. Dwelling at some length on the gravity of these subjects, the Pope expresses his unwillingness to believe in THE POSSIBILITY OF THEIR EVER BECOMING

PART OF FRENCH LEGISLATION.

These, continues the letter, were the another column.

chief causes of grief and care to the Pope, when these feelings were intensified by news of the rigorous measures that had been adopted against the clergy, and of the opinion which the Council of State had given, in contradiction to the spirit and letter of the Concordat, that the Government had the right of diminishing or refusing the stipends of the clergy and even of the bishops. This had caused the most painful surprise. It had from ancient times been the practice of the Church which was under the obligation of watching over the integrity of faith and morals, to examine all writings supposed to contain erroneous theories and to pronounce her judgment upon them, without giving account to any earthly authority. Those judgments, forming part of the internal discipline of the Church, and consequently being within her exclusive competence, could not be bound by any international compact. What had occurred for a long time with regard to other books had now occurred also in the case of the well-known manuals. Their contents had been recognized as contrary to the true principles of religion, and their use had been prohibited to the faithful.

IN REMINDING CATHOLICS OF THE CENSURES AGAINST THE MANUAL, the bishops had not exceeded the duties of

IN REMINDING CATHOLICS OF THE CENSURES
AGAINST THE MANUAL,
the bishops had not exceeded the duties of their religious ministry, and therefore the Holy See was at a loss to understand how the Government could recognize political aims in what they had done, and praceed against them with a rigor which had only been paralleled in times of undoubted hostility to the Church. It was affirmed that those measures were justified by the agitation which the bishops' pastorals had aroused, by the want of moderation in the wording of some of them, and by the necessity the authorities were under of being armed against the excessive pretenbeing armed against the excessive pretenwording of some of them, and by the necessity the authorities were under of being armed against the excessive pretensions of some of the clercy. Even if there existed some ground for this argument, the Holy See was much grieved that the French Government, in adopting measures which, owing to the penalties involved, touched the stipendiary rights sanctioned by a bi-lateral contract, had preferred taking solitary action in the matter, without referring it in any way to the Holy See. But in reality, it is urged, the existing perturbation of consciences originated in more remote causes than the decree issued by the Congregation of the Index, and chief among these was the abolition of religious teaching in the schools, and the introduction into them of the manuals. The French Government had promised that nothing should be taught that was contrary to religion, or calculated to offend consciences. But it was necessary for the Pope to declare with that frankness which the nature of his Apostolic Ministry required, that those promises had not been carried into effect. This painful fact was in itself a sufficient explanation of what might have been said or done by not been carried into effect. This painful fact was in itself a sufficient explanation of what might have been said or done by some of the clergy complained of, for their souls were efficied and embittered by the removal of religious teaching from the schools, and by the introduction of books hostile to religious principles.

THE NEED OF BEING PROVIDED WITH DEFENSIVE WEAPONS

books hostile to religious principles.

THE NEED OF BEING PROVIDED WITH DEFENSIVE WEAPONS

against the clergy might be understood, had they been the first to give offence, by going beyond their religious duties, in order to teach principles antagonistic to public order. But that had not been the case; and while the clergy confined themselves to maintaining the integrity of faith and morals, there existed no good and sufficient reason for severe measures of a general character, calculated to offend and convinced many who had attentively followed the course of public affairs in France of the existence of an intention of gradually carrying out, under the pretence of the requirements of the times, a plan conceived by men hostile to the Church, who, denouncing her as an enemy, sought to remove her beneficent influence from every civil and social institution. The letter then proceeds to point out that in the circumstances, the Pope cannot do less than call the President's attention to the circumstances, the Pope cannot do less than call the President's attention to less than call the President's attention to the serious consequences which may result if timely measures are not taken for calming the consciences of the faithful, for securing to the Church the pacific possession of her rights, and for rendering it possible for the Pope to continue to maintain that paternally moderate attitude towards France which has been of such utility to her both at home and abroad. Finally, the hope is expressed that the utility to her both at home and abroad. Finally, the hope is expressed that the statesmen at the head of affairs in France will be inspired with sentiments which will lead to their yielding again unto God

the good priest kneeling band of many of his former kneeling band of many of his former kneeling band of many of his former parishioners. The missionary blessed them, and asked them if they had rethem, and asked them if they had remained faithful to their baptismal vows, and still practised their religion. Their reply was to show him their catechisms, containing the little tickets which certified to their having duly fulfilled their Easter duties. Another priest had a similar duties. Another priest had a similar meeting with some Chinese; and a third, and with a sum of the committee of the ready collected for the erection of the vinton church. The revd. gentleman vinton church with the picture of the without church with the picture of the wi containing the little tickets which certified to their having duly fulfilled their Easter duties. Another priest had a similar meeting with some Chinese; and a third, going into a Catholic church at Amsterdam came across two Catholic Turks kneeling on the floor, and anxious to hear Mass.

Catholic National Readers.

We have received from the Catholic publishing house of Benziger Bros. a set of these excellent readers. We need only mention the fact that the works have been compiled by the Right Rev. Bishop Gilmenton, of Cleveland, and that they have the approval of the Sovereign Pontiff. Our schools have long felt the need of a series of Catholic readers worthy the series of Catholic Our schools have long felt the need of a series of Catholic readers worthy the name, and we trust that the works in question will receive that liberal encouragement for which they are in every way so deserving. We refer our readers to the announcement of the Messrs. Benziger in another column.

VINTON'S PICKIC.

The great gala day of the parish of Vinton, Pontiac, is numbered with the past. During four days previous to the picnic, it rained so constantly, that doubts were entertained about the weather on the 6th. But kind Providence had otherwise ordained, for on Monday morning a clear blue sky presented itself and Sol lit up in all its splendor. The sports and games were announced to begin at 8 o'clock, but lo! before the hour of seven over a hundred visitors were on the grounds, which were most magnificently deccrated for the occasion. In the forenoon a friendly baseball match of five innings was played between the clubs of Bryson and Vinton, which resulted in favor of the home players, by a majority of three runs. Sharp ers, by a majority of three runs. Sharp play was made on both sides.

Between the hours of 11 a.m. and 1 p.m.

Between the hours of 11 a.m. and 1 p.m.
a sumptuous dinner was served in the town
hall to over seven hundred persons. The
hall was handsomely ornamented, and its
aspect, no doubt, spoke volumes for the
ladies who performed the work. In the
afternoon, Mr. A. Gaudier, of Coulonge,
Mr. D. Kennedy, of Clarendon, and Messrs,
J. and D. Quinne, of Vinton, signalized
themselves in taking nearly all the prizes
in the different sports which took place.
The election began immediately after the
termination of the games, and was one of
the most exciting that ever Pontiac beheld.
Mr. McCuaig was warmly supported by
his friends, but properly speaking, the
contest was between Mr. Bryson and Dr.
Gaboury. At about ten minutes to five
the alarm clock sounded, the poll was declared closed, Dr. Gaboury proclaimed the
most*popular gentleman, and consequently was the recipient of a most beautiful
walking cane.

walking cane.

The doctor, in a few feeling remarks, thanked the people for the honor they had conferred upon him by supporting him in such an able manner. The concert given, after the election, by Mrs. Nellie M. Price, was undoubtedly a grand success. The following is the programme:

PROGRAMME.

PROGRAMME.

Overture: (Instrumental Duet).

Les Jolis Giseaux...
Mrs. Gaboury and Miss Merleau.
Grand Chorus-Cantilena...
Solo—The Slave Ship...
Mrs. Gaboury Miss. O'Meara.
Instrumental Solo—The Mocking Bird...
Mrs. Gaboury
Mrs. Gaboury
Mrs. Gaboury
Mrs. Gaboury
Mrs. Chapter Miss. O'Meara.
Solo—The White Squall...
Mr. H. T. Smith.
Instrumental Solo—The Girl I Left Behind
Me....
Miss Lizzle O'Meara.
Solo—Hearts of Oak...
Mr. J. A. Cowan.
Dialogue: Aunt Peabody's Visit to the City.
In two Scenes.
Aunt Peabody
Hiss Miss Ringland.
Eleanor and Her NIECES. Miss Merleau &
Hattle...
Miss O'Meara.
Miriam, (A Friend)...
Miss O'Meara.
Miriam, (A Friend)...
Miss O'Meara.

that the number of visitors exceeded a thousand. He congratulated the doctor on his success in the election, and expressed his gratitude to Mrs. Bryson, Mr. McCuaig, etc., for the generous manner in which they acted, and was happy to proclaim that the election resulted in giving to the parish of Vinton the handsome sum of three hundred and nine dollars. The rev. gentleman than expressed his recret that many other gentlemen, Finally, the hope is expressed that the statesmen at the head of affairs in France will be inspired with sentiments which will lead to their yielding again unto God that place which is His.

Catholicity.

The exhibition at Amsterdam has been the occasion of one or two touching scenes, which bring forcibly to the mind of the observer the literal Catholicity of the Church. A missionary, who had formerly labored among the natives of Surinam, and who had returned to Europe on account of his health, paid a visit to the exhibition. Suddenly he was startled by a hibition. Suddenly he was startled by a loud cry, in the language of Surinam, of "Here is our father!" and immediately the good priest was surrounded by a kneeling band of many of his former parishioners. The missionary blessed them, and asked them if they had ready collected for the erection of the Vinton church. The revel gentleman than expressed his regret that many other gentlemen, among whom were the Revd. Father Coffey, of London, M. J. Roupon, Esq., M. P. P., T. Murray, Esq

> spend none of it at the election. This, no doubt, said Father Ferreri, is a generous act on the part of the honorable gentleman and in return we offer him our most sincere gratitude. cere gratitude.
>
> "God Save the Queen," was then rendered by the choir, after which all dispersed well pleased with their visit to Vinton.
>
> At the drawing of the Grand Lottery in the 6th of

He who is capable of being a bitter enemy, never had the capacity for true friendship. Love is stronger than hate.

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You may lose in a moment what it may take years to repair. Watch closely and act promptly as occasion offers.

A peevish and querulous disposition can generate more bile and stir up more gall than a whole vegetable garden.

Died at her residence, 476 Oxford st., July 4th, Elizabeth Hilliard, relict of the late Enristopher McGuire, aged 81 years, Requiweep not for me whose race is run
My prize is gained, my toil is past,
To me the powers of grief is done
And misery's storm has frowned its last,
I sleep in Christ the sleep of peace
Unflushed by dreams of earthly sorrow,
Till earthly days and nights shall cease
Before a bright and glorious morrow.

By Rev. Louis A. LAMBERT, Br Rev. Louis A. Lambert.

The latest and most crushing answer to Ingersoll's infidel arguments. It pleases all; Catholic and Protestant, Jew and Gentile, are equally delighted with Father Lambert's terrible extinguishment of the "Modern Voltaire." Three editions in three months; the fourth now in press. Clergymen of all denominations are ordering large numbers for distribution amongst their flocks. Parce, elegantly bound in cloth, 50 cents, paper, 25 cents. Address, Buffalo Catholic Publication Co., St. Stephen's Hall, Buffalo, N. Y.

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"Yisit to London."—Specialists
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visit being August 2nd, 3rd and 4th. The
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moved to the city hall building. This is the Sewing Machine repair part and attachment emporium of the city. Better facilities for repairing and cheaper rates than ever. Raymond's celebrated machines or sale. chines on sale.

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PROMOTION EXAMINATION.

A N EXAMINATION of candidate in the Civil Service looking for promotion, will be held in the city of London, commenting on Wednesday, the 5th day of September next. The candidates will require to inform the undersigned of their intention to present themselves not later than the 7th day of August. resent themse lay of August. P. LESUEUR,

Ottawa, July 24, 1883.

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Bishop of Cleveland, Honored by a Blessing in a Special Letter from The Holy Father.

TRANSLATION. LEO P. P. XIII.

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RIGHT REV. DOCT The Cedar's fall'n !- for mo pair, He's gone! the Patriot Pro Tho' short his course, the behind.

Proclaim the effulgence of l The Church's ornament. pride, The moving Pillar, sent to In him the true philantron His fold the globe, his f

race,
Frugal yet hospitable, digr
Refined his wit, yet playfu
His pure humility gave al
His door and purse were of
A very Pelican the poor t
They reap'd no harvest, t
seed.* †(One luckless cloud bety came, Obscur'd the while; but

ship's flame; Each kept its course, to i The brighter's set! but sh view), He saw the locusts eat th Sampson's streng Massy props, Of Mammon's temple;

of Mammon's temple, stands, Its final fall is left to oth Meek, but when rous'd scious might, Astonished Churchmen

His eagle genius pierc'd t Dissolv'd their caption nought, Nor store of gold, nor pa

Nor store of gold, not pa Nor found at Court, nor Incessant study, preach Sap'd the weak fabric of Renown'd Brayanza, lon Thy Master's name, the Carlow, Ireland, June 1

The Poor Laws. The difference between Dr. Doyle CATHOLIC

Redpath's If any of our young anxious to serve a l servitude in a British advise them to join revolutionary secret doesn't land them in will not be for any edge on the part of secret societies seem to

their agents as they ar British Government. Catholic To The renowned Edn the shining lights of ment over a century like so many other friendly to the caus Colonies as against t lish rule-at one t House of Common allusion to Burgo over-awe the feroci that day by caution ness: "Suppose t Tower Hill, what wo ness: Majesty's lions do? open the dens of the address them thus: humane bears, my to go forth! But I e: Christians, and mem ety, to take care no woman or child!"

> Irish As the investigationer apparent that Madagascar was th she has always ado sionary, next a con a British Consul or their interests. A Gallic impetuosity scheme to fully de missionary offende when the Consul him to leave. The probably settle the miral's lines. Pierre is obliged after having issu bidding foreign so at Tamatave in vi

pation of the place Buf One of our exc an article on Lut "But Luther lo did the old relig and his apostles,

fall. He prefer Devil to the serv "Ninety-nine readers can easily slander. They appeared in a Re no other, not ev nal, would print and prejudice ar olic by tradition argument, reaso have quoted fr perversion, com in the same edit We clip the a