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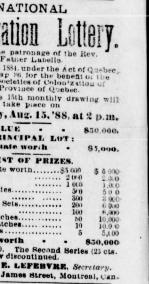
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"Christianus mihi nomen est, Catholicus vero Cognomen." - "Christian is my Name, but Catholic my Surname."-St. Pacian, 4th Century.

## **VOLUME 9.**

Roman Catholic divines deny thi, but Council of Treat, that abases and crept still the false statement appears now and again in print. Some one to convict me of falsehood seut me a marked paper by "a converted Catholic," giving substauti-ally the view stated above. In order to vindicate myself and give information to such as have been asking of me in private whether I was not in error. It me, from the Council of Treat, that abases and crept with bad arguments and false statements." (Dot, of Theology, art. Indulgence.) BOUVIER-This learned bichop's treatise is the standard work on indulgences. I am sorry that I sold my copy, translated by Oakley, before I came to America. I vindicate myself and give information to is the standard work on indugences. I such as have been asking of me in private whether I was not in error, let me, from my own limited resources, quote a few authorities, both Roman Catholic and Piotestent, as to the real doctrine concern-He defines indulgences thus: "Remission

authorities, both Roman Catholt and
Protestant, as to the ral doctrine concerning indulgences.
ROMAN CATHOLIC AUTHOBITIES.
THE COLXCL OF TRENT—The Council asserts that the power of conferring indulgences was given by Christ to the Church, that the use of indulgences, as being the most salutary, is to be retained in the Church, that those are condemned by the Council who say that they are useles, or who say that they are useles, or who say that the church has no power of granting them moderation is to be observed, lest Church discipline be enervated. Abuses are to be reformed.
All evil gains are to be abolished. Other Bishops in the Synod and referred to the Pope; "that thus the gift of holy induition of the sing the moder at the three to be reported in the render to the formed.
All evil gains are to be abolished. Other Bishops in the Synod and referred to the observed and the render to the reported in the render to the the that cannot be specially prohibited, are to be reported in the the rowinct all Synod, by the Bishop, reviewed by the other
Bishops in the Synod and referred to the pope; "that thus the gift of holy induition of the remission is a state of the church are the pope in the synod and referred to the pope; "that thus the gift of holy induition of the sing the motify in a state of the church are induced as the remission of the the motify a single the motify in a state of the church is the remission in the specific to the single can be an induced as the remission in the church is a state of the church is the remission in the remission is the remission in the church is the remission in the specific the single can be an induced as the remission in the church is the remission in the church is the remission is the remission in the church is the remission is the remission in the church is the remission is the remission in the remission is the remission in the remission is the remission is the remission in the remission is the remission is the by the Council who say that they are use-less, or who say that the Church has no power of granting them moderation is to be observed, lest Church discipline be en-ervated. Abuses are to be reformed. All evil gains are to be abolished. Other abuses, that cannot be specially prohibited, are to be reported in the Provincial Synod, by the Bishop, reviewed by the other Bishops in the Synod and referred to the Pope; "that thus the gift of holy indui-gences may be dispensed to all the faith ful, plously, holily and incorruptly." gences may be dispensed to all the faith ful, plously, hollig and incorruptly." (Session xxv., Chap. 21. Waterworth's translation, page 277) In Sessions xxi, Chep 9, it is decreed that "these heavenly treasures of the Church are administered, not for gain, but for godliness." CATECHISM OF TREET —The catechism CATECHISM OF TREET —The catechism

gives a full account of the Sacrament of Penance and Insists upon satisfaction as a part of that sacrament, but does not treat of indulgences. Satisfaction is given after the sin is pardoned. Indulgences give the remission of this satisfaction. (S:e Donovan's Translation, revised by

Archbishop Hugles, p. 176) The Raccorra -I quote from "the authorized translation," London, 1857, spproved by rescript of Pius IX Indul-gences are divided into partial and plenary.

LONDON, ONTARIO, SATURDAY. AUGUST 4 1888.

## DENOUNCED BY MORLEY.

THAT EMINENT HOME RULER'S SPEECH ON THE SENTENCE PASSED ON DILLON.

John Morley, M P., said the other night, addressing a big London audience : The sentence upon Mr. Dillon, I venture to say, has shocked even the partisans of firm say, has shocked even the partianae of firm and resolute government. Mr. D.Hon was charged with taking part in an unlaw ful conspiracy; the first part of the charge was that he had taken part in au unlaw-ful conspiracy, and he was sentenced to six months' imprisonment. I am not going to touch the question how far that charge was made good. I am not going to touch the question whether an unlaw ful conspiracy existed on that estate. I am nat going to couch the question whether the meeting addressed by Mr D.Hon was a meeting called in furtherance of that conspiracy. We here are no tribunal to try that case; but what we are here for— and I do no: care what they say to morrow morning about this case being subjudice—I say what we are here for Is to eay that it is monstrous that charges of this nature, involving questions of the great-

 The darm as it braks through the prioring the carment will open no day for them, as it for so on day for them, as it is to you and me, of cheer and hopen is the carment will open no day for them, as it is to you and me, of cheer and hopen is the carment is to you and me, of cheer and hopen is the carment will open no day for them, as it is to you and me, of cheer and hopen is the carment is the take the temper of my countrymen if this system is destined to endure for much eystem is destined to endure for much longer. But it will only be swept away by everyone of you trying to realize as I have endeavored to help you to do to-ni,ht, to realize in particular and detail the daily life of the people, to realize what this system means. As soon as that comes home to the upright, the fair-minded, the kind-hearted the sensible people of Great Britain, the system will be swept away, and the men who are responsible for it, whether they are black Torles or whether they are men who usurp the name of Liberal, will be

who usurp the name of Liberat, will be consigned to a wilderness indeed.

## INGERSOLLISM.

A number of students attending a col-lege at Albany, N Y., went to hear In-gersoll's lecture, and were so captivated

may do - the course of men like us is is the case in the patriarchate of R me to-clear. It is a barbarous system. It is an absolutist system. It is an impolitic system. It is a system which is a state of government into one of her own upon the fame of a free nation. I miscreation—an absolute monarchy—in which one man rules without limitation from beneath and with scarcely any from above. How came this radical change about ? Can we account for it as a human develop ment?

ment?" He thinks he con; we know that he caunot. His proofs are assertious, his arguments baselees theories He gives us nothing new, but simply revamps the old stock arguments which have been answered a thouraud time. The gist of the argu-ment is the old contention that the B shop of Rome which was his See; and that ambi-tious Popes, taking advantage of their the building fund of Rev. Mr. Qainan's parks; Wisely, for probably no other avail-be building would have so comfort avail-be building would have so comfort avail-be building would have so comfort avail-be an audience of nine hundred persons. So large and select an audience as attended from Sydaey, North Sydaey and various other places has not often been brought together in Cape Braten to grace a similar occasion. The Entree and the grand chorus, "Wel-come, were beautifally gone through, and attonce capture it he ear of the numerous tious Popes, taking advantage of their position, gradually extended their power until, in the language of Bishop Seymour, they "revolutionized the divinely-appointed form of government into one of their own creation—an absolute mon-

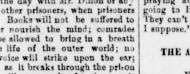
NO. 511

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The musical and literary entertainment given on Thursday evening last, July 12, by the pupils of the Convent of the Holy Angels was a pronounced success. It was literally all that was expected, while financially it surpassed all expectations. It was fittingly and wasly given in the new Catholic church, which, as many of our readers will remember, is being built to replace the one unfortunately burnt down eighteen months ago; fittingly, for down eighteen months ago; fittingly, for the amount realized was to be donsted to the building fund of Ray. Mr. Quinan's

at once captured the ear of the numerous hearers. Not having space to comment on each of the details of the programme, we may say at once that the music, vocal and instrumental, which was dispensed so bountifully during the evening, way, in the opinion of competent jadges present, superbalke in selection and execution. The young laller who is the most credit.

Archbaba physics, p. 110) The Raccolta – I quote from "the authorized transiation," London, 1857, approved by recent of Pius IX Indu-gences are divided into partial and plenare, A partial indu'gence remits communication, "London, 1857, approved by recent to partial and plenare, a partial indu'gence remits communication," London, 1857, approved by recent to partial and plenare, in a may creamatines validly receives man, the sentences shall be common own posed on bim of old by the peniterial can-full remission of all temporal punishment, it i p 347) Hobart Structure as in, but only state of grace—living in the grace of God, state of grace—living in the grace of God, state of grace—living in the grace of God, state of grace—living in the grace of forgive a sin, but only state of grace—living in the grace of God, state of grace—living in the grace of God, state of grace—living in the grace of God, state of grace—living in the grace of forgive a sin, but only state of grace—living in the grace of forgive a sin, but only state of grace—living in the grace of God, state of grace—living in the grace of forgive a sin, but only state of grace—living in the grace of God, state of grace—living in the grace of God, state of grace—living in the grace of the grave supposed to forgive a sin, but only state of grace divide the state of the grave supposed to forgive a sin, but only state of grace divide divide the state of grace and still the wonder grave supposed to forgive a sin, but only state of grave supposed to f Now, it is as absurd to talk of the Pope being an irre-ponsible despot "without limitation," etc, as it would be to prefer Naw That those small heads could carry all they naw "Naw " the same charge against the President of the United States, or the Queen of Eog land, or the responsible head of any other If we were to mention any names here the United States, or the responsible head of any other land, or the responsible head of any other civil government. The Pope, as we have often had occasion to remark in these columns, is simply the head of the splitual order, represented by the Charch, which, by the confession of our Right Rev. Leaturer h multiplication of the day and the splitual order, represented by the Charch, which, by the confession of our Right Rev. Leaturer h multiplication of the day and the splitual order represented by the Charch, which are the splitual of t that of Missie Connie Worgan would be among the first. The principal roles in different of logues were efficiently to k m by lecturer h m self, is a corporate body. A corporate body is an organized body; and it is a principle of reason and common sense one were here permitted to particularize (but one is not, of course) the writer would refer to the singing of the "Countthat overy organized body must have a head. Bishop Seymour contends that the ess" and would name two other young persons and proceed to comment upon the "incomprehensible" bearing and somehead. Bishop Seymout contends that the Apostless were equal in authority. But his own Bishop Barrow, in his celebrated treatise on the Pope's supremancy, ac knowledges that St. Peter was made head of the college of the Apostles by our Lord Himself, and to prove it he quotes the many measures of Scienture that Catholics what noticeable costume of "Mrs Pretty what hole cost one cost of the ratio of the second charming garrulousness of "Nancy;" but we are told it would not be permissible to compliment. The solos by Misses Challener, Joyce, Morley and Mc Vey were londly and very deservedly applauded, although one of them was given so low that a portion of the audience had considerable difficulty in hearing the words. An elegant and appropriate valedictory poem was well read by Mies A McD.nald. the winner of the first prize for Elocution. The tastefully arranged tableau evoked a cordial appreciative cheer. Rev. Father Quinan in a few well chosen words thanked the audience for their attendance, and stated that he was well pleased at the manner in which the concert had been patronized.



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To gain an indigence one should be in a state of grace—living in the grace of God, for wheever is in the guilt of nuremitted in and exposed to its eternal penalty, cannot seceive remission of its temporal of true contrition, besides doing the work in subjence. To gain a plenary indulg ence one must detest even venial sins and law side every sifertion to all such as a forme." The forme." The forme." The forme of an amateur infidel, which will repay perusal. In the course of a long article in reply to the question of the students the professor said : "But you say there are so many in-the de chap, xit. In the forme." The side to set any other penalty. He must make at least an act of true contrition, besides doing the work inculgence. To gain a plenary indulg ence one must detest even venial sins and law side every sifertion to all such sins of the Soveman was an light, Oramury was an light, Oramury was an light, Oramury and creates an aveniable area hare at ora insignt one area hare to insignt one area harea to insignt one areadi ence one must detest even venial sins and lay sold every affection to all such sins in general, as well as to each in particular. This is the highest teaching in the Church of Rome as to indulgences. It is evident that here is intended no encouragment to sin, whatever may be supposed to be the tendency. As Mr. Seymour was an Irisb, Orange Episcopalian clergyman, his testimony, based on the Raccolta and a decree of the based on the faccoits and a decree of the Congregation of Indulgence, should be above suspleion, and shame those who asserted, in this city, that men bought leave from Roman Catholic priests to comtendency.

CONGREGATION OF INDULGENCE, -From CONGREGATION OF INDULGENCE, — From the Prelection on Canon Law, for the use of the great Seminary of Sc. Salplee, Paris, publiched at Paris in 1880, we learn that this congregation was instituted by Clement IX. in 1669; that it has a faculty to dispose of every doubt and difficulty in respect to indulgences, to correct and amend abuses, to prohibit the printing of false apocryphal or discret indulgences, to take coguizance of and examine those that are printed : that they are to explain as mit sin. MCCLINTOCK AND STRONG -This great Methodist work quotes Challoner, Milner, Butler, the Council of Trent in substance, as given above, but says that "the present practice" has "immoral tendencies." The practice" has "immoral tendencies." The materials are given for a correct judgment but are not well arranged. BARNUM.—That man's controversial work.—Romaniem as it is—quotes the authorities as given aboves, but tries to neutralize them by an alleged lucousist ency between theory and practice. ELLIOIT —This great Methodist and Edicouling triangle of the outprovery views

are primen; that they are to explain as well as examine all those already pub

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We knew all along we sail it again and again, and we are here to insist upon say-ing it —that this act would be used to put the two headed ghil. So there is about again, and we are nere to insist upon say. ing it—that this act would be used to put down and stamp cut mcn in whom the Irish people, and rightly, have most trust and most faith. One more point, and then I have done. I hope you will go with me in this last point. Is it not re-volting that a man should be so sharply purfshod, even if justly punished, for the great masss of his countrymen, and that he should be treated in prison as if he were a common criminal? It may be wrong to exert influence over your crun-trymen, but why shoull it be as burglary, and why should politics! popularity suck a man to the level of petty larceny? This is not a merely individual question; ixteen Irish members of Parliament have been imprisoned since this act. Bat we are not ashamed to consort with these men. We do not bluch to consort with these

very passages of Scripture that Catholics are accustomed to quote for the same pur-

D388.

Our Lord knew perfectly well the necessity of a head and centre of unity; a tribunal of final resort, with supreme authority to interpret the law and to teach and guide the faithful to the end of we are not ashamed to consort with these home and comes back to sleep with father, men. We do not blush to salute them in nights. These men are only playing "I we are not assumed to consort with these in one and comes back to sheep with lather, men. We do not blush to salute them in the street. They have been welcomed to the houses of the judges of the land, the great diguitaries of the Caurch, thousands defined the the transmission of the state o time. It is not our purpose to go over the ground so often traversed in giving Scriptural and historical proofs. We and tens of thousands of honest, upright, law abiding Englishmen and Scotchme ideas. They only retail somebody elses have hailed these men with acclamation. If we recognize this difference between the set were coming up wrong end to. simply wish to accentuate the fact so clearly revealed in Scripture, and the

and clear: "The remission of the temporal punchament which remains for the penii text sincer to be culject to, for the fautar which, as to gall an eternal punchament and scottament and scottament and scottament and scottament the callent of the second state is the second state

## The Jesuits.

19.1

Of these most energetic and successful confessors of the faith, the freethinker, Frederick the Great, wrote: "Toat good Fra ciscan of the Vatican (Clement XIV.) lambs of the flock, to strengthen the brethern, and finally the power of the keys to govern the Church. The idea that "Rome has revolution:zed the divinely appointed form of government into one of her own creation" is simply absurd. That there was in the progress of time a development and more perfect understanding of the prerogatives of the

## Christ's Tears.

2

Why did God weep beside the new-made Where slept His dearly-loved? His word

Even from that dark nothingness could save, I would not weep if I could waken mine,

If I could turn from 'neath the unyielding

sod All the pale warder still must coldly keep, No other power would I envy God-Then wherefore o'er His friend did Jesus

weep? Silence, where once was song, I still shall

face, shining their socket

would be handy for the "old woman

bear, And darkness feel though round mechines

And darabase let though the though the day. Missing the careful presence everywhere The mute king's beckoning hands have

lared away. Ah, heart unlearned in Love-canst thou

Those tears were not for Lazarus-but for FRANCES M. SMITH.

## AUNT BETSEY'S BABY.

E suppose you might travel a whole day a suppose you might traval a whole day over the big city, and out into the sweet wad shady suburban village, where the streets are no more than brown straggling country lanes running along between dull green ranges of dogwood rose vines, and you would not find a shabbier house than Incle Price's. It was the tinnlest little cabin in all of

Carrollton, and the shabblest and the aweetest. It was no wonder that Uncle Price, standing out in his yard in the cool of the evening, used to look with faded, effectionate eyes on the gray little ram shackle shanty, and declare that "bit second like it would crack his heartstrings ef de good Lawd shed see fitten to youst him out o' dat yar cabin." As the dewy country lane came running

taward Uncle Price's joyously green and gay between its moantainous ranges of ruse vines, it laughed out into a broad into a resemblance to a crazy quilt. Strips of red flannel were tied about his wrists and ankles to keep  $\epsilon$  ff the rheumatiem, and he always cattied half a grassy common. Uncle Price loved that lane and that common, and often when he leaned over the broken gate that gaped a perpetual welcome to the house, he would say, with an appreciative chuckle : "Dat iane jes bus itse'f wide open w'en it come do not not be do able" matism, and he always carried half e dczen matches and a couple of nails stuck some down yar by de cabin." And jast where "de lane had bus itse'f

And just where "de lane had ous itse'f wide open," where the failing town frailed (f into the country, as you have soon a shelving sandy block trail off into the sea, Uacle Price and Aunt Betsy had their cabin. The uneven yard was thick with grass and short white clover, and down in the corner by the fence stood a clamp of goldenrod, its bright lamps all alight. There were two great sprawling fig trees, and under these the cabin stood, pale green three cornered leaves ping the wobbly porch in restful shade all the long summer, from April

absorber. It was a curiously lop sided little chanty, with a board on hinges for a chutter, a mud chimney, and there was but one room, that did duty for parlor and dining room as well as bed-room and kitchen. There was a back porch as well and at one corner of it up on and pattered in; her bare feet all wet with the dew, with nothing on but her ruffled, cross barred nightgown, and her yellow heir, like a soft little faize, standing out all over her head, all the world like a dandelion gone to seed. Het dogs, as diswell, and at one corner of it, up reputable a lot of canines as ever lived, Baboo being long bodied, low in stature and fearfully bow-legged, had been all dressed up in bibs and collars, and looked miserable in consequence. But they slunk faithfully at her bare heels and stoad a huge green hogshead, with a spigot near the bottom, which hogshead in Uncle Price's country is called a cis-tern. A beautiful curtain of jasmine wine, broidered all over with pale, fine stars of blossoms that smelled, oh, so sweet at sunrise and at nightfall, swung slunk faithfully at her bare heels and endured the pins that struck into their necks with doglike devotion. The baby stepped in—a little 3 year old runsway—and as the big door opened a traiting robe of warm, white sumshine followed after her, and spread out a fine court train about her feet. Betsey picked the child up, and she and Price kissed her, and then as she from the rotten pillars of the porches Euclide all was sweet and neat and clean The sakes were swept up in the center of the big fireplace, and the saucepan and skillet, that were all of Betsey's keitchen utensils, stood, when not in use, decorously up in a corner of the hearth. and Price kissed her, and then as she The floor was uneven, and down in the sat her down on the table along with the two storied coffee pot, the plates and the yellow disks of corn bread, she said walley side was an old red posted bed stead covered with a pine straw mattress, a couple of thin pillows and a faded quilt. There was also a table, a shelf in to her: "Ain't I done tole yer yer mus'n be comin' down hyar no mo dis time in the me corner, on which leaned two small mawpin in ver night gownd and ver has yellow bowls, two gray-veined plates and a few spoons and forks. In the corner of the fireplace stood a trunk feet i Scandalizid Miss Juley Robinson and keepin' me on de aidge o' torment 'bout yer gettin' snake bit ! Drink yer cau (see honey." And Betsey held the yellow bowl to the baby's mouth. Withcradle, the body of an old skin covered trank, to which Uncle Price had put sockers in the days when Betsey's baby was little enough for such a queer resting place. There was also a chest in which Betsey kept their few extra pieces of Sunday and to meeting clothes, a bench for the and woman and a hide bottom arm chair under the window for the old man. A big Bible, worn and tattered and old. sy on the table, and every night Uncle Price would light a pine torch and hold dear as if she had been their very own. Betsey had always been the child's "mammy," and related with pride, at it for Betsey to read the gospel. In Southern negro cabins a lamp or a candle is a rare luxury. Winter and summer the bit of light needed at night is furnished by kindling a pine knot on least once every day, how she had been "the fusses one what toch that chile," And the devotion begun on mammy's breast had never been lessened. For her uncle Price had trapped pophirds and mocking birds; for her he had cut the hearth. ach a gospel as Betsey used to read out of the good book was sweet to her cold man's ears, although it would have grounded the parson to give the chapter and mocking birds; for her he had cut the lid off his treasured cowskin trunk and made it into a cradle; for her was the best in the cabin-the prettiest chicken, the brownest egg; and when and verse-scraps of hymns, bits of ring ing plantation melodies, a remembered sontence of some sermon and a few Scripture phrases. All the room would the old man hobbled up to the big house one day with a noble gift of bantam hense in black shadow save the space about and a tiny rooster, nobody dared ask how he had come by them, for Price had always boldly declared that he would go the old couple. Price, eighty if he was a day, would be bending over, pipe in his mouth, holding the flaming pine stick, from which the thick smoked becethed and the yellow drops of rosin through fire and water for the child-s yow that, translated, probably meant nen's roosts. fell like amber beads. Betsey, on her low bench, the Bible When at the cabin the child's vernacu. When at the capit the child's vernacu-lar was that of her hosts. She seemed to drop into it unconsciously, and so when the meal was over and the thing cleared away and Uncle Price fixed in his chair open on her knees and her long, claw-like fore finger following the lines patiently, would read out in her tremb-ling voice, with a sort of anxious sob in by the window, and Betsey had put on brass rings, the baby said, "You gwine while the old man would listen et, while the old man would listen solemnly, sucking at his pipe, now and then saying : "Bress de Lord fer dat!" "'Armen!" and getting great comfort out of Betsey's "gospel trufe," One night he heard the old woman read this was mammy?" "You gwine "I ain't gwine no furder den yo mar's honey. Mammy's got to step out in de sun an soople up her ole bones. You kin stay hyar longside yo Uncle Price twell I I gits back." out of her wonderful Bible : It was not the first time the two had

story, which had a perforated floor, she would put a handful of ground coffee, and when the water boiled she would take her small gourd dipper and pour just a little bit at a time on to the grounds. This water would soak through into the lower halt of the pot, and when she had poured on two cup

through into the lower half of the pot, and when she had poured on two cup fols-it took a long time-she would have a pot of black, clear, delicious coffie, strong enough to stain the yellow "Yes, honey, sho I will. I use ter kyarry the mail regular bout fifty er forty

years sgo." And so the child slid down, and went to Add so the child slid down, and went to the old abandoned cradle in which her mammy kept playthings for her visitor. She fished out some rumpled scraps of paper, a stub of lead pencil and then sprawling down on the floor, in the midst of her patient dogs, she set to work to write her letters to papa. How busy she was, and how fast she covered the dirty bits of paper with her little scrawlings, folding them up and crowding them into Uncle Price's hand! Who has not seen such letters ? who has not written such bowls a deeper brown. She was a funny little old darky woman, short, stumpy, with a small bit of a black bining eyes that slipped around in sockets like black glass beads, no their sockets like black glass beach, no teeth to speak of, and the softeet, most musical and palavering voice I ever heard. She wore a blue cotton gown, a brown woolen apron, a "head bankicher" of gay green and white and gold colored cotton, and, when going out visiting, a dozen or o of hear since on figures and thumbs so of brass rings on figgers and thumbs, Winter and summer she went barefooted, and when her big fist feet, harder than Uncle Price's hand! Who has not seen such letters? who has not written such letters? that can only be read with the eyes of the heart, but when read reveal baby wants and wishes, confidences and secrets, hopes and hints about candy and outright suggestions to "Santa Ciaus" and solernn promises to be good. 'Is you shong wine to take my paps my letters, Uncle Price?" she said, as she folded up the last bit of scribbled over paper. "He'll be so s'prised." 'Yee, my babe, fore de Lawd. I's owine any sole leather, came down on the uneven floor, the cabin fairly shook with fright. Betsey would tiptoe about in the morn-ing, and when the c.ffce would be dripped, the corn cake baked, the side

meat fried, or the plaintain, (a kind of coarse banana, only good when cooked) roasted in the ashes, she would call out in reasted in the sames, and would call out in her gentle and trembling voice, "Come on, my honey, de vittles is hot and handy," and then Uncle Price would sit up on the edge of the bed, his wife would "set him up a bit" with a clean "hankicher," and

paper. "He'll be so s'prised." 'Yes, my babe, fore de Lawd, I's gwine fotch dem letters safe to yer pappy. Bimeby dar's gwine ter come a angel, all white like a pigeon, and dat angel gwine tech me on de shoulder and asy, 'Uncle Price, de Lawd says come. right dar dis minnit,' and den me and dat angel gwine vit in de baat and sail off-elar out o' sight up a bit" with a clean "hankicher," and together they would eat their breakfast. How still the little dingy room would be! You could hear the chicks pecking about on the front porch, the young birds chirp-ing in the trees, the shouts of Miss Juley git in de boat and sail off-clar out o' sight o' Betsey. And den bimeby we's gwine haul up and pull de boat out on de sho Robinson's five woolly headed sons as they fished for crawfish for their ma's dinner ob heaven, and den l's gwine stop right op to de grst w'ite trone, an' de Lawd he say 'Howdy, Mistah Price ?' and tech me, honey, Yes, my baby, de Lawd Almoghty's gwine tech in the gutter at the end of the lane. Uncle Price sat on the edge of the bed, with the table drawn up in front. His head was as white as the wool on a bique doll. His shirt was blue and clean and his pants were of all colors, being patched yer old uncle and turn him wite and new and mons'us strong. And den I'll look all 'long in all dem iv'ry pews whar de angel choirs wil be a flutterin' lak de de angel chors wil be a flutterin' lak de pigeons on de cote, wid dey troats cooin' full o' music, an' dar l's gwine say, 'Maree Jim, hit's old Price, an' l's gwine say, 'Maree Jim, hit's old Price, an' l's jes come; an' de baby, she 'puted me to fotch dese letters.' An' l'll gin dem letters in de presence o' angel witnesse. An'-en' in the wool over his left ear, so that they Uncle Prince sopped his corn bread in his coffee on this particular morning, and as he did so said sadly: "Pears lak de baby sin't gwine come to bre'k fas' no mo." Marse Jim, he gwine drop right down on de golden stpeet, wid de angels migratin' all roun', an he's gwine ter read dem latters an' brass de Lard "Well, she mout, an' den 'gin she moutn't," Aunt Betsey answered, having no notion of committing hercelf to a beread dem letters, an' bress de Lawd, honey. But dere will be joicin' and honey. But dere will be joicin' and and jubilatin' roun dem pews, an' de ange's all pesterin' to see dem letters, lief no way or the other. Just then there was a terrible noise out and then there was a terrible noise out on the porch; the little cabin quaked easily. Somebody began to fumble and pull at the door latch, finally lifting it with a desperate tug, and the baby accom-panied by her three dogs, Toots, Baboo and Jake, walked gravely into the room. Such a funnia little lassic as it was that an askin' how dey come. An Marse Jim, he gwine clap his han' on me and say, 'De baby's ole Uncle Price was de pos' man 1

"Go, Uncle Price, go quick," and the small arms pushed at the gaunt old darkey, who sat wiping the tears from his bis half blind eyes. Such a funnie little lass'e as it was that

"No honey; de argel ain't totch me on de shoulder yit. I's get de invite, but de do ain't open yit."

sang to itself in the honeysuckle vine, an angel more snow white and shining than the whitest young pigeon cooling in its cote came into the dingy cabin where Uncle Price and Aunt Betsey were waiting and watching, and Uncle Price turned his old eyes on the faithful, homely little darkey wife and whispered, "I'm gwing homes, de time is came." I'm gwine, honey; de time is come on forgit de baby's letters." "I'm

Betsey did not forget. And when the next day she bent for the last time with a rare caress over the stilled form of her old man, the tears fell down on the thi black hands in which were clasped, just as she had promised, the baby's letters.

## Married A Man to Retorm Him.

I knew a young lady who had everything which usually constitutes the hap i

the golden sea, and finally come to "our Father in Heaven;" and of how he was going to see and be with the baby's own paps, the young Marse Jim," who had died a year before. "Ef I write my paps a letter, will you take it straight off to him ?" acked the build

At the Pro Cathedral, Kensington, on Sunday morning His Eminence the Car-dinal Archbishop of Westminster assisted pontifically at the High Mass, read his pontifically at the High Mass, read his pastoral with reference to the progress of, and needs for new missions in the metro-polls, and preached. His Eminence took his text from the fourth chapter of the Book of the Apocalypse: "And they rested not day or "night, saying Holy, Holy, Holy, Lord God Almighty, who was, and is, and is to come." These words, said His Eminetce, describe the eternal worship of the Ever-Blessed Trinity. "They"—hat is, the heavenly court, the nine orders of angels, the court, the nine orders of angels, the elders round about the throne, the patrielders round about the throne, the patri-arch, and the prophets, the martyre, and the saints, and the penitents, all adoring the Ever. Bleesed Trinity in the glory of the beatific vision. And they describe a threefold glory, the glory of the three persons—"Holy, Holy, Holy," but of the One God—"Lord God Almighty." This is the mystery of to-day—the mystery into which all the mysteries of our year of faith ascend. Christmas, the incarna-tion; Easter, the resurrection; the ascen-sion of our Lord to the right hand of His Father; the coming of the Holy Ghost, and then the Blessed Trinity—the reflec tion and summing up of all the mysteries tion and summing up of all the mysteries of our faith. It has been to me a dis or our faith. It has been to me a dis-appointment and regret that year by year a pastoral should be read on this Sunday; and I have endeavored to make my words as few as I could because I did not desire

that Trinity Sunday should pass without the whole glory of the Blessed Trinity being unfolded being unfolded IN THE FACE OF THOSE WHO ADORE, and therefore let us repeat together—you in your thoughts and in words—the articles of the Athanasian Creed, than which outside the inspired writings of the Church I know nothing more luminous or more beautiful. The words are, se you know, "The Catholic faith 's: That we worship one God in Trinity and Trin ity in unity, neither confounding the Persons nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, and of the Son, and of the Holy Ghost is all one; the glory equal, the M jesty co eternal. Such as the Father is, such is the Son, and such is the Holy Gnost—the Father uncreate, the Son uncreate, the Holy Ghost uncreate; the Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible; the F ther eternal, the Son eternal, the Holy Ghost eternal. And vet

THERE ARE NOT THREE ETERNALS,

but one eternal, as also there are not three uncreate, nor three incomprehen sible, but One uncreate and One incom prehensible. In like manner, the Father is Almighty, and the Son is Almighty, and the Holy Ghost is Almighty, and yet they are not three Almighty, but one Almighty. So the Father is God, and the Son is God, de shoulder yn. 200 de do ain't open yit." And then somebody swooped down from the big house at the other end of the lane, gathered the runaway up, and the lane, departed. are not three gods, and the Son is God, and yet they are not three gods, but one God. So likewise the Father is Lord, and the Son is God, and yet they are not three gods, but one God. So likewise the Father is Lord, and the Son is Lord, and the Holy Ghost is Lord, and yet there are not three Lords, but one Lord. For as we are compelled by Christian truth to acknowledge each Person by Himself to be God and Lord, so we are forbidden by the Catholic religion to say forbidden by the Catholic religion to say there are three Gods or three Lords. The Father is made of none-neither created nor begotter. The Son is from the Father aloneneither made nor created, but begotten The Holy Ghost is from the Father and the Son, nor made, nor created, nor begotten, but proceeding. S) there is one Father, not three Fathers; one Son, not three Sons, and one Holy Ghost, not three Holy Ghosts. And in this Trinity there is nothing before or after, nothing greater or less; but the whole Three Persons are co eternal together and co equal. So that in all things as aforesaid the Unity is to be worshipped in Trinity and the Trinity in unity." Let us reflect awhile

And my purpose to day

THIS WAS DONE BY CHANCE, or by their own instinct, or by a blind man? Would you not say that it was a work of an intelligence? And if you were to find such py ramids multiplied all over the face of England, multiplying the same phenomenons, would it not entry mously strengthen your conviction that it was the work of a presiding intelligence? Well, thick for a moment of the fruits and flowers which spring out of the easth. They have the same sun, and the same rain, and the rame air, and the same earth, its own proper beauty and perfectione. its own proper beauty and perfections. How do you account for that? Four of How do you account for they spring are the conditions from which they spring are identical: but there is one element which you cannot reach either with the point of the sharpest instrument or by the magn fying power of the largest microscopeyou cannot explain why a particular hower or fruit has a special form, or color or savour, or texture. Suiely this is the work of an intelligence, and a will, and a aw-and if of a law, then of a Law. Giver and a Lastly, if my Maker is an intelligence and a will, how is He not a Person ? Need we talk of causes any longer? Causes are powers that are unknown; persons are powers that he the task we are, every one are intelligible because we are, every one of us, persons. And therefore He who made me, and made me in His own image and likeness.—I will not say that He is likenes, for He is thinitely above me, a finitely and feeble creature—but 1 am like Him in this, that I have an intelli like Him in this, that I have an intell gence and a will, and all day long I keep for every act I perform is the consequence of my will acting. Let us suppose that all this is the consequence of God. And they are two kinds. There are those who are bold enough to say that there is no this is not true—what is the direct conse-quence of my will acting ? Let us suppose that all this is not true—what is the direct consequence ? It is not that there is no God; but that I am god and you are gods You would be then

THE HIGHEST AND MOST PERFECT BEING IN FXISTENCE, the head and cause of things having an

the need and cause of things naving an intelligence and a will; and they who dis believe—If they do disbelleve—who deny the existence of God, defy themselves; and of all the idolaties the world ever saw, there is no idelatry more degrading since the fall of Lucifer, who desired to be since the fail of Lucret, who desired to be like God. Secondly, we do not arrive at the knowledge by reason. This is entirely a revelation. And yet all through the Old Testament we have continue; foot prints tracing the way to a knowledge of this truth. "Let us make man to our this truth. "Let us make man to our own imsge." Why is the plural number with inside." Why is the putral number used? Next, in the sixth chapter of the Book of Isaias we have the Scraphim say ing, "Holy, holy, holy, Lord God of Husts" Thirdly, we read that in the Baptism of our Lord, when He went Baptism of our Lord, when He went down into the river, there came a voice from heaven, saying, "This is My Beloved Son," and the Holy Ghost as a dove des cended on Him. Again, in His tran fig uration, when He was on Mount Tabor, the Father's voice again was heard, and He was enveloped with a cloud. Surely these were adjumpations, and prophetic these were adumbrations, and prophet of a Revelation yet to come. And what was that Revelation? Well, I said, thirdly, that in the Divine words and in the Divine facts the Three Persons are revealed to us. In the Divine words, as we saw last Sunday, our Divine words, as we saw last Sunday, our Divine Lord sald to His Apostles, "I will ask the Father, and He will send you another Paraclete"—"I," "The Father," and "The Paraclete"—and that Paraclete will able rataciste"---aid that rataciste will abide with you for ever. One like Him, and co equal with Him. Once more. When" the Paraciste is come whom I will send unto you from the Facher." I MIGHT QUOTE A MULTITUDE MORE of our Lora's words in testimony of this truth. "I and My Father are one," He said to St. Philip, and in the original

said to St. Philip, and in the original words-and even in our English version the reading is "I and My Father are"-"are" implying a plurality of Persons. I might go on, but there is no need. And how do the Divine facts interpret the ia to Divine words? First of all, the Father bring before you three truths, and three only. The first is this : that by the light was not sent into this world, for there was none to send Him. He is the fountain of truths do not. of nature, and I will say by the necessity the Godhead, and He from all eternity the Gonead, and He from all eternity has remained in the centre of His own glory. He sent His Divine Son into the world that all who b lieved in Him might not perish, but have everlasting life. Next, the Son area card Hencer of the human reason, we know the exist ence of One God. 'The second truth is this : that we know the Three Persons in Ints: that we know the inree Fersons in One God only by Revelation. And thirdly, that the Divine words and the Divine facts which are revealed to us prove these two mysterles of the faith. the Son came, and He came by a persona advent He was incarnate, died for us, and rose sgair-all personal acts. And before He returned to the Father, He promised that He would send another Paraclete. There is, then, the advent of the Holy The first is Gnost, which we commemorated last Sun-day, and which I endeavoured to make clear to you was not a mere outpouring of more than grace or more than light, but the coming of a Person; and the fulness of the faith consists in this, that we believe in two advents-the advent of the Son which the incernate Son had begun. And THESE DIVINE FACTS —the coming of the Son and of the Holy Ghost—interpret the Divine words and reveal to us three Persons in One nature. From all this we may learn one or two practical truths. The first is : So long as the world knew God, it was sustained more or less in its own perfection. Adam knew God in the beginning. His off springs began to lose the light, and the nations of the world born from the original densited more and more from the original departed more and more from the original evelation which Adam had in paradice. Their hearts became corrupt-they loved evil, passion, the pride of the world; they worshiped the creature more than the Creator, and then came a darkness over the world and man was degraded. And yet throughout the Eastern world there remains a belief in God down to the present day-a theism which is AN INHERITANCE FROM THE BEGINNING, an industriance room in a becomery, but the lingering light of the original knowledge of God. But nothing could have been more degraded than the belief of the two most clyllized nations of the world when their civilization reached its ripeness. The great, refined Greek race became profoundly idolatrous, believing that their gods were like men, and therefore the morals of that people became profoundly corrupt. And the great Roman word was idolatrous with a thousandfold mul-

### AUGUST 4, 1888;

come to the knowledge of God wto made them." I will put an illustration. If you were to find four cannon bells, threeof fourth resting upon them, the whole form-ing a pyramid, would anybody persuade you that THI3 WAS DONE BY CHANCE, or by their own instinct, or by a blind man? Would you not say that it wass work of an intelligence? And if you ware to find such pyramide multiplied all nonwealth-as on the olive tree of which St Paul tells us-was grafted the incarns-tion itself, and therefore the Church of Christ. And the Church of Christ Inher-ted the whole knowledge of God, in His unity and the Trinity of Persons, and it is this knowledge which

HAS CREATED CHRISTENDOM-

Christian nations, Caristian men, Christan characters, Christian men, Carls-tian characters, Christian homes. I will dwell on only one other truth. The old world retained the knowledge of God, just as it retained the gold that was created in the beginning hid in the earth. But as it coined the gold and stamped it with many forms, so it con-rupted the original knowledge of God with idolatries. Compare that with the world at this day, which professes athe-ism. There more that with the sm. There were no atheists in those days. There may have been those who did not worship God-yes; but yet they worshipped something. But it has come to this in the Caristian world, that God. And there are those who say, "There may be a God, but I do not know anything about Him." This is only a cowardly atheism. Apostasy from the full knowledge of God is the sin of the Christian world. It is rebuked at this moment by the theism of the Fast this moment by the theism of the East, and by the profound belief in God of

THE MOHAMMEDAN RACE;

and it is almong us Caristians that the deadliest, darkest, blackest sin sgainst the Ever Blessed Trinity is to be found. My last word is this. I have asked you to give me your help in multiplying the attars where the Biessed Trinity is wor-shipped, and where the Incarnate Word breaks the Bread of Life to His people. that the knowledge of God is—what shall I say? It is the dignity, the nobility, the perfection, and the crown of the Caristian world. I wish to draw some practical lessons from what I have said. In the name of God the Father who created us, of God the Son who redeemed us, and of God the Holy Ghost who sanctifies, you, fathers and mothers, never suffer a child of yours to be brought up in any school where the child cannot learn to know God, the Ever Blessed Trinity, our Diving Lord incarnate and in the Sacrament of His Precious Body and Blood. Down to 300 years ago all the education in Eagland was Coristian education. Three hundred years ago that CHRISTIAN EDUCATION WAS MUTILATED,

Chaisman EDUCATION SWAS MOTILATED, but not destroyed, and I thank God that for three hundred years—and never so widely as at this moment—Caristian schools are multiplying all over the face of the land. I rejoice at this. Though they are not Catholic schools they are Christian schools, and I pray God to pour Caristian theory the light of His Hilt out upon them the light of His Holy Spirit that the children of the land may be trained to know Him in Unity and Trinity without which we know no way of salvation. Now, too, by the mercy God we have a multitude of schools which the whole unmutilated faith is taught, and every altar that we rear-there the Holy Trinity, and round about those altars will be gathered those for whom Jesus shed His Precious Blood. It is for this that I ask you to make your your own hearts, for confident I am that no words of mine can move you if these

## AUGUS

## "Ihe l

A Pupil of the S The evening sha O'er a cottage p As a mother we Knelt beside he

Her fair boy wa On his brow De Angels hovered Breathlessly his Fair and lovely

Of the purest go Pale to a transp Like an angel la Bending o'er he

Weeping bitter, All that mother All was anguish Slowly, painfull Now he opes hi Ah ! fond moth Soon will rest b

Wrept in thoug She noticed not Till a tiny, lispi "Mother, hear i

Gently raising 1 Striving hard h Slowly she com "Now I lay me

Struggling with "Now I lay me. While his breat And his face gr

"Down to sleep "Pray the Lord "My soul to kee Till at last he o In the village t

folled the earl As that mother Winged his up Long, long year That sad moth Still on her lon

Echoes of that

Written f HOW A SCH

Oa no point

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olics leach 1b the body, sou Jesus Christ ally present ; th part, that Hi are most ce Communion "the living bre heaven;" th bread. Cath before they ar bread and will secration, the change is call one of the gro ity, and has and misrepre tion of the w considering i belief of the Tritity canno substantiatio his senses o the truths revelations to be accepted before him, t knowledge a mystery, if it also be adm fessing Caris The Catho knows it has the Courch. forever abide evidence tha vonder 18 th Bible for th with bim. Abundan ecclesiastical show that th the corpores "He (St. 1 heretics sep Eucharis' b that it was (Du Pin). proves the against the not credible the Body an should rema "(He) is fed of the Lord. aristia scili cutia. "To Eucharist, t Body of the est. sanctun St. Cyprian, Du Pin says Hilary on th book an exc Presence of ist, where he we truly red Christ, who re Optatus, Bo is the altar, Body and B altare, nise Christ)?" Christi) ?" lectures of S are called this: "For Eucharist, Invocation ( bread and Invocation ' Christ." F Pin translat jure you, m them any in wine, since of Jesus Ch For though 'tis not so and assure not the you believ that you ha take of th a believ Carist," " sinners es upon the al (What are taken from

Ole Joe behin' de foe, Alligator kickin' up behin' ole Joe.

been left to keep each other company while Betzey was off in the sun "soopun up her old bones," and this old black dying December and the fair, sweet Did old Betsey think she could read ? of course she did, although the pages were as unknown to her as Sancrit i you and me. "Course I kin read honey," she used to say, with dignity, when the baby sometimes asked her, 'honor bright ?"

baby May were well pleased to be left "settin' together on de wheel o' time," as Uncle Price would say. The old fellow sitting by the window, Early every morning Betsey used to get up and start a little fire on the the warm sun like a rug over his knees, the milk white child clasped in his feeble get up and start a little fire on the the milk white child clasped in his faces, the diver diseases. This is proved by telligence. St. Paul says, "Every hour that in the telligence is built that is built to be and the saucepan of arms, was as happy as the day is long. The enormously increased use of Dr. Is builted by some man. He that are made we can, which nips all such all ments in the bud.

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ness of those who have not yet climbed out a word the small one took her scolding and her "cau-fee," It the golden stairs of matrimonial para dise. Her sge was twenty; she was a brunette of graceful figure, with a was a funny sandwich the three made-the two old, wrinkled black faces glowing with love and bacon grease, peculiarly animated expression of coun tenance. Her complexion was rich and warm, her large gray eyes were merry, and her features would pass muster among sculptors. At receptions held in the armory of the Twenty third Regiment bending over the milk white slip of a child, who eyed them fondly and took impartial bites of their corn bread and sups from their bowls. To Price and Betsey "the baby" was as

she was a laways observed with admiring interest, and she had beaux by the score, Well, at length she came to a decision, and I heard of her marriage. I knew the young man whom she chose and was startled. That was five years ago. A startied. That was not years ago. A year ago I was iding uptown on a cvr. The car was crowded, and I stood by the front door reading. I heard my name pronounced and looked down, but did not at first recogn ze the face which was faintly smiling at me. It was weire pale and wrinkled and careworn. It was weirdly

looked puzzled for a few moments, and then it dawned on me that this was the wreck of one of the pretiest girls in Brooklyn. I accompanied her as far as the door of her house. It was a tene ment house. "I won't invite you in to-day," she said; "my rooms are somewhat disordered." I said nothing, but I under-stood. It was pitiful to see her try to keep up the pretense of being light-hearted, happy, and prosperous. A week ago I heard that her husbard was in the lunatic asylum and her baby was dead. looked puzzled for a few moments, and lunatic asylum and her baby was dead. Now she has gone home to begin life over again. She had married a man to reform him,-Brooklyn Eagle,

Pro. Huxley on the Morals of Health

Prof. Huxley has predicted that the

morals of health are receiving more and more attention. A greatly increasing

number of people every year prevent the development of all blood, pulmonary

First of all, then, there are three certain tles beyond which we cannot go, and which no man. I think, can doubt. the certainty of our own existence. No one can doubt this. We may lay this down as a foundation stone. Secondly, we know that we are not eternal, or un created, and that we did not create our selves. I suppose no man outside the walls of THOSE MERCIFUL REFUGES OF THE UN sound MIND can fail to say, "I am perfectly certain that I am not eternal: that I am not un-created, and that I did not create myself.

on this

Well, then, lastly, this leave us-shut up, i will say, in the absolute necessity of believing that we had a maker-I do not at present say who or what; but as we neither created ourselves nor are un created, we must have been created. And if we had a Creator-or I will, for the moment say a cause-was it some dead, blind, dumb, or intelligent cause? If so I am greater than my Maker. Water does not ascend, and certainly creation does not rise above iself. To suppose that my cause is unintelligent and has no will would be an absurdity which the human reason would reject. More than that; I see that the world around me is full of order, uniformity, and beauty, Well, I cannot believe that a blind power time will come when it will be a reproach to be sick. When one friend meets or a chance, or a cause that has no law to itself can have an offspring of unity, uni another he will as soon ask "Are you honest?' as "Are you well?" for a man will be considered foolish, not to say criminal, who gets sick. Such a state of public feeling will sometime be brought about. Certainly it is true that the worsk of health are receiping more and

formity, and beauty. Blindness does not create beauty. Chance creates all sorts of deformities, confusion, and contradiction —never uniformity; and where there is no -never utiliormity; and where there is no uniformity there is no order. Well, my reason compels me to believe that my cause or Maker must be an intelligence, and not only an intelligent being, but a being with a will co equal with that in-

### Indifferentism.

This is the most pestiferous and fatal of all deceptions. By this latitudinarian principle, so common now-a days, we are given to understand that a man may be gaved in any religion, provided he lives a good moral life, according to the light he nas. This is a subtle error, the grossest and most implous ever taught by the enemy of mankind. That this is alto-gether repugnant to sound reason and good common sense you will easily per-ceive when you consider that it is equivalent to saying that all religions are equally true, equally good, and that the professors of each and all honor God equally and fuifill His holy will, though the tenets are frequently diametrically opposed to one another. From the same false principle it follows that Large Touche Internet Dather Atom the same raise principle it follows that Jews, Turks, Heathens, Delsts and Atheists are all (qually comprehended in this broad scheme of salvation; and if they but live good moral lives, they have as good a right to salvation as a Christian.

### The Light of Home.

A cheerful, healthy woman is the light of nome, but though over-exertion in her efforts to minister to the happiness of the household, her health is often impaired, of weakness, or displacement brought on, making life miserable, and clouding an otherwise happy home with gloom. The thoughtful and tender hus-band, in such cases, should be intelligent enough to perceive the cause of such gloom and suffering, relieve the faithful wife from drudgery, and furnish her with that best of friends to women. Dr. Pierce's Favorite Prescription, now recognized and used in thousands of homes as a certain cure for all those delicate sflictions peculiar to the female sex. "Favorite Prescription" is the only medicine for women, sold by drug-gists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle wrapper, and faith-tully carried out for many years.

## UST 4, 1888.

rossest idolatry. That roasest idolatry. That other is this: that the d ennobles men, en-cobles the world. The Testament showed that ledge of God running of pure water in the brruptions and foulness de. Look at the Book not at this day is to be ted and spiritual know. e pure than was to be t it was that lifted the eople of Israel one by at created their domes. cause a people a And on that comthe olive tree of which was grafted the incarna-erefore the Church of Church of Christ inher-Wiedge of God, in His Trinity of Persons,

ledge which CHRISTENDOM-Caristian men, Chris.

bristian homes. I will other truth. The old e knowledge of God, ed the gold that was seginning hid in the coined the gold and coined the gold and nany forms, so it cor-nal knowledge of God Compare that with the which professes atheno atheists in those have been those who od-yes; but yet they hething. But it has be Christian world, that up their intellects to ce of God. And they There are those who are those who say, are those who say, a God, but I do not about Him." This is about Him." This is atheism. Apostasy wledge of God is the aworld. It is rebuked at he theism of the East, and belief in God of

MMEDAN RACE;

us Caristians that the , blackest sin sgainst Trinity is to be found. elp in multiplying the elp in multiplying the Blessed Trinity is wor-re the facarnate Word of Life to His people. —I hope sufficiently— dge of God is—what It is the dignity, perfection, and the perfection, and the stan world. I wish to cal lessons from what the name of God the ed us, of God the Son , and of God the Holy tifies, you, fathers and affer a child of yours to any school where the any school where the in to know God, the inity, our Divine Lord the Sacrament of His d Blood. Down to 300 education in Eagland testion. Three hundred

l, and I thank God that i years—and never so is moment—Caristian is moment—Caristian plying all over the face joice at this. Though nolic schools they are and I pray Gold to pour the light of His Holy nildren of the land may now Him in Unity and which we know no way we too by the mercy of w, too, by the mercy of ultitude of schools in e unmutilated faith is y altar that we rear-rinity, and round about be gathered those for d His Precious Blood. I ask you to make your for confident I am that can move you if these

TION TWAS MUTILATED,

## AUGUST 4, 1868.

## "Ihe Evening Prayer."

A Pupil of the Sisters of the Holy Names Jesus and Mary.

The evening shades were falling slowly O'er a cottage poor but neat, As a mother weeping lowly Kneit beside her baby sweet. Her fair boy was flushed with fever, On his brow Death's seal was laid; Angels hovered o'er his slumber, Breathlessly his mother prayed.

Fair and lovely were his features; Of the purest gold his hair, Pale to a transparent whiteness, Like an angel lay he there.

Bending o'er her suffering baby. Weeping bitter, scalding tears, All that mother's hopes were faded, All was anguish, all were fears.

Slowly, painfully, he moveth, Now he opes his lustrous eyes— Ah! fond mother, your bright darling Soon will rest beyond the skies.

Wrept in thoughts so sad and dreary, She noticed not that he was there,

Till a tiny, lisping voice said : "Mother, hear me say my prayer !" Gently raising him with pillows, Striving hard her tears to keep, Slowly she commenced the prayer: "Now I lay me down to sleep!"

Struggling with his painful feelings, "Now I hay me," he began, While his breath came quick and gasping And his face grew sad and wan.

"Down to sleep"—his eyes drooped lower "Pray the Lord,"—'twas very weak— "My soul to keep," came slower, slower, Till at last he ceased to speak !

In the village the old town clock Toiled the early hour of seven, As that mother's bright-eyed darling Winged his upward flight to Heaven !

Long, long years have streaked with silver, That sad mother's dark brown hair, Still on her lone heart there lingers, Echoes of that "Evening Prayer!"

Written for the Catholic Record. HOW A SCHOOLMASTER BECAME A CATHOLIC.

LETTER XVIII

On no point of Christian faith are the Catholic and the Protestant doctmes more pointedly in opposition than they are on the Great Sacrament. The Catholics teach that in the Holy Eucharist the body, soul and divisity of our Lord Jesus Christ are truly and substanti ally present; the Protestants, for the most ally present; the Protestants, for the most part, that His body, soul and divinity are most certainly absent. At Holy Communion the Catholics distribute "the living bread which came down from heaven;" the Protestants, common bread. Catholics say that the elements, before they are consecrated, are simply bread and wine; but that, by their con-secretion, they become the body and bread and wine; but that, by their con-secration, they become the body and blood of Jesus Christ. And this great change is called transubstantiation. It is one of the great mysteries of Caristian-ity, and has been so bitterly assailed and misrepresented that the very men-tion of the word repels many from even considering it; but one that professes a helief of the locarnation or of the Holy Thin ity cannot consistently reject than Trivity cannot consistently reject tran substantiation, because it is contrary to his senses or above his reason. As the truths of Caristianity are revelations of Almighty God to man,

to be accepted by faith, and not placed before him, to be tried by his limited knowledge and feeble logic, this great mystery, if it is a clear revelation, must also be admitted and believed by pro-

the earth, forms His body of this bread, because He is able, and hath promised it. He who formerly changed water into wine, now changed wine into His Blood (Du Pin)." "None is richer than he (Exuperius, Bishop of Toulouse) who carries the body of the Lord in a box of ozier, His blood in glass (Nibil illo diffus, out corcus Domini canistro yimineo knowledge and feeble logic, this great mystery, if it is a clear revelation, must also be admitted and believed by pro-fessing Constitats. The Catholic believes it because he knows it has been, and is, the teaching of the Courch, in which the spirit of truth forever abides; so short and sharp is the Bible for their creed, do not believe with him. Abundant testimonies from the great Abundant testimonies from the great ecclesiastical writers can be produced to show that the Church has always isught the corpores! Presence in the Eucharist "He (St. Ignatius) sflirms that those here the supervised themselve to the second Christi corpus Sacro ore conficiunt)." "He has senctified His own flesh as food for us for ever (Sancuficavit in æ eruum nobis cibum carnem suam)." St. Paul-inus of Nola, Ep. iii ad severum. "And The (5), ignitus, and theme that those here tics separated themselves from the Eucharist because they did not believe that it was the body of Jesus Christ" (Du Pin), "Where he (St. Irenaeus) proves the Resurrection of the body because he walked here in the very flesh, and that very flesh he gave to us to cat unto salvation-but no one eateth that flesh, unless he have first adored it—we have found in what way such foot stool against the Valentinians, because it is not credible, that being nourished with the Body and Blood of Jesus Christ, it of the Lord may be adored, and we not only do not sin by adoring, but sin by not adoring (Et quia in ipsa carne hic ambulavit, et ipsam carnem nobis man-ducandam ad salutem dedit, nemo autem should remain in corruption" (Du Pin). "(He) is fed on the richness of the Body of the Lord, the Eucharist to wit" (Eucharistia scilicet). Tertullian de Pudi-citia. "To give them (the lapsed) the Eucharist, that it is to profane the Holy Body of the Lord (Eucharistiane dare, id body of the Loro (Lucharistiane dare, id est, sanctum Domini corpus profanare)." St. Cyprian, Ep. X, Martyr et confess. Du Pin says of the eighth book of St. Hilary on the Trinity: "Incre is in this book an excellent passage for the Real Presence of Jesus Christ in the Euchar ist, where he says, that Yu this survey Presence of peus Christ in the Buckar ist, where he says, that "by this surrament we truly receive the flesh and blood of Jesus Christ, who remains corporally in us"" St. Optatus, Book VI. C. I. asks: "For what is the altar, but the resting place of the Body and Blood of Christ (Quid est euim things, it was the will of Carist our Lord things, it was the will of Carist our Lord to bestow upon us His own body and blood which He poured forth for us for the remission of sins (Panis ille quem videtis in altari, sancuficatus per ver-bum Dei, corpus est Christi. Calix ille, immo quod habet calix, sanctificatum per verhum Dei, carpuis est Christi altare, nise sedes et corporis et sanguinis Christi) ?" From the first o' those meno dou nobel sanz sanctinetum per verbum Dei, sanguis est Christi, Per ista voluit Dominus Caristus com mendare corpus et sanguinem suum, quem pro nobis fudit in remissionem peccatorum)." St. Aug. Sermon coxxvii. lectures of St. Oyril of Jerusalem, which are called mystalogical, Du Pin quotes this: "For as the bread and wine of the Eucharist, which are nothing before the Invocation of the Most Holy Trinity but bread and wine, become after this Invocation the Body and Blood of Jesus Christ." From the fourth lecture Du Pin translates this: "Wherefore I con-Further, all the ancient Liturgies proclaim that the Real Presence was the uni-torm belief of the early Church. In the Roman Liturgy, "which is believed to come originally from St. Peter" (Fredet), the priest says: "We beseech thee, O jure you, my brethren, not to consider them any more as common bread and the priest says: "We beseech thee, O God! to cause that this oblation may be in all things blessed, admitted, ratified, reasonable and acceptable; that it may become for us the Body and Blood of thy beloved Son, our Lord Jesus Carist." In the Liturgy of Jerusalem are: "That the life giving body... And may make what is mixed in this chalice, the Liturgy of St. Mark has: "O Lord, our wine, since they are the Body and Blood of Jesus Christ according to His Word. For though your sense inform you, that 'tis not so, yet faith should persuade and assure you that 'tis so; judge not therefore of this thuth by your taste, but let faith make 

worth) "It is good and very profitable worth) "It is good and very profitable to communicate even daily, and to par-take of the holy Body and Blood of Christ, who clearly save, He that eatth my flesh and drinketh my blood hath eventast-ing tyfe." St. Basil Ep. xciii. Ad. Crear-ium. "Rightly, therefore, do I believe that now also the bread that is sancti for dry the Word of God is transmitted and God, and Saviour Jesus Christ." In the Liturgy of St. Basil are: "O Lord! may thy Holy Spirit come down upon us... and may he sanctify them, and make this bread the glorious bod; and this chalice the precious blood of our Lord Jesus Christ." In the Liturgies of St. Ambrose and St. John Chrysostom the words are almost identical. "In a word," says Dr. Fredet, "iet all the Liturgies-Greek, Arabic, Latin, Gallican, and others-be perused; in all of them will be found prayers addressed to the Almighty, that He would consecrate, by His Holy Spirit, the gifts offered, and make them the body that how also the bread that is saled fied by the Word of God is transmitted into the body of the God Word." St. Gregory of Nysea. Speaking of St. Athausius, St. Gregory of Naz, said: "As being thus nurtured and tutored, it beseems men who are now about to be the gitts off-red, and make them the body and blood of His Son; which is exactly the Catholic dogma of the real presence and transubstantiation." See also appendix to Moehler's Symbolism. I have surely given extracts numer

"As being thus hurtured and tutored, it beseems men who are now about to be set over the people, and to handle the mighty body of Christ. . . " St. Ambrose, in his Book of Mysteries, says : "Afterwards you run to the heavenly feast and see the altar prepared, where you receive a nourishment infinitely ex ceeding that of Manna, a bread more excellent than that of angels. "This the flesh of Jesus Christ, the Body of Life, 'its the incorrupt ble Manna, 'its the Truth whereof the Manna was only the Figure. Perhaps you will tell me, but I see another thing? How do you assure me that it is the Body of Jesus Carist which I receive? That we must prove. We muit show that it is not the body which nature hath 'ormed, but that which the benediction hath consecrated, . . . A Virgin brought forth. This is against that's short of full encugh to show that during the first five c-nturies the real presence was the doctrine of the Church. All the great writers are wit-nesses to the fact, and if the word transubstantiation has not so far been used. the complete change of one substance into another, which transubstantiation into another, which transubstantistion expresses, has been clearly illustrated. All that dilate on the subject say that the bread and wine are, by the benedic-tion, converted into different substances, into the body and blood of Christ, and the proper word to express such a radi-cal change is transubstantiation. This was the belief of the Caurch in ancient times, and is her the benediction half consecrated, . . . A Virgin brought forth. This is against the order of nature. The body which we consecrate came forth of a virgin. Why do you seek for the order of nature in the body of Jesus Christ, since Jesus In the body of sease christ, since sease Christ was born of a Virgin contrary to the order of nature? Jesus Carist had real flesh, which was fastened to the cross, and laid in the sepulchre. So the Eucharist is the true sacrament times, in medieval times, and is her teaching to day. And what is more, and should confound those that assert the real presence to be an invention of the Middle Ages, transubstanti-ation is to day the doctrine of the heretical bodies that broke off from the Caurch in the fifth century, the Nes of this fl-st ; Jesus Christ Himself assures of this if any jackus Const Himself assures us of i: This is says He, my Body; before the benediction of these heavenly words it is of another nature, after the consecra-tion it is the Body. So likewise of the torians and the varying parties of the Eutychians: it is also the doctrine of the Greek Church. It the "Roman" Church blood; before consecration it is called by another name, after consecration, it is called the Blood of Jesus Carist, and invented Transubstantiation, by what influence did she prevail on these off called the blood of Jesus Carlst, and ye answer, Amen-that's to say, this true. Let the mind acknowledge in-wardly that which the month brings forth; let the heart be of that judgment which the words express. The Church exhorts her children to receive these accomments which contain the Bady of shoots, her envious opposers, to adopt it? I have not seen any Protestant ex-planation of the matter. Mosheim (Cont. ix, ch. iii) says: "It had been huberto the unanimous opinion of the Church that the Body and Blood of Christ were sscraments which contain the Body of Jesus Christ." Given by Du Pin. "But we, administered to those who received the as often as we receive the sacraments, which, by the mystery of the sacred Sacrament of the Lord's supper, and that they were consequently present at that holy institution."

as often as we receive the sacraments, which, by the mystery of the sacred prayer, are transferred into firsh and blood, show forth the death of the Lord (Nos antem quoties cunque sacrae orationis mysterium in carnem tranfi-gurantur et sanguinem mortem Domini annuntiamus)." St, Ambress De Fide, CX. "For it is not man that makes the things that lie to open view become Christ's body and blood, but that same Christ that was crucified for us. The priest fulfilling nis office, stands pronouncing those words : but the power and grace is of God. This is my body, he says. This word transmutes the things that lie to open view." (St. John Carysostem, Hom. I. De Prodit, Judae v. 56) In the second of his E-ster eve sermons Gaudentius of Brescia says: "Whereas in the truth of the New Law, it is the same Lamb dead for all; which being offered in all churches, nourishes under the mystery of bread and wine, those that offer it, giveth life to them that have a lively faith, and sanctifieth by consecration They were consequently present at that holy institution." What I have already put together on this subject fully persuades me that the great majority of Protestant theologians either wilfully, or more charitably per-history of this great doctrine. I see plainly enough that the Cburch has, contrary to their assertions, taught the substantial presence from the very first. Like every other dogma, owing to con contrary to their assertions, taugut the (panis) exhibit conput factor, substantial presence from the very first. Like every other dogms, owing to con the "Dark Ages;" for hoc is negative and the "Dark Ages;" for hoc is negative and troversy and heretical cavilling, it may have gradually been more sharply de fined and accentuated, but the doctrine fined and accentuated, but the doctrine itself has always been the same. But what signifies all this 7 Although it has been always held by the body of Christ, whose spirit is the Holy Ghost, the Spirit of Truth; or the Church against which the gates of hell shall never prevail, the Protestant will naturally turn away from all to find relief in the New Testament. It is not approached by Dr. Escher in

faith, and sanctifieth by consecration those that consecrate the same. This is the flight of the Lamb, this is His blood all things, who, having made bread out of the earth, forms His body of this bread, Carist's discourse to His disciples after the last Supper, by St. John. It was not, undoubteoly, without a just cause that the Holy Ghost so guided the pen of the sacred writers, as to cause certain words or actions of our Lord to be thus related, sometimes by one only, and sometimes by two or three of the evangelists. With still greater reason may we believe that there was an especial and a strong motive for inducing them all to mention the same fact, particularly not adoring (Et quia in ipsa carne ho ambulavit, et ipsam carnem nobis man ducandam ad salutem dedit; nemo autem illam carnem manducat, nisi prius ador averit... et non solum non peccemus adoran do, sed peccemus non adorando" St. Aug. in Ps. xoviii, v. 9: "The being sanctified by the word of God, after teing sanctified by the word of God, after teing sanctified by the word of God, is the blood of Christ. By means of these things, it was the will of Carist our Lord when this fact was not necessarily con which Christ had made, two years before, of that admirable and divine blessing Nor is this all; St. Paul, who, in his Epis ties, does not commonly refer in an historical manner to any part of our Saviour's life, makes an exception for the Eucharist, and relates the manner, the time and other circumstances in which it had been instituted, declaring at the same time that he had received the doctrine which he taught from our Lord Himself." As the same writer points out, in continuation, this careful relation of the Eucharist must be so often repeated for some good purpose. 'It was proper that a mystery which is so much above the dictates of our senses, a mystery to be daily renewed in the church, and which Christ foresaw would

deed the body, and the chalice the blood of the New Testament of the very Lord, and God, and Saviour fesus Christ." In the Liturgy of St. Basil are: "O Lord: may thy Holy Spirit come down upon us... and may he sanctify them, and make this bread the glorious the liturg of this bread, he shall live forever; and the bread that I will give is my world." (51) If an element of the Eucharist be only common bread, which he us have a why changed that the bread the transformed the bread the same the glorious bed the bread the common bread, which he world." (51) If an element of the subarist be only common bread, which word, (a) if an element of the Eucharist be only common bread, which the Jews had, why should Christ promise more of it? The Jews here propounded the question that is often a-ked by Protestants. "How can this man give us His flesh to eat?" What was His reply? Did He say "you have misunderstood me," and, as was His con-stant custom, correct the people in their misapprehension? His answer was full and emphatic, "Verily verily I asy unto you, Except ye eat the flesh of the Son of man and drink his blood ye have no blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my flood, dwelleth in me, and I in him." (54, 55, 56). "This is that I in him." (54 55, 56). "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead : he that eateth of this bread shall live forever." Here the inferiority

shall live forever." Here the inferiority of manna, which was as good as common bread, to the "living bread" is fully dis-closed. But the Jews could not stand this talk; they said: "This is a hard saying; who can hear it?" Jerus asked them, "Does this off-nd you?" He softened nothing. "From that time many of His disciples went back, and walked no more with Him." In the common Protestant theory that bread and wine are mare commemorative arti-C. B. LANCTOT 1664 Notre Dame Street, ALTAR WINES OF ALL KINDS and wine are mare commemorative arti cles, bread an inanimate substance in no Cles, bread an inanimale substance in ho way resembling a "body," a living organ-ism, is not all this gross nonsense *i* is it not positively misleading *i* But did He mean the eating of common bread and the disk bine (common bread BLACK SAYS AND LINENS Largest assortment of Bronzes, Vest-ments, hallees and Choriums at the lowest market prices. Orders respectfully solicited. and the drinking of common wine, when He said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye SCHOOL FURNITURE have no lite in you"? Be candid, now,

and say. When He instituted the Holy Supper, "Jesus took bread, and wine, and, after blessing them, said, This is my body: this is my blood." Here the Protestauts say, we should read, this "represents" my body, this "represents" my blood. Is it not likely that if it should be so read, it would have been so spoken? Can we not credit Jesus Christ with the simple

panis is masculine, and every tyro in Latin knows that a noun and its adjective must agree in gender. The Protest ant will have the same d fliculty in Greek, itself has always been the same. But what signifies all this 1 Although it has been always held by the body of Christ, whose spirit is the Holy Ghost, the Spirit of Truth; or the Church against which the gates of hell shall never prevail, the Protestant will naturally turn away from all to find relief in the New Testament. It is well remarked by D.; Fredet in his Eucharist c Mystery that: "Of all the actions and obscurses of our Lord during the time He was seen upon earth and conversed with men (Baruch iii, 38) we find but few unanimously recorded f by the four evangelists. His public life, His prassion, His death and His resurred tios; these are nearly all the facts that understood in a strict and literal sense, contradict Zwingle's view (the common

Protestant one). It is further contra-dicted by the words of the Apostle in I Cor. xi., 27. 29, according to which he who eats and drinks unworthily is guilty of the Body and Blood of the Lord, and cats and drinks damnation (judgment) to himself, because he does not discern the Lord's body; now in such a case it is evident that that Lord must



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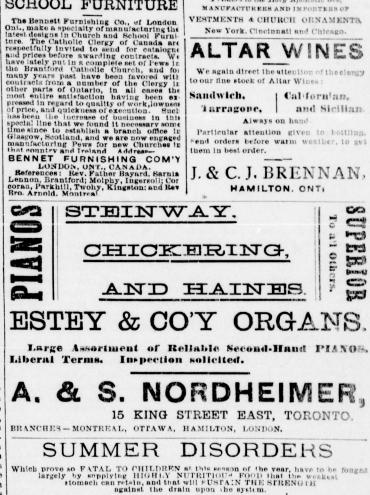


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pestiferous and fatal of By this latitudinarian By this lattudinarian mon now-a days, we are ud that a man may be icos, provided he lives a coording to the light he abile error, the grossest is even taught by the ind. That this is alto-it to sound reason and be you will easily perare you will easily per-u consider that it is sying that all religions rue, equally good, professors of each and tally and fuffill His holy e tenets are frequently posed to one another. s, Heathens, Delsts and jually comprehended in of salvation; and if they bral lives, they have as livation as a Christian.

ght of Home.

althy woman is the light hough over-exertion in nister to the happiness , her health is often im iness, or displacement rwise happy home with ughtful and tender hus-uses, should be intelliperceive the cause of suffering, relieve the a drudgery, and furnish est of friends to women, orite Prescription, not used in thousands of tain cure for all those as peculiar to the female Prescription" is the or women, sold by drug-sitive guarantee from the that it will give satisfac-ase, or money will be s guarantee has been ottle wrapper, and faith-for many years.

ent. Besides, thi Lord's Supper deprives it entirely of its character as a necessary institution; for such a remembrance of Carist, and such an increase of faith can be produced to the same extent, without the assistance of the Sacrament, by many other means that may be employed. On the Eucharist the Protestants

have given no evidence that they under-stand it. Luther had a view of his own, though, for a real presence; Z wingle's view was a very low on; Calvin's was quite different; Osiander's was something apart from all the others; and so on but the Ohunch w in literal astromethy But the Church is in literal agreement with Scripture; the words of Christ are her words, and they always will be.

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Catholic Record.

Londou, sat., August 4th, 1888.

A GROSS MISREPRESENTATION. The Toronto Mail of the 21st ult. returns to the subject of the schools of Massa chusetts, with special reference to the dispute which took place concerning Boston High School, and which terminated in a complete victory for the Catholics of that city. Our readers will remember the gross outrage which was perpetrated upon the Catholics of Boston on the occasion to which we refer, as we gave a short state. ment of the case in our issue of the 14th ult. We may, however, give a resume here, with some circumstances not then mentioned. A teacher named Charles B. Travis, as teacher of history, not once, but several times persisted in teaching that an Indulgence in the Cathol c Church means "a permission to commit sin," He added, "you pay so much money in advance for leave to commit certain sins, and "should a murderer be brought before a judge, he would only have to put his hand in his pocket and produce his Indulgence papers to be pardoned." Every Catholic child knows that these assertions are lies, and Mr Travis had in his class some children who were coursgeous enough to correct him on every cocasion when he made this exhibition of his bigotry and ignorance. On the last occasion, to which publicity has been given, as far as we are aware, Mr. Travis replied to the brave little boy: "There are two opinions on that subject, the Protestant as well as the Catholic. I have taught for thirty years, and don't talk of what I don't know.'

When the little boy told him what an Indulgence is, giving the explanation which is in the Catholic cathechism, the ignoramus seems to have been somewhat nonplussed. He answered, "Well, you would make a kind of penance out of an mit." indulgence. I may be wrong, however. I was not there, and did not go to Mr. Tetzel and ask how much I would have to give him to kill Mr. Jackson's cow, or to put an iron steeple (he meant staple), before a railway train and throw a number of people into eternity."

After these repeated insults, the Reverend Theodore A. Metcalf, Rector of the Gate of Heaven Church in South Boston. addressed a letter of complaint to the City School Committee, and his letter is our authority for the above statement of facts; and that the statement is correct is there is enough love of justice even your children in our schools, you had evident, not only from the dignified let. ter of Father Metcalf, but also from Mr. make the bigotry of the two meetings with your 6,000,000 paupers, as you are a of the School Committee, which, though The Catholics of Boston form nearly a mejority of the board is Protestant. one half the population of the city, and gave Father Metcalf all the satisfaction he an actual mejority of the children attenddemanded, by more than a two thirds vote ing the Public Schools of the city are of the whole Board, notwithstanding the said to be Catholics also. It is not likely absence of several members, who, under that the voters of the city can be induced the operation of the school law, to pronounce that under such circum were held to have voted in the negative, stances the Catholics are desirous of dethough only two of the members actually stroying the school system. Neither is it likely that the Catholics will permit present voted in that way. The mejority consisted, as we understand, of eleven themselves to be ostracised from their Catholics and seven Protestants. We must lawful share in the management of the add that the School Committee, on text schools, and the selection of teachers. books, unanimously recommended the though there are, especially among the removal of Mr. Travis to another depart Baptists, Habbakuk Mucklewraths and ment, though it consisted of two Catholic Grace-be here Humgudgeons, plenty who quote Scripture to justify their own and three Protestants, one of whom was heartlessness and malice. We mention Presbyterian Minister, the Reverend Dr. Duryea. This Committee said in their the Baptists, because foremost among report: 'Our schools are established for the demagogues who advocated intolerthe education of all our children. Any ance and persecution at Faueuil Hall language, therefore, by our school teachers were the confreres of Justin D. Fulton. justly offensive to any class of our citizens W. W. Downes, and O. D. Kimball and others whose names whether rich or poor, Catholic, Protestant. or Jew, white or colored, cannot be two have become a by-word for hypocrisy and severely censured. . . . We condemn in disgusting crimes "which cry to heathe most unqualified manner both Mr. ven for vengeance." Such men make Travis' definition of an indulgence, and excellent No Popery orators. his explanations in illustration thereof." The indecent intolerance of these men is acknowledged covertly even by the Mail Then besides recommending the teacher's removal, they recommended the removal while approving of their conduct. The Mail puts it very mildly when it says : of Swinton's "Oatlines of History" as a "Few of those present were in a judicial text book of the school, as this book makes the slanderous statement which the frame of mind. On such exciting occasions teacher repeated to his class. The Mail how many are ?" These fanatics may find, takes occasion, from these and other cirhowever, that the government of Boston cumstances, to say that this is part of a and the education of the Catholic children warfare which is waged by the Catholic are not going to be placed in their keep. Church of the United States against the ing. Throughout the whole of this unpleasant transaction the Catholics conpublic school system. If a refusal to submit to insult and lies against their religion ducted themselves with admirable forbear-

Catholic education both in the United repeated did Father Metcalf make his States and Canada, that the public schools are non-sectarian, and that therefore Catholic schools are unnecessary, but now we have the Mail and the bigots of Boston throwing off the mask and declaring openly that they wish to force upon Cath. olics a theological teaching which we know to be a falsehood, and they moreover raise the cry, "the public schools are in danger," because Catholics refuse to submit to their

bigotry. To protest sgainst the very proper course taken by the School Board, two meetings were held in Boston on the 11th ult, one in Tremont Temple in the afternoon, the other in Faneuil Hall in the evening. The speeches were, of

course, violently anti Catholic. A woman read an appeal to voters under the title Who shall rule the Public Schools-Americans or the Pope of Rome ?" This appeal called upon the voters not to elect Catholics to the School Board, nor any Protestants who would sympathize with Catholics, and not to allow any Catholic teachers to be employed in the Public Schools. The resolutions which were passed at the evening meeting breathe throughout of the same diabolical spirit as this appeal. The speeches delivered were full of insult and misrepresentation against the Pope, the Catholic priesthood and the laity, the cry was raised that the Jesuits are siming at the destruction of the Public School system, and Catholics were denounced as a foreign population who desire to subvert the "Government. the education and the religion" of the people of the United States. As a matter of fact, the Jesuits had nothing whatsoever to do with the whole matter. The priest who laid the complaint is not a Jesuit, but a secular priest, and instead of aiming at the destruction of the school system, bis letter is a firm, but respectful stigmatized as Jesuitical. appeal to the good sense and toleration of

the school board for protection against wanton and ignorant assaults upon the Catholic Church. We have stated above the provection which called for his letter. The letter begins by his assertion of his right as a clergy man and citizen to protest against injustice, and he demands 'a remedy in the name of every Catholic in Boston sgainst any repetition of Mr. Travis' insults." He concludes by pointing out that the disjointed sentences which he quotes from Mr. Travis' teach ing "show the drift of the teacher" object to be to throw contempt upon the Catholic boys who endeavored to defend their religion from calumny and insult." He continues : "I submit that such treat. ment of history is an encroachment into the domain of theology which the nonsectarian school cannot justifiably per

Father Metcalf's demand was perfectly reasonable, and every lover of justice will acknowledge that it was couched in duly respectful language, which does not justify the abuse which the bigotry, stupidity and ignorance of the fanatics who spoke at the two meetings have heaped upon him and his fellow-Catholics. reasonable was his request that it com. mended itself to the spirit of fair-play of even the Protestant members of the Educational Board. We believe, and the Americans, and Native American Catho-Catholics of Boston believe also, that lies, "if you do not like the treatment of among the Prostestants of that city to better return to your hovels in Ireiand

complaint. If the like of this had occurred in one of the Public Schools of Quebec, a Protestant being the victim, the air would be filled with loud decuncia. tions of the Protestant press of this Dominion. Yet in such a case none would be more ready to make atonement than on the imprisonment of Mr. John Dillon the generous Lower Canedian people-Seven constituencies were represented en but in the Boston case we are virtually masse, and all the Liberal Associations of assured by the Baptist parsons and the the city and the Irish National Lesgue

Mail that the Catholics have obtained branches took part in the arrangements redress, only because they are A force of thirty policemen was present, strong enough to make themselves but as the meeting was in Scotland, not respected. And these are the people that in Ireland, their services were not called are forever prating about Catholic aggres into reguisition. The Chairman, Mr. Wilson, said they were there assembled to

To the credit of a large section of the make known the popular prievances, and Boston Protestants, we must record the no policeman dare put a finger on them, fact that there are many who refuse to and no cavalry dare intrude upon them. respond to the No.Popery cry which the If such a meeting were held in Ireland, fanatics have raised. The Milford Time sepecially in the South, they would be in peril of the lives, for the forces of the criticises keenly "those blatant ministerial busybodies." It reminds them that the Government would surround them to United States are no more a Protestant break it up. He stated that Mr. Wilfred than a Catholic country, and that even Blunt regretted that it was impossible for seven years before the sanctimonious Pilhim to be present, but he sent a letter ex. rim Fathers landed at Plymouth Rock. pressing that he entirely sympathized the abused J soults had established the miswith the object of the meeting. Mr. sion of St. Saviour at Mount Desert Blunt said also : "Mr. Balfour's assump-Island, and that pioneers from Catholic tion of personal authority in Ireland, his Spair, Portugal, and France had shown capricious exercise of power, and his vinfully as much endurance in the settledictive persecution of individual members ment of the greater part of the anteshould be clearly brought home to him colonial territory, as had done the Piland I hope at some not distant period grim Fathers alluded to. He reminds may be formulated against him in Parlisment." Mr. Blunt especially stigmatized them that the signature of Charles Carrol to the Declaration of Independence was the effort to cruch the National movement none the less legible because the hand in Ireland by crushing the public leaders, and he hoped that the conduct of the that wrote it was directed by a mind strong in Catholic faith. He tells them Government towards Mr. John Dillon that it was the Pope's legate who induced would be closely watched. King Louis to recognize the American Mr. M'chael Davitt denounced the efforts for liberty, a diplomatist who by tyranny of the Government in suppressing the fanaties of Faneuil Hall would be iberty of speech and in vindictively pur.

ecuting the Irish leaders in the most Father Metcalf, who first called public scathing terms. He said it is the duty of attention to the outrage, is no alien, as the parsons and the Mail would wish us been imposed upon them. Loyalty to a to believe. His ancestry have lived in law which assassigates liberty is Massachusetts over 250 years. His grandtreason to freedom. The Irish were father was Judge of the Supreme Court, glad to know they had found out and his great grandfather was a Brigadierthe key to the British people's sympathy General during the Revolution. He was a and assistance, and it is the solidarity of personal friend of George Washington, and England, Scotland, and Ireland that the afterwards a Senator of the United States. Government most dread. In whatever way the matter belooked at. In reference to the accusations of the he and his fellow Catholics have just as Times and Attorney-General Webster, he much right, and perhaps more, to have stated that these allegations against him their voice in deciding what are the "In and Mr. Parnell are cowardly as well as stitutions" of the United States, as Teacher slanderous. They have together failed to Travis, Parsons Fulton and Deming and prove a single one of all their statements. others, who spoke so boastingly and over-The "Thunderer," the employer of forbearingly at Faneuil Hall. It is even said gers and salaried liars, had at all events that the meeting was not American. The seen forced to show its hand, and this Transcript, one of the journals whose would be an important service rendered bigotry is constantly exhibiting itself, and to the cause of truth. What was the which is in full sympathy with the Par-Attorney-General's plea for not producing sons' meeting, acknowledged that a witnesses to prove the genuineness of British-American stresk could be detected the forged letters ? He said he feared the in the enormous crowd." It was a meetconsequences to such witnesses. Has then ing of decidedly Orange mould, and a the great Empire that holds India in sub-Boston paper, the Republic, states that "it jection and holds vast possessions all over was a motley throng of Englishmen, the world neither the strength nor the Scotchmen and Nova Scotlans, with just a means to defend its own witnesses sprinkling of American Know-nothings. in London? There is a danger "Hear, hear," was a much used form of to these witnesses. The danger is applause, which is not American. Yet that they would soon find themselves in such are the men who dare tell the Irish the dock charged with forgery. He further stated that if these charges were true, it is the duty of the Government to see justice done, and that the guilty parties should be punished. He

GREAT HOME RULE MEETING IN people were right." GLASGOW.

A strong resolution was passed con-A most important meeting was held on demning the iniquitous administration of Glasgow Green on the 7th ult, which was the Crimes Act, and calling on the Gov. convened by the Glasgow Liberal Coun erment to release Mr. Dillon from his cil for the expression of popular opinion upjust imprisonment.

INDULGENCES.

What is an indulgence? This question is agliating the Protestants of the United States at the present moment, especially those of Massachusetts, and through the columns of the Mail an effort is being made to induce the Protestants of Canada also to believe that the slanderous definition given to the word Indulgence by some Protestant controversial. ists is correct. It may be seen by an article in another column that a school master of Boston defined an Indulgence. as understood in the Catholic Church, to be "a permission to commit sin." In a timely article by a prominent Protestant minister, which we copy elsewhere under the title "What are Indulgences ?" we are informed that "men who ought to know better have thus defined it : A license granted for money, by Roman Catholic acclesiastics, to people who desire to commit sin, enabling them to do so with impunity. In shorter phrase it is called leave to commit sin.""

The Ray. Dr. Robert Court, the minis. ter in question, takes care to tell us that "he does not believe in the power (to grant indulgences) claimed by the Church of Rome," yet he adds : "that is no reason why I should lie against it, or lecture against it, without taking the trouble to know what it really does claim. Dr. Court gives so many standard Catholic and Protestant authorities to show what an Indulgence really is in the estimation of Catholics, that it is not needful we should dwell on this part the people to disobey such laws as have of the subject. We shall, how ever, give a few additional authorities to those quoted by the doctor. In fact all Catholics agree perfectly in the matter. All agree that it is no license or permission to committ sin; nor is it even the remission of past sin. Pastein is ordinarily remitted by the Sacrament of Penance ; but even after the remission of sin there most fre quently remains an obligation for us to undergo some penitential acts of atone. ment, called satisfaction. Thus St. August tine says : "Man is bound to endure (a penalty) even after his sins are forgiven, although sin was the original cause which brought him to this misery. For the punshment is more lasting than the fault. lest the fault should be esteemed lightly if the punishment ended with it." We read in two Kings (Saml. xxiv.) that when David ordered the numbering of the people of Israel, sinning through pride, he acknowl. edged his sin, and besought that his people should not be punished for it, but that God's anger should be turned sgainst himself. After this manifestation of his contrition he offered to God sacrifices, holocausts and peace offerings, "and the Lord became mercifal to the land, and the plague was stayed from Israel."

In two Kings, (Saml. xti.) we have another example of this, still in the listory of David. This monarch had been guilty of two great crimes, but on his repentance, the prophet of God said to him: "The Lord also hath taken away thy sin." evertheless a tempora

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ernment was the criminal then, and the nor the eternal punishment due to it, These must be forgiven before an indul. gence can be gained. Thus Cardinal Bellarmine, the illustrious doctrinal ex. positor, and interpreter of the Council of Trent, says (on Penance c. 13), "It is certain that indulgences require that he who obtains them be already in the state of grace, and free of the liability to eternal death, and that he be subject only to make the atonement of temporal penalties; for indulgences free men from temporal penalties, if they are already

ree from those which are eternal." The Apostle St. Paul granted au ininlgence to a Corinthian who had been previously subjected to the penalty of execommunication for the awful crime of incest. "I indeed absent in body, but present in spirit, have already judged as though I were present to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ. " 1. Cor. y. 5. About a year afterwards he wrote (2 Cor. fl.,) concerning this same sinner, "to whom you have pardoned anything, I also; for what I have pardoned, if I have pardoned anything, for your sakes have I ione it in the person of Christ."

Tertullian declares that it was in his ay the practice of the bishops of the Church, on the intercession of the martyre, to remit in part or entirely the penances imposed upon those who had fallen into idolatry, or who were otherwise notorious sinners, and St. Cyprian gives similar testimony. It appears, therefore, that this doctrine of the Catholic Church, founded on Holy Scripture, taught by the early Fathers, and practiced by the primitive Church, is no new dectrine of o-day, nor was it new in the days of Martin Luther. The superabundant merits of Christ, the merits of the saints, and especially those of the Blessed Virgin Mary, which exceeded what was actually required of them to gain salvation, form treasure of the Church of God, from which she can draw acts of satisfaction for sin, applicable to the souls of her less heroic children. By the application of this treasure she can remit the perances imposed upon certain signers, and this constitutes an indulgence. Yet these in. dulgences are not granted without the performance of certain good works, such as prayer, fasting, alms, etc., so that indulgences are in practice a commutation of the penitential sentences, rather than a total cancellation of them.

That we may show that the doctrine of the Church is what we have explained it to be, we may here make a few quotations in addition to those given by Dr. Court.

In reply to the questions "What is the use of an indulgence ?" and "has an indulgence any other effect ?" the answers given in the catechism used for the in struction of youth are the following :

"It releases from canonical penance bjoined by the Church on penitents for pjoin certain sine. It also remits the tempor-ary punishments with which God often visits our sins and which must be suffered in this life or in the next; unless can-celled by indulgences, by acts of penance or other good works.

Q. To whom does the Church grant Indulgences ? A. To such only as are in the state of

grace, and are sincerely desirous to amend their lives and to satisfy God's justice by Q An indulgence is not then a pardon

We have already quoted the explana-

"An Indulgence is the remission of the

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## THE FANEL

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constitutes a war upon the school system, ance and charity. Even the Catholic papers of Boston, though they published we must infer that insults and lies are an essential part of the system, and if this be the facts when they first occurred, withthe case, it deserves that war to the knife held the name of the offender and the should be waged sgainst it. It has been school which was the scene of the offence, ing the last two years than in the prehitherto the excuse given by opponents of and not until the outrage was obtrusively | vious ten years.

nuisance here." This is a letter which was actually written by H. Armstroag to that American of Americans, Father Met. calf.

The Mail, in treating of this matter, en titles his article "Church against State." This is a misnomer and a deception. It is intended to imply that the Catholics acted against the laws of the State. Father Met. calf's complaint was perfectly the lawful thing for him to do, and the action of the School Board was also according to law. It is the Baptist parsons who advocate the unlawful and anti-American course of making a distinction between the rights of Catholic and Protestant Americans. The Mail should have entitled its editorial, "The Parsons against the State."

We may remark, further, in reference to the exclusion of Swinton's libels from the school, that the committee on textbooks found is grossly inaccurate in other respects, besides its falsehoods against the Catholic Church. If, however, the bigots should succeed in their efforts to replace the book, and to reward teacher Travis, it is pretty certain the Catholic pupils will be withdrawn in bulk from the Public Schools, and this, it is said, will leave two-

thirds of the city schools almost empty. However, they are not at all likely to succeed. The Catholics know their rights, and will assert them fearlessly. They are not intimidated at all by the threats of the parsons. They know that teachers have no right to insult the religion of the children, and they intend to insist that their rights shall be respected. They are per-fectly loyal to the laws of the country, but they are not disposed to yield to the arbitrary measures of the blatant fanatics who fret and fume with the desire of persecuting them.

MORE Catbolic churches, schools, convents, colleges and hospitals were erected in Tennessee, Alabama and Arkansas dur-

refore then and there challenged the Government to place him and Mr. Paraell in the dock. The Government know where both may be found, and neither Mr. Parnell nor himself had any intention of running away. Should the Attorney-General not take up this challenge, he would repeat it in a latter next Monday, and would compel him either to admit the falseness of the charges, or to put him in the dock. where he ought to be if the charges be true. The reason why the Government do not do this is because they know they have merely been using the weapons of cowardly moral assassination.

Mr. Davitt admitted that crimes had been committed during the Nationalist agitation, and that half a dezen members of the League had been guilty of crimes too, which had been proved against them. The League embraces nearly a million of men. Has it ever been heard of in any nation that in so large a body struggling for liberty, there were none driven to desperation by deeds of infamy which were far worse than the deeds which those men committed ? But is it just to infer that Mr. Parnell and every other Lesgue is guilty of similar crimes? There is not a tittle of evidence to justify such an accusation, and there never was a more monstrous and upjust charge made against any number of men than that contained in the Times.

As parallel cases Mr. Dillon asked "is there no record of crime in the history of Scotland's fight for religious liberty? Had they not read of the French Revolution and the Reign of Terror, the result of centuries of oppression against the French people? Were there not conspiracies to murder carried out in Great Britain in connection with Trades Unionism? Did not thousands lose their lives in the war waged by the Irish sgainst oppressive tithes for the benefit of a religion which was not

imposed upon him in consequence of it: A. No; nor can it remit past sin, for "the child that is born to thee shall surely sin must be remitted by pensnce, as to the guilt of it, and the eternal punishment die ;" and though David fasted and prayed due to mortal sin, before an indulgence can be gained." in atonement, "on the seventh day the child died." The treatise on indulgences by Bishop

There are in Holy Scripture many other Bouvier, concerning which Dr. Court ex examples of this, but we need not quote presses his regret that he cannot quote them here, as our object is merely o make from it, thus defines an indulgence clear the doctrine of the Catholic Church "The remission of the temporal punish on this subject, as distinct from the docment due to actual sins already remitted trine attributed to her by dishonest polem. as to their guilt, made outside of the Sac rament of Penance, by those who have the power to disburse the spiritual treaists.

The next point to be considered is, sure of the Church." has the Church authority to impose penitential works on account of sins which tion of Curdinal Bellarmine. We shall add have been committed ? The words of the definition of another learned Jesuit Christ addressed to St. Peter in St. Matte whose Institutions are used as a text book xvi., 19, and to all the Apostles in xviii., in most Ecclesiastical Seminaries, Dr. 18, settle this conclusively : "Whatso Perrone : ever thou shalt loose upon earth, it shall be loosed also in heaven," and "what temporal punishment still due to sin, after sacramental absolution valid before God in the court of conscience, made through the application of the treasure of the Church by a lawful Superior." soever you shall bind upon earth, shall be bound also in heaven." That these penances pleased God and atone for sin is evident from Daniel's advice to Nabu chodonosor : "Wherefore O king, redeem the definition given by teacher Travis of thou thy sins with alms, and thy iniqui Boston, and approved by the Protestant ties with works of mercy to the poor. ministers who met in that city on the 11th Daniel iv, 24. We are also told (Prov. inst. to insist that Catholic children must xvi., 6.): "By mercy and truth, iniquity be taught in Boston schools that an "an is redeemed," and in Leviticus iv., v., vi., Indulgence is a license to commit sin." various sacrifices are prescribed accord The Toronto Mail, however, has another ing to the nature and enormity of the defence for teacher Travis. It states that sins to be expiated.

he claims that the teacher treated of the Has the Church the further power to subject "as belonging to medieval hieremit the temporal penalties inflicted tory, and made no effort to connect it with on account of sin? The sequel of the the Roman Catholic Church of to-day." passages above quoted from St. Matt. It will be seen by reading the statexvi., xviii., show that she has. Christ says ment of the Boston case in another to St. Peter : "Whatsoever thou shalt column, that this defence of Mr. Travis is loose on earth, it shall be loosed also in a perversion of the facts of the case. Howheaven," and to all the Apostles: "What ever, from what we have provel above, it soever you shall loose upon earth, shall will be seen that the doctrine of the Church be loosed also in heaven." It is this to day is the same as it was in the days of loosing from the temporal penalties due Tertullian and those of St. Paul. to sin that constitutes an indulgence. theirs? Yet it is admitted that the Gov- An indulgence does not remit the sin, in the time of Luther the Church dis-Of course the Mail's defence means that ST. MARY'S

The new Ch Immaculate C Mary's Church, nearly complet structure of th architecture. west is 170 fee the transepts 7 feet high, and feet. The four the superstruc The nave and the side chapel arches formed polished sapphi of Queenstown Ohio sandstone finest style. T glass of various about \$70 000. of eight belle. be about for Connolly is the of itself a gua substantiality Rev. F. P. Ro congratulated . out of his arra: so much labor a

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It is feared t trouble with In and a small for the scene of th arose directly d Indian doctor a of the Skeens named Kitwon. during the effor his friends are have erected bas bags. The Ind the party, name to them and

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## AUGUST 4, 1898.

pensed Indulgences as licenses to commit | threaten a general massacre of the whites, sin, and that Tetzel, the Inquisitor of Falth, was the chief who so dispensed them. Te'zel's office was one which required extraordinary theological and juicical knowledge, and the fact that he was appointed to it is the best possible proof of his profound learning. It was not likely, then, that he would preach any other than the dectrine of the Church on this subject, and in fact his for their title as original possessors of the book of sermons is extant, and they conland. tain most clear expositions of this Catho

He doctrine as we have explained it above and it was merely because he opposed with great success the calumnies of Luther that the accusations of such impious teachings have been brought egainst bim There is not a particle of respectable evidence that he propounded the doctrine attributed to him, which all theologians would have denounced at once as an heretical and impious novelty.

### A "REVEREND" FRAUD.

The "Reverend" George Frederic William Ellis has been condemned to seven years' hard labor for forging the documents by means of which he was admitted as a clergyman of the Established Church of England. He had been officiating as a rector in Suffolk at a salary of £800 annually. He was origin. ally a laborer and then a tailor, the illegitimate son of a poor woman in Lincolushire. Passing himself as a Catholic, him home at a banquet, the date of which he was given place as an assistant teacher has not yet been fixed. in a Catholic school, after which he applied to the present Archbishop of Canterbury, while Bishop of Truro, to be admitted as an Anglican, and soon after by representing himself as a converted Catholic priest, he was admitted as a clergymen of the Church of Ergland. He exhibited Latin documents certifying tis ordination as a priest, but when sus picion was roused enquiry was made of the bishop who was named as his ordainer, and the documents were proved to be forgeries.

THE FANEUIL HALL FANATICS.

At the Fanendi Hall meeting, Boston, of which the Mail speaks as a glorious manifestation of popular sentiment in favor of the public school system, Mr. Gladstone's name was hissed when men tioned. This is indication enough of the character of the meeting. Such an occur rence in the face of Americas decided stand in favor of the British Liberal party and of Mr. Gladstone's Home Rule policy, marks the Orange anti American character of the gathering. Another incident was the storm of hisses with which Rev. Dr. Plumb's statement was received that a good Catholic might be a good citizen. An attempt by Rev. Mr. Moxon to justify Rev. Dr. Duryea's action in excluding Swinton's slanderous outlines of history was similarly received. It is rather late in the day for such an exhibition of know nothism and Orangeism to palm itself off as American sentiment. The snubbing Mr. Parnell is taking into consideration given to Mr Goldwin Smith at New York by Mr. Chauncey M Depew is more consopant with American feeling than any such exhibition as that made at Faneuil Hall, and if we mistake not, this will be Government will allow. made clear when the Faneuil Hall fanatics try their strength at the polls.

These circumstances, however, form only part of the difficulty. The trouble arises chiefly out of the non-recognition of the Indian title to the lands in British Columbis by Government. It is hoped, how ever, that the whole trouble may be amicably settled without bringing another Indian war on the Dominion. This can be done only by compensating the Indiana

THE HON. E. BLAKE.

It is proposed by the Irishmen of Toronto to give Mr. E. Biske a grand reception on his arrival home from his European tour. Mr. Blake, by his warm and earnest advocacy of the Home Rule cause in the Canadian Parliament, the sincerity of which he proved by the sym pathy he manifested when he saw for him self the sufferings to which the Irish tenantry are subjected, has become justly

endeared to the people of Irish origin in Canada. His elequent address of sympathy for the evicted tenants at Glensharold, wherein he plainly told the land. lords that their conduct deserved the curse of God and man, was a touching proof of his detestation of tyranny, and of his sympathy with the oppressed. In another column will be found a fall account of the preliminary meeting which took place at the Rossin house on the evening of 27th July, when it was decided to welcome

MR. PARNELL vs THE TIMES.

Cable despatches inform us that the real fight on the Government bill, to enquire into the charges against Mr. Parnell and other leaders of the National League, will take place on the third reading. An amendment will be moved by the Opposition to exclude "other persons" from being the subjects for investigation, an expression so vague as to give the Com mission unlimited scope and thus to defeat

the object of the investigation. Should this not succeed, as it probably will not, in the face of the determination of the

Government, it will be proposed to limit the enquiry to the investigation of complicity in crimes of personal violence, and it is hoped that the Liberal-Unionists will support this. This hope may, however, be vain, as the Liberal-Unionists have gone so far in support of the Government that it may be difficult for them to recede. It is believed that Mr. Chamberlain had much to do with drawing up the bill. This will make the Irish members the more cautious in the strategical contest over the preliminaries. Mr. Labouchere intends to move that the charges against Mr. Parnell, and those of Mr. Parnell against the Times, be alone made the sub ject of enquiry. Taking into considera. tion the delays and expense which will necessarily ensue from the course adopted by the Government, it is now said that the propriety of bringing an action against the Times for libel. It is thought that this course may, after all, be more eatisfactory than anything the Govern.

EDITORIAL NOTES.

## THE CATHOLIC RECORD

upon themselves, without being " called by God, as Aaron was."

MR. JAMES LOWTHER, who succeeds Col. King-Harman as M. P. for the Isle of Thanet, can boast of many qualifica tions which make him a worthy suc cessor to the man who betrayed his country. He voted twelve times in favor of flogging in the Army and Navy, twenty two times against fair treatment

of laborers, workmen and children, eleven times against the extension of the franchise, fifteen times against religious equality, and he is a favorite with the rowdy element generally.

It is not long since we recorded the success of pupils of Catholic schools in the competitive examinations for cadet. ships at West Point and in the Naval Academy. The Catholic schools of Glasgow are distinguishing themselves qually, four bursaries out of seventeen offered by the Educational Endowment board having been won by pupils of St. Mungo's Academy. These bursaries are for two years valued at £20 each year. There were 100 candidates from all the principal schools of the laity, including the High School,

THE Dr. Vincent who was lately elected bishop at the Methodist Conference in New York is the same Dr. Vincent who not long since published a lying Sanday school sheet for the in-struction of the Methodist children of the United States, in which it was stated the United States, in which it was stated that "the Bambino," that is the image of the Infant Jesus, is a Roman Catholic God. Bambino is Italian for infant. It

SENATOR George F. Hoar, of Massachu. etts, delivered an elaborate address against the Fisherles Treaty on the 10th inst. It consisted of sixty closiy-printed pages, besides a summary which he thought it necessary to add. While professing friendship for Canada, he maintained that Great Britain and Carada aim at contracting the rights which American fishermen have always enjoyed. The fisherman are the only portion of the nation that keep up their fighting qualities unimpaired during a long peace, and the country which spent \$60,000 annually for West Point and Annapolis Military and Naval establishments must give them proper protection.

THE Protestant Episcopalians are mak. ing out of the fraud Monsignore Bouland all he is worth. He has been formally received into the Episcopalian Church by Bishop Potter, a great show being made on the occasion in Grace Church. They now talk of making him the first Bishop of the Gallican Church, in which case be would go to Paris. It is a wonder that Pere Hyacinth was not thought of before now for this position. However, as the Gallican Church consists only of Pere Hyacinth and his Madame and the baby, it may be presumed that Pere Hyacinth did not much covet the position. It may be well doubted, however, if the Pere will acknowledge the jurisdiction of Mgr.

Bouland, who would thus be supposed to be appointed his superior. There is be appointed his superior. There is material in all this for a fine schism in the baby Caurch.

## LATEST PHASES OF THE IRISH **OUESTION.**

The Detroit Evening News gives us an independent American opinion on the murder of Mr. M. ndeville. It says : "This murder of Mr. M indeville, it says: "This harsh treatment was put into effect by special order of the Chief Scoretary of Ire-land, Mr. Balfour. He has the curse of Cain upon his head now, if he didn't have it before, when his police officers shot down unresisting men and women like dumb cattle." The Catholic Times, of Liverpool, says

that the meanness, vindictiveness and cruelty characterizing Mr. Balfour's treatment of John Dillon have aroused in the great centres of population in England an

indignation skin to that felt on the occa ion of the Bulgarian atrocities. The Court of Exchequer has ordered the conditional release of John Dillon, M. P., on a writ of habeas corpus. The release is ordered on the ground of technical informalities. On the other hand Mr. James O'Kelly, M P. for Ros.

common, has been arrested for violation of the Crimes Act. He has been released on bail. Mr. O Kelly is a quiet and universally popular member of the House. The charge against him is that he advised audiences to refuse to give evidence under the Crimes Act. His errest means that Balfour intends pushing the powers couferred by the Coercion Act to the utmost extrem

Stubborn resistance is being offered to evictors on the Vandaleur estate, also on the Lewis estate at Woodford, County of Galway. At the inquest at Mitchellstown into

the cause of the death of Mr. Mandeville, who is said to have died from the results would appear from this that mendacity is a good qualification for the Methodist Episcopacy. the disclosures which he knew the inquest

must bring to light. At the Monaghan Assizes Mr. Justice Holmes received the usual present of white gloves, as there were no crimes on the calendar. In Louth there were only four cases, and in Leitrim two to go before the Grand Jury, none of them being seri-

oue. The County of Wicklow has been proclaimed under the Coercion Act. Houses have been erected for the ten-

ants evicted on the estate of Mrs. Hannah Lewis near Ballinamore. A number of people assembled with horses, cars, and materials necessary for the work, and in

presence of a number of police completed their task with great energy. The Lord Mayor of Dablin and Sir T. Esmonde had an interview with the Post Master General regarding the com-

mon practice of opening letters addressed to members of the Nationalist party. Evidence was brought forward to prove that this was systematically done. The Post Master General promises to investigate the matter. The Verner estates in Armsch have

been offered to the tenants for sale at eighteen and three quarter years' pur-chase. Twenty-five years ago the Verner family were the most powerfal of the Uster landlord aristocracy. The family has now completely passed out of exist-ence, and owing to their tyrannical record,

none will regret their extinction. The Star Chamber clauses of the Coerdon Act are not meeting with that success which the promoters of the Act expected. A return published in the Dublin Gazette gives the number of erquiries instituted under them during April, May and June, and the results. Two hundred and twenty-seven witnesses were examined, of twenty-seven witnesses were examined, of whom twenty seven were imprisoned for refusing to give evidence, or for not giv-ing evidence on matters concerning which they knew bothing. Only five persons

that a verdict of general censure of the to enable him to vote on the Commission gool officials with Dr. Ridley's suic'de would be sufficiently strong object lassens gaol

to the British electorate to accomplish tie needed reforms, and establish the brutal-ity of the treatment to which Irish political prisoners are subjected. London, July 30 --- "A Member of Par-liament" cables :-- The Nationalist party

has been passing through a rather anxious week, many consultations hav-ing been held, the latest of which was brought to a close late last night. The consultations are held only among the leaders, Mr. Gladstone bring represented either by Mr. John Morley or by

his son Herbert, The rank and file are quite content to as providely nexter time of energy to explain all his purposes to his followers, I have reason to believe that it is decided after all to bring an action against the *Times.* It is evident that the Royal Commission, as constituted under the new Bill, would be more unfavorable than a trial in court, for it must not be forgotten that juries in this country never fail to

bring a verdict against a newspaper if they get half a chance, and the Times has a very difficult case to prove. Mr. John Morley is said to have over-Mr. John Morley is said to have over-come Mr. Parnell's objections to the courts, which are evidently not shared by Mr. Wm. O'Brien, who promptly seeks redress when newpapers libel him. There is further trouble look ng abead, arising from Mr. James O'Keily's arrest. There must certainly be a debate on it, for there are many members on both for there are many members, on both sides of the House, who look with repug-ance on the latest proceedings of the Irish executive. It seems a very harsh measure to dog a member of Parliament from the House to his home and there pounce down on him at midnight and drag him off to Ireland on account of a speech delivered for members. speech delivered five weeks ago, a peech, moreover, which contained noth ng that could do anybody much harm lany Conservatives shake their heads over this act, and say pretty loudly Bal-

four is going too far. Mr. O'Kelly is respected in the House as a thoroughly honest and independent man, holding strong opinions, doubtless, but always expressing them in a fair and reasonable manner. His distinguished services to journalism are known to many members, and there is a general feeling that he ought not to have been dragged off by the police like a common crim-inal. Supposing a vote is challenged, I cannot say how far this feeling would find expression in the division list, for the mount the like and is in the feeling. the moment the Irish question is touched in any shape the cords of discipline are tightened; but there would be some Conservatives who would abstain from

voting altogether. If Balfour is wise he will check the ardent zeal of his subordinates in Ireland and keep his hands off members of Parliament, unless they commit some

Pariation of the state of the source of the palpable and grievous offence. London, July 30.—The House of Com-mons went into Committee to-night on the Bill to the investigation of charges

against Mr. Parnell. Mr. Sexton moved to increase the and, because the indicate the increase the number of judges in the Commission to five, if it was to inquire into the whole history of the National League extend-ing over nine years. If the League extend-braced members in every part of the world it would take several years before the incruing could be faither the form the inquiry could be finished. Three judges were not enough. Mr. Matthews, Home Secretary, in reply, said the Government could not

accept the amendment, and that Mr. Sexton had exaggerated the task before the Commission. Doubtless the course of the inquiry would lead to investiga-tions abroad, but there would be no difficulty in taking such evidence. There would be nothing gained by in-creasing the number of Judges. Mr. Sexton reminded Mr. Matthews

that the Commission had to deal with outrage, and that everything might turn upon the investigation. He had nothing to say against two of the Commissioners,

Labouchere called in question

Commission consist of Justices Hannen, Day and Smith.

single judge known as having sympathy with those they were to try. Mr. Smith said he believed that the

obey the word of command. Mr. Parnell non political parties who had never been in Parlisment. He trusted the House would endorse this view. Taey were

> The inquiry was not strictly of a judicial character. Justice Day was not reputed to act as if he were on the bench. Nothing had been said against Justice Hannen and Smith. Their impartiality was unquestioned Regarding Justice Day, he said he had received a letter from a reliable source, received a letter from a reliable source, having peculiar means of knowing Justice Day's mind upon Irish affairs, and he had told Mr. Smith the name of his informant, who wrote that day was a man of the seventeenth century in his views concern-ion (Lichelles, Like Toward), he may "a Tory of the high flyer, non-juror type" (Hear, hear.) He uightly rants against Mr. Parnell and his triends. He believes them guilty of any crime (Cries of "name!") Mr. Morley said he would not publicly give the name. He proceed of "name! ) at, Abriev said he would not publicly give the name. He proved his good faith by telling Mr. Smith. Surely, in the face of a feeling of that kind toward Justice Day, the Government would not retain him on the Com-mission, sgainst which there ought to be no whisper raised. He must vote against

gone too far to obtain any reticence about the writer of the letter. Justice Day had a right to ask the name of his traducer. (Cheers) The Government selected Justice Day as a man who was bevere a solved of a second with party, whose con-duct on the bench proved he was quali-fied to execute the duties of a Commis-sioner. Justice Day was a mau of honor,

against the conduct of Mr. Morley in

The person in question was a colleague of Justice Day's upon the Belfast riot Commission, and was a barrister named

nother judge-one to whom there could have been no objection. (Cries of hear, hear )

Mr. Goschen said that Mr. Morley had Mr. Goecnen said that Mr. Moriey had not show the letter to any minister until today. If the letter was intended to have any effect on the Government's selection it ought to have been shown earlier. Mr. Morley declared he only got the letter on Naturday.

Mr. Morley declared he only got the letter on Saturday. Mr. Parnell axid he had heard every official accused of jary packing declare that they knew nothing about the politics of the jarors. The Government could not longer plead ignorance in regard to a Commission composed of two Conser-vaties and one Unionist. The world would know to morrow that the Governwould know to morrow that the Govern -

Mr. Smith having proposed that the

5

Day and Smith. Mr. Labouchere protested against the selection of Justice Day. Mr. O'Connor suggested that the Gov-ernment substitute another English judge. He said that there was not a

judges named had the complete approval

Judges named nad the complete approval of the English bar and everybody of political knowledge. "Mr. Goschen explained that the Gov-ernment had selected these judges as non political parties who had never been applied the set of t

would endorse this view. They were good judges. Mr. John Morley said he understood the difficulty in altering the composition of the Commission, but that made no difference. The fact was it had been injudiciously selected. (Hear, hear.) The inquiry was not strictly of a judicial character. Justice Day was not reputed

the nominations. (Caeers). Mr. Balfour held that Mr. Morley had

Viscount Walmer (Liberal) protested

ngainst the conduct of Mr. Moriey in reading an anonymous letter maligning a member of the Commission. Mr. Morley assured the House that there was nothing sinister in his with-bolding the name of his correspondent. The measure in ourseling was a colleague

Commission, and was a barrister named Edams. (Cheers.) Mr. Gladstone said he felt that it was his duty to support Mr. Morley. Alter informing the Government regarding Justice Day's bias, and giving them a chance to alter the commission, it was right, when they refused to do so, to communicate the facts to the House. The Government might have selected another judge—one to whom there could

it remit past sin, for ed by pensnce, as to the he eternal punishment before an indulgence

indulgences by Bishop g which Dr. Court ex. that he cannot quote es an indulgence :

f the temporal punish-sins already remitted ade outside of the Sac. , by those who have rse the spiritual trea-

quoted the explanallarmine. We shall add nother learned Jesuit are used as a text book tical Seminaries, Dr.

is the remission of the ent still due to sin, absolution valid before t of conscience, made ation of the treasure of wful Superior.

g in all this to justify a by teacher Travis of wed by the Protestant in that city on the 11th Catholic children must on schools that an "an nse to commit sin." l, however, has another Travis. It states that teacher treated of the ging to medieval hisfort to connect it with c Church of to.day." by reading the stateton case in another efence of Mr. Travis is facts of the case. How. have provel above, it doctrine of the Church as it was in the days of e of St. Paul.

vil's defence means that ther the Church disST. MARY'S CHURCH, TORONIO.

The new Church of Oar Lady of the St. Vincent of Paul. Immaculate Conception, known as St.

Mr. Gladstone's golden wedding anni Mary's Church, Bathurst street, Toronto, is versary was celebrated on the 25th ult. nearly completed. It will be a gothic Splendid portraits of the venerable structure of the most refined style of couple were among the gifts, and also architecture. Its length from east to portraits of Earl Spencer and other dis west is 170 feet, and its breadth across the transepts 75 feet. The spire is 185 tinguished statesmen. Mr. Gladstone feet high, and the height of the roof 65 had a remarkably youthful and lively appearance on the pleasant occasion. feet. The foundations are of stone, and the superstructure is of the best brick

It has been reported that Sister Mary The nave and transepts are divided from Francis Clare, known as the Nun of Ken the side chapels and aisles by arcades of mere has renounced the Catholic Faith. arches formed from pillars of finely. This false rumor has been indignantly polished sapphire blue granite, with base of Queenstown limestone, and caps of denied by herself. The Nun of Kenmare's past record is too noble that such a folly Ohio sandstone carved and chiselled in the should be committed by her. It is only finest style. The windows are of stained glass of various designs. The cost will be the weeds from the garden of the Church about \$70,000. There will be in it a peal that find suitable soil in Protestantism.

of eight bells. The seating capacity will A GERMAN named Clotten has been be about for 1200 people. Mr .Joseph arrested for threatening to murder Mr. Connolly is the architect, a fact which is Gladstone. Clotten, when questioned by of itself a guarantee of the beauty and the police, said he had sent the manusubstantiality of the work. The Very script of a story to Mrs. Gladstone, with Rev. F. P. Rooney, the pastor, is to be the request that she read it. When he congratulated on the successful carrying asked for the return of the copy he was out of his arrangements which cost him told it had been mislaid and could not so much labor and anxiety. be found. He then wrote the letter to

Mr. Gladstone. THE SKEENA TROUBLES.

THE Pan Anglican Conference has It is feared that there will be serious reported in favor of recognizing the trouble with Indians in British Columbia ministry of the non-Episcopal dissent. and a small force of men has been sent to ing bodies. This settles their claim the scene of the difficuly. The trouble which has heretofore been made to arcse directly out of the murder of an Apostolic succession. If the self-Indian doctor at Hezelton, near the forks ordained clergy, or which amounts to of the Skeena River, by an Indian the same thing, the clergy who have named Kitwon-Cool-Jim. Jim was killed only a ministry derived from selfduring the effort made to arrest him, and ordained clergy, are as truly pastors as his friends are besieging the party, who those who derive their succession from have erected bastions of timber and sand. Matthew Parker, where is the Apostolic bags. The Indians demand that one of succession of the latter? or of what the party, named Green, be delivered up utility is the boasted succession from to them and \$1,000, otherwise they him? They all alike take this honor

The Marquis of Bute has arranged to In a new book by Rev. T. G. Williams,

entitled "Methodism and Anglicani m," there is quite a home thrust given to those Anglicans who claim to be not Protestants, but Catholics. There is no deny. ing that the Church of Eagland was orig. Inally Protestant, but the farce of the thrust lies especially in this, that when the Clergy Reserves, consisting of an immense quantity of valuable lands in people rightly regard this Court as a most Ontario, were set apart by the Crown for Ontario, were set apart by the Crown for "the Protestant clergy," the Church of England here claimed that it was the only Protestant Church, and that Presbyterian Methodists, and such, are not Protestants at all ! Mr. Williams says : "It seems they were 'Anglo-Catholics' when formu-

much stirred by the discovery that Presbyterianism is losing ground in that city, the members being attracted to the more fashionable Protestant Episcopal Churches. Simultaneously with this discovery, Dr. Hall, a Presbyterian minister of the city, was delighting British audiences with the announcement that Catholicity is not at all progressing in

the United States ! If an increase both in numbers and material resources, much greater than that of the Israelites in Egypt, does not indicate progress, we wonder that Pharoah was so much alarmed at the Hebrew increase. He might have consoled himself on Dr. Hall's line of thought. In connection with this it is interesting to note the progress of Catholic education. There are now Catholic schools attached to one half of the Churches in Hartford diocese, the stronghold and home of Puritanian In St. Louis, a similar state of things There are one hundred schools exists. to one hundred and ninety six churches We have no doubt that in many other dioceses the state of affairs is similar.

charged in the thirteen districts in which enquiries have been instituted have been returned for trial, though it is well known that nearly every respectable person in every district is a member of the illegal Lesgue, and these five persons belong to one district. Twelve persons have been arrested, against whom enquiries are now

pending. And this is the whole result of eighty-eight days' work of a Court which was expected to have annihilated the influence of the Nationalist leaders. The that the results should depend upon the verdict of two men. The appointment of and liberties. Its sole object is to make the Commission, he suggested, was not a favor to the Irish members. On the them become informers against their friends and relatives, in accusing them of contrary, waiving their position as ordin-Coercion-created crim

The corporation of Dublin have nominary citizens, in accepting the position is orally put the police under an obligation. He further suggested that he be protected from press attacks while the inquiry is nearding. The leading London Course ated Mr. Sexton, M. P., for a second term to the Lord Mayoralty of Dublin, by a vote nearly unanimous. Mr. Sexton is one of the first orators in Parliament, pending. The leading London Couserva-tive paper of to day had declared that the and one of the ablest members of the question was no longer as to Mr. Parnell's guilt, but as to the means to prove him guilty. Was he to be held responsible for everything which Patrick Ford said or did in America, while the Government Nationalist party. His election to the office is most creditable to the corporation, and is a testimony to the unchanged patriotism of the members of the corpora-

were not responsible for what their organs Mr. Parnell p edicts a mejority of 120 for the Liberals in the next Parliament. said or did i Mr. The immense gains at the bye-elections warrant this prognostication, and wa hope it may be fulfilled. The forgeries which Justice Day's fitness to serve on the Com-The Speaker then reminded Mr. profess to implicate Mr. Parnell and Mr. Davitt in the Ptonix Park murders were Labouchere that the Committee were not discussing the qualifications of the mem. undoubtedly trumped up with a view to arrest the movement of the English people towards Liberaltem and Home Rule, but the flood is too strong to be stonned by a burgingde of strong. The bers of the Commission. Mr. Labouchere explained that he desired to show the necessity of neutra-lizing the influence of Justice Day by Rule, but the mode is too strong to be stopped by a barricade of straws. The public will not be gulled into prolonging increasing the number of Judges. The amendment was then voted down the rule of tyranny by any such petty tricks as the Government have employed by a majority of forty three votes, the vote standing 190 ayes and 233 nays. so unsparingly. The jury at Mitchellstown, investigating

(Conservative cheers) In replying to a number of questions from the Parneilites, Mr. Balfour dethe death of Mr. John Mandeville, re turned a verdict that his death was caused fended the fitness of Dr. Barr to inspect by unjustifiable treatment to which he wassubjected while confined in Tallamore Irish political prisopers. He would not suspend him. An English doctor was subject of the Ministrian State and State and

ment's idea of fairness was trial by jury of three English political opponents. but he was surprised at the homination of Justice Day, after his conduct during the inquiry into the Belfast riots. Mr. Anderson said he was astonished that the Government dared to propose but he was surprised at the nomination

Mr. Anderson moved to omit the word "allegations" in the clause em-powering the Commission to inquire into a Commission to take evidence abroad the charges and allegations against cer-tain members of the House of Commons. Mr. Parnell reminded the House that they were discussing a proposal to pro-vide a substitute jury. He called the attention of the House to the fact that After nearly three hours' discussion the amendment was rejected-265 to 200

attention of the House to the fact that while in England a jury of twelve was always provided. It was proposed in the acttlement of the important and far-reaching issues involved in this inquiry R T. Reid (Liberal), proposed an amendment restricting the inquiry to the accusation of complicity in murder or violence. Mr. Chamberlain opposed the amend-

Mr. Champerian opposed the amend-ment. The object, he said, was not to inquire into the Plan of Campaign or boycotting, except so far as necessary to show complicity in crime. Although he was no lawyer, he ventured to say that the amendment was carried it would be impossible to inquire into the first letter which the Times attributed to Mr. Parnell, and it would shut out many of the Ti

charges. Mr. Parnell said he had not had an opportanity to acknowledge the compli-ment Mr. Chamberlain had paid him. His recollection of Mr. Chamberlain was that before he was a Minister he was to do work that he himself was a failed to do work that he himself was afraid to do. After he became a minister he was do. After he became a minister he was always most anxious to betray the Irish party, the secrets of the Cabinet and to endeavor while in the Cabinet to undermine their counsels. If the enquiry was extended to these matters he would be mentary evidence that had not been forged. At this point the debate was adjourned.

During the absence of the Speaker from the chair a member referred to Mr. Chamberlain as 'Judas' Chamberlain. When the Speaker returned Mc. Cham-berlain complained of the insult.

19.0

T. P. O'Connor thereupon withdrew the of jectionable language.

Miss Annie Staffor 1, of Rentiew, Ont., who for the past three years, has been attending Loretto Convent, L'ndsay, obtained at the recent commencement exercises held in that far-famed institution, of murder against Dr. Barr, and if the Parnellits jurors had presed their argu-ments to this purpose, it is stated that this verdict would undoubtedly have been rendered. They considered, however,

give annually £100 to the conference of

lating their creed, but 'Protestant foraging for plunder." He thinks also that if the loaves and fishes were to be distributed again on the same terms, they would find out again that they are Pro testants still.

THE Presbyterians of New York and

## PAIN.

Oh, vain thou dark-browed and unbidden

6

gnest, Weird visitant of every human heart, Claiming from every life thy lawful part, Juice of sin's grapes to lips unwilling

pressed, makest thy sad home within my Thou breast. I cannot weep, too strong art thou for tears, Thou shroudest all the coming tide of

years; And my soul's cry is rest from thee-aye

rest. Yet, if to clasp my hand thine own is sent, Stained from the trembling touch of one

divine, Surely it is the holiest sacrament When Resignation drinks thy burning

When Respectively, Wishead is best, While, low in sympathy, His head is best, And His thorn chaplet sheds its dews on mine, FRANCES M. BMITH,

IN NICOLET, P. Q.

THE OLD COLLEGE OF NICOLET-THE NEW EVECHE-THE CONVENT OF THE SISTERS OF THE ASSUMPTIN-MAGNIFICENT VIEW-TWO LITTLE DOVES-PROCES SION OF NUNS-THE WANING MOON-HOTEL KEEPER-JEALOUS GALLANT OLD BACHELOR.

sengers representing the most dis-tinguished members of the clergy, the Legislature and the Bar of Quebec, the Car of Commerce reached Taree Rivers For its size Nicolet is wonderfully well Car of Commerce reached Taree Rivers at the very moment of the arrival of the stocked with religious institutions. In our short walk from the seminary to the Bishop and his companions from Nicolet. What a scene it must have been that was then reflected upon the bload St. convent we passed the Hospics, where the good Gray Nuns carry on their works of mercy, and we also passed a fine building in course of construction, to which the Grey Nuns are about to remove, leaving their present abobe for the Sisters of the Precious Blood, who will arrive from St. Hyacinthe, to occupy it in the coming tump. Then on a corner site, over looking the river, stands the old semi-nary, the former dwelling of the Cure Brassard. It has been kept in good repair, and somewhat modernized, and repair, and somewhat modernized, and is now used as a school by the Caristian Brothers, with the exception of one end, which still remains in the possession of the Brassard family. It seems that there was an irregularity or flaw in the will of was an irregularity or flaw in the will of the Cure Brassard, which rendered it in walid; nevertheless his brother and heir-atlaw, Mr. Pierre Brassard, generously ceded his rights to Monseigneur Danaunt, reserving, however, for humself and his family, in perpet-uity, the right of a residence in one portion of the building. Which accounts for the acoustent incongruity of accounts for the apparent incongruity of a fashionably dressed damsel at one window, and a serene vissged Caristian Brother, in all the glory of rabbats and three-cornered hat, at the other. Ad joining the old college is the former parish church of Nicolet now closed parish church of Nicolet now closed and in ruins. Its facade is curious and Wa were very ancient in appearance. We were told that its restoration is intended by Mgr. Gravel. Next to the old church, and situated in the midst of a pleasant shrubbery, is the red birck eveche, a brand new residence, befitting a brand new bishop, and then comes the cathedral of which the interior, as yet unfinished, is rich in old oil paintings. Beside the cathedral stands an ancient seigneurial mansion, now the mother house of the Sisters of the Assumption of the Blessed Virgin, an order founded in the adjoining parish of St. Gregore thirty-five years ago next Saptember, by three

young girls of the parish, aided and encouraged by the cure, the Rev. Mr. Harper. Entering the Sisters sweet old fash-

long procession left its gates. First walked the professed Sisters, then the postulants, in quaint little caps; and ioned garden, we passed through its shadel avenue and up the fight of steps, to ring the visitors' bell. The postulants, in quant little caps; and then the novices, their white veils talling round their fair faces and white guimpes, giving them some resemblance to the lities we held in our hands. Taey were going, so the Mother said, in pilgrimage to steps, to fing the visitors' bell. The door was opened by a gentle lady in a costume of extreme simplicity and beau'y. Her dress, a full black serge, confined at the wais: with a balt, fell in the statue of St. Anne in the woods of the Seminary, and their chaplets glittered in graceful plaits about her form; her sweet icce was framed in blas folds of white the evening light, and ever and anon there floated to us on the air the words : linen, like that worn by the Sisters of Providence, and like them she wore a broad white band across her brow; but round her chin and across her shoulders stretched the linen guimpe or wimple of

GREAT NATIONAL DANGERS. THREATENING THE HOME AND UNDERMIN

bec, on his way home from a long and tiresome voyage to Europe, could not pass by without a visit to the little town, the little Seminary which he so dearly loved. In the words of history : "Previous to betaking himself to the capital where he was so impatiently ex-pected, the prelate wished to stop some days at his seminary of Nicolet, a place that he revisited ever with a more than ordinary degree of pleasure. In the midst of a numerous concourse of priests, assembled from all parts of the Province to bid him welcome, the Bishop of ING THE FOUNDATION OF SOCIETY. Ro The Fockbarlos of Sochery. Rev. A. P. Doyle, a Paulist Father, re-cently delivered an able discourse on "Our Nation's Dangers, or a New View of Home Rule," After a few patriotic allusions to the great constitutional struggie that is taking place across the water, and declaring his belief that before long they will obtain what they have here to bid him welcome, the Bishop of Quebec presided over the examination

long they will obtain what they have been fighting for and the great victory of Home Rule will be secured, he said : It is not of this II me Rule that I wish of the pupils, and received their felicita-tions with all the joy that a kind father exhibits surrounded by his children to speak to you to night, but of another that is nearer and dearer to us all in this that is nearer and dearer to us all in this country. It is the preservation of our own homes. It is the fight we are carry ing on for the maintenance of the integ-rity of the family. Family preservation means national preservation. The family bears the same relation to society that the bricks begin to a building. As soon as the bricks begin to disintegrate we know exhibits surrounded by his children after a long separation " The Bishop remained several days at Nicolet, and then started for Three Rivers en route for Qiebec, but the people of the old town were impatient and could not wait his arrival. There and could not wait his arrival. Inter-was in those days a boat called The Car of Commerce, which was regarded as the Queen of the St. Lawrence; that boat was hired by the Catholic citizens of Qaebec. Decorated with bunting, and the bricks begin to disintegrate we know the building's downfall is not far off So with society; as soon as the bonds that bind the family together are burst asun ler, just so soon will society's downfall be carrying the flag of the diocese, thronged with hundreds of pas-

near at hand. The lecturer showed then how the family was of divine creation : "It was not good that man should be alone," so God created the family, so that as a conse-quence man himself is not the limit of society; because of himself is not sufficient. For when he comes into the month he to For when he comes into the world he is met with two greatlaws-the law of sexes met with two greatlaw-the law of sexes and the law of death. These laws if allowed to work out their ends would very soon destroy man from the face of the earth, for the one separates him apart in his own nature; the other conquers him. But in the family God has united these two laws so that though in themselves they were instruments of man's destruc-tion under the Divine hand, they become means of man's greater perfection. In Was then reneated upon the blown St. Lawrence ! the boats, the music, the flags, the cheers, the gladness that reigned in every heart, that beamed from every eye —the rejoicings over the return of the beloved Bishop, the double rejoicing because of the success of his delicate

means of man's greater perfection. In the family a man finds the legitimate satisfaction of all his desires and in his re-lation of father he outlives himself, and in his children has a pledge of immorts!

And now all are gone ! The illustrious prelate sleeps in the fortress crowned city, and over the throne that he pre-

Rev. Mother gave me some particulars as to her order, which at present con-tains one hundred and thirty eight

the order in all; these are for the mos

transferred from St. Gregoire, there are twenty five professed Sisters. The

school here consists of one hundred and

orty two boarders and one hundred and

age, who greeted the Mother with loving freedom. With a little bit of coaxing we

persuaded one of them to begin a recita-

an imaginery bishop, which ended :

"O ! guardez a notre pere, La couronne de ses vertus."

As we neared the convent garden :

ion, which I am bound to say was unin

Sisters.

There are sixteen convents o

served for his successors hangs the red hat of a Cardinal. The illustrious men of the second decade of our century are laid low, the *Car of Commerce*, with her local fame, is no more, and all is changed life. Where the family life is perfect there is where the family and full developexcept the mighty river that still sweeps past Nicolet and gathers in its bosom the bright waters of her little stream, to safety for the civil order, and full develop-ment of man's liberty and happiness. carry them in tribute to the insatiate While descending the stairways the

It is the family that makes the home. It is in the home where all that is great in a man is en-gendered and developed. The mill streams that turn the michinery of the world take their rise in these solitary places. Without the home the world would be like the earth without the suna dark, gloomy place, where all the sweeter and better sentiments would be Part in the diocese of Nicolet, Three R vers and Sherbrooke. In the house at Nicolet, to which the novitiate has been replaced by a harsh, cynical temper Every replaced by a harsh, cynicat temper twerp home would be a prison cell. The life would not be worth living, death would be a welcome boon, and the grave would be a haven of rest.

The three principles that give vitality to the family are (1) the principle of creation of marriage; (2) the principle of development of education; (3) the principle of ple of preservation or the virtues of econ-ics do the work she is destined to do thirty day pupils. On our way from the new building to the convent we met two baby-children of about five years of omy and industry; and the virtues of eom-oppose these principles are: (1) divorce, (2) Godless (ducation, (3) intemper-ance. Here are our three great national tion, which I am bound to say was unit telligible, wherein the other dot broke in with "No! that is not right; it is—and she proceeded to make a little courtesy and recite a little compliment to

dangers. The divine idea of the family is the union of one man and one woman that will be perpetual and undissolute. The perpetual undissolubility of the marriage tie is fibered in the very constitution of man himself. When the Divine author of Christianity came He put His seal on of Christianity came He put His seal on pain-subduing remedies. It goes right to "What God hath joined together let no man put asunder." Bat three hundred years ago a new

doctrine came into vogue. Divorce was permitted. The evil has increased since that time so that to day in this country this most sacred bond, than which perchance there is nothing more sacred on this earth, is left to the politician who stands in the hall of legistation for the "Bonne Sainte Anne price pour nous" And then came a few moments of rest in the old convent parlour, and a hospit-able tray of refreshment, an offering of our lilies for the altars of the little and breadth of the land. Here in fair

it must get its strength and vigor from the morality of the citizens. A river cannot rise any higher than its source. The purity of the ballot box, the sanctity of the oath administered in our courts of law, the honesty in all our mercantile re-lations, the honor of the jury box, the incorruptibility of our judges, without which our Republic cannot possibly last -all depend on the morality of the citizens. An education then that teaches no mor-

ality, that drives God and religion out of the schools, is a system that is worse than useless, for where a definite system of morality is not taught immorality takes its place. All religious bodies have real ized the necessity of religious terching in Ized the necessity of religious teaching in the schools---many have declared openly for it, se for example the Presbyteriaus in their late General Assembly, when they said "that in order for the State's own interest there should be the same school interest there should be in every school maintained by the State inculcation of such principles of dependence on God and such principles of dependence on Goo and application to them, as are essential to sound learning, safe character and sound ciriz-uship." But it is the Catholic Church that has had the courage of her convictions. She has at a great cost to berself built up a system of Undating schools where the young might Christian schools where the young might be trained in the ways of virtue, and might be developed into good, law ablding and God foreign diturn. She here done and God fearing citizens. She has done it from the most patriotic of reasons because she loves this country and she has at heart the premanence of the in-stitutions here, under which she has re-ceived her greatest expansion. She will continue to support her own schools, though they are a big drain on her re sources, until the fairmindedness of the American people sees the justice of her

position. The third great principle of vitality in the family is its preservation that comes from the great virtues of industry and economy. The great evil that is sapping the life of these virtues is intemperance. Here the lecturer discoursed eloquently on the great drink plague and the ravage it has produced. He showed how, when the demon of drink comes into the family, the argel of peace departs. Pov-erty and destruction follow in its wake. Its foul touch blasts all that is good and noble in the family life, and one might just as well try to raise a harvest on a volcano that is ever belching forth its fiery lava and clothing its sides with a fiery mantle, as to cultivate Caristian virtues in a home where the demon of drink dwells.

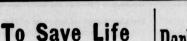
One of the great causes of the wide-spreadedness of the drink evil is the mul tiplicity of the saloons. The saloon is set over against the home as perhaps its greatest enemy. If we would then pre-serve the sanctity of our homes let us fight these three great evils-divorce, the Godless school and the saloon. It is only among the nations of the earth-that of diffusing a broader liberty and a higher happiness among men.

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The Result of Debt.

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its continued use. 11s continued use. S. H. Latimer, M. D., Mt. Vernon, Ga., says: "I have found Ayer's Cherry Pectoral a perfect cure for Group in all cases. I have known the worst cases relieved in a very short time by its use; and I advise all families to use it in sud-don concerncies for courbs. croup. Sc."

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And consecra Where Irish Toronto, Ju

AU

"Not less th dren of Erip, lord tyrann burled in Gos

Far from their These Irish e: Nor dream the Nor o'er its r Down where Sweeps olwa They lie-old In cross-crow

S'eep on, O. 1 From eartaly Our treighted Beyond the's In every Iris Where praye Is built an al A cross above

No more the You' humble No more you The beads of The mirth th Lles burled i Down where

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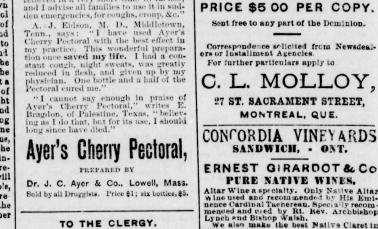
ARRAIGNS B

SECRETARY

In the cou House of C Morley's mo undertook t Lord Mayor vigor. In th said : I ente Liberal Unio PISSES AWAY, the right ho will be the l lord lieutens proved that mined respec do the min estranged fi where the estranged no reslm damag reslm is ende weve and no for the law and you may confidence of coercion act due to fear? the act by authorized a star chamber up in differer has happened of the gove the most priv attempted to son, between tween banks parts of Irel of society ha for taking r same for deci-flinging back I lay down w that in no on imprisoned hi compelling h chamber has One of the coercion act National Les the National men bers of t

save it is a th

bays it is a th that it has a National Les pressed in ce has been supp NEW INTH of its existen priest, who w National Les to the court b membership : aimed at the government h boys about t ished men sell of suppressed imprisor ment publication of have increase published in and are read w were wanted newspaper, to a very careful land of last S columns of th league is all county Clare. past, yet I fi branches, and the parish cl Law never fal as when it is es repulsive. were here I him, but he h ing, "Certainl the value of therefore, ask of the House order to co ninned theme think the act undermined a of the people. the respect th the people th interest and a I turn again fo section of the ecretary for tortuous speed last few days l to the county would not alle allege disturba the report of t he had before epector of pol land take noti of symptoms, bench discus crimes. If th call for notice



Ursulines, the Sisters of Hotel Dieu, and other cloistered orders. From her long black cap depended a long black vell, and around her neck she wore a massive silver crucifix." Assumption.

"Could we see the superior?' Well! She did not know; it was the day of the monthly retreat, but perhaps as we were strangers, Mother would come; and so saying she led us into a

we hurriedly retraced our steps to the Hotel Central, where the gallant proprie cool shaded parlour, and bade us rest. While she was gone to summon tor most hospitably invited us to supper the "saus ceremonie" for which generosity feel that we were indebted to the fac Mother General, we took a glance at the apartment, formerly the silon of an old Seigneur. It contained some handsome that our fair driver was the prettiest gir. in all the country side—a truly belle Can adienne. But she being of a practical carved furniture, and various pictures. Above the door I noticed, what I had turn of mind, and, having the responsi-bility of her father's best carriage horse observed in several rooms in the semin ary, a photographic representation of the intellectual and exquisitely spiritual face of Monseigneur Lafleche, Bishop of on her mind, promptly declined the offer, and we were soon spinning along on our homeward way, without seeing anything Three Rivers, from which diocese that of Nicolet was recently carved.

more that was worthy of note, except, indeed, the extremely handsome modern house of a lonely old bachelor, who, so Very kindly the Rev. Mother came to receive us, and after some moments of pleasant conversation, she offered to the story goes, continues in his single blessedness because of his firmly rooted show us over her new convent, which is to be ready for occupation at the close belief in the fickleness of all women Not having the pleasure of this gentle-man's acquaintance, I am not justified in to be ready for occupation at the close of the year. This magnificent building st.n.'s upon high land at the buck of the Sisters' present residence. It is built of gray stone, and is two hun dred leet in length, the breadth varying giving an opinion as to his character ; and yet I should not feel inclined to put much faith in that man's constancy, for, in the words of the motto of the most noble Order of the Garter : "Honi soit from sixty feet to seventy six.

The plan is excellent, the house well divided and admirably constructed. There are four parlors, numerous class rooms, airy dormitories, and a beautiful chapel eighty feet in length by fitty in From the windows of the dormitories

Ayer's Sarsaparills are too well know to require the specious aid of any exsgger-ated or fictitious certificate. Witnesses the view is magnificent. The little river Ni solet winds through its verdant banks, of the marvelous cures effected by this preparation are to day living in every and coos round tiny islands. Upon its surface on that summer's eve were many pleasure seekers, their light craft city and hamlet of the land. A singular custom is observed in the early part of the month of May amongst the population of the diocese of Lyons. On the feast of the Finding of the Holy Cross, the farmers bring to Mass bundles darting hither and thitner at the will of the oarsmen. At the mouth of the river, on a larger isle, tall factory chim. the northward the broad St. Lawrence swept by; on its further shore glittered the in-covered spire of the Church of Ponize du San suite for the Church of and then placed by the former private, and then placed by the farmers in their corn fields as testimonies of faith in the

piet her way to Montreal, leaving in her wake a trail of curling cloudlets of smoke. While I gazed at the far scone I bethought me of a day sixty eight years ago, when the great Bisbon of One

qui mal y pense."

The tonic and alterative properties of

A. M. P.

chapel, whereon the Mother promised they should silently pray for us all night, a few words of thanks and farevell-and we left the Convent of the

consequent enset is the retusal to bear children, so that these people who, by pecuniary alvantages and social oppor tunities, are the better able to become the fathers and mothers of the next genera The midsummer moon swung low over the cathedral tower, and we had a weary way to travel before reaching home; so tion are defiberately refusing the burdens. But the Catholic Church steps in and by her immense power and divine author-ity she declares that never is divorce to be permitted for any cause-following literally, as Gladstone says, in his late article against lngersoll-the commands of the Saviour, and she declares also any interference with the laws of nature to be a crime of the worst kind. She stands at the door of the Caristian home and she opposes with all her influence any one who would dare enter there and destroy with foul touch the matrimonial

The second principle of vitality in the family is the development that comes from a good, sound education, for, if to the perfection of marriage there was not the perfection of marriage there was not added the sublequent perfection of good education, in one generation society would be plunging back into darkness. But education to be worth the name must be a thorough education that will develop a man's whole nature, his sou and heart as well as his mind; an educa tion that will not only make a child clever, but good as well; an education that while it teaches the child the science of bookkeeping will also teach him to settle his

keeping will also teach nim to settle his accounts with his Great Judge; that while it teaches him of the stars, it will teach him of what is beyond the stars; and while it prepares a child for his duty in this world, it will also prepare him for his greater and better life beyond the grave.

Any other education is one sided, and anything built on it will one day topple over.

This religious education must of necessity be given in the school. This was the original idea of the first founders of the public school system. But since this has been perverted from its original purposes,

so that uniterilously, yet nevertheles, eff.ctually, it has become the great means of teaching irreligion. This state of affairs cannot last long. In this country where the government is of the people and by the people, in order to exist at all

least every year, inroughout the length and breadth of the land. Here in fair New England alone 3,000 families at least are destroyed by the divorce abom-ination every year. A twin evil of divorce and very often a consequent effect is the refusal to bear children, so that these people who, by pecuniary alvantages and social oppor tunities, are the better able to become the fathers and mothers of the next genera was to put out our hands ; we are fed and clothed as if by a miracle, and it surely in a miracle if the bill is paid in due season To contract a bill is to contract an obliga tion, to give another the advantage; we believe that half the forgeries and embezz'emen's in the country are the direct result of debt. Half the paralysi-and heart disease which end men's lives in their heydey may be traced to the worry consequent upon debt; worry kills mare people than work, love, or any disease It writes wrinkles on the face, it discolor the skin, makes the hair fall out and O you men who have contracted

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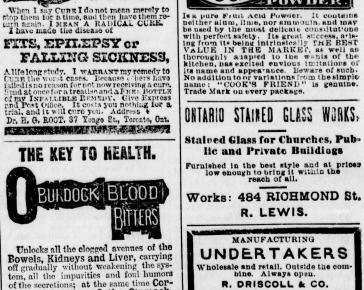
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writes : For a number of years I have been writes: For a number of years 1 have been afflicted with rheumatism. Two years ago I was attacked very severely. I suffered a great deal of pain, from which I was not free a day, until last spring, when I began to use Dr. Thomas' Eclectric Oil, and I rejoice to say it has cured me, for which am thankful,

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• only one express of meight is outside of New York, who with address of Houses selling line of goods, can get such goods by sending to this Agency. Then and Religions Institutions e buying from this Agency are regular or usual discount. ess matters, outside of buying goods, entrusted to the attentions nent of this Agency, will be conscientiously attended to by me authority to act as your never you want to buy anything, ders to

MAS D. EGAN. NEW YORK.



## THE CATHOLIC RECORD.

or the city of Dublin the inspector of police would have noted it in his report, and the judge would have made it the subject of comment in his charge. There is no crime; but because he apprehends crime in the county and the city of Dub-lin he very arbitrarily, and Grosse Isle ! "Not less than fifteen thousand of the chil-dren of Eris, flying from famine and land-lord tyranny and stricken by fever, ite burled in Gosse Isle." Far from their own beloved isle These Irish exiles sieep, Nor dream they of historic past Nor o'er ils memories weep: Down where the bine St Lawrence tide Sweeps o.ward wave on wave, They ile-old Irishad's exiled dead, Ia cross-crowb'd loLely grave.

S'eep on, O. hearts of Erin. Seep on, of interaction in the From earling travail free! Our freighted souls still greet you Beyond die's troobl'd tea; In every Irish heart and home, Where prayer and love abound, Is built an alter to your fatha-A cross above each mound.

AUGU 3T 4, 1888;

No more the patriot's words will cheer You, humble toll and eare-You'r humste rail os words will cheer No more your Irich beart will tell The beads of even the grayer: The mirth inst word's at direct want Lies buried in your grave. Down where the blue St. Lawrence tide Sweeps onward wave on wave.

0. toliers in the harts at field, Woo gather golden grain 1 0. plisting by the wayside, Who succer grief and pain ! And ye, who know that liberty off. wields a shinling blade, Pour forth your souls in requirem prayer Where I fish hearts are laid !

Far from their own beloved lard These Irish extles sleep, Woere dream noi faith crown'd shamrock Nor ivies o'er mem cr.ep; But fragrant breath of mapie Sweeps on with freedom's tide, And consecrates the ioney i sle Where Irish extles died ! Throwas O'HARAN

Toronto, July 3rd. THOMAS O'HAGAN, LORD MAYOR SEXTON

ARRAIGNS BALFOUR, REPLYING TO THE

ARRAIGNS BALFOUR, REPLYING TO THE SECRETARY S DEFENCE OF HIS MISRULE In the course of the great debate in the House of Commons, Jane 26, on John Morley's motion of censure, Mr. Balfour undertook to defend his administration. Lord Mayor Sexton replied with great vigor. In the contention of his speech he said : I entertain the hope that when the Liberal Unionists' aberration of intellect undertook to defend his administration. Lord Mayor S:xton replied with speech besid: I cuteriatin the hope that when by how service of the world. Tary receives a certificate of computing which the popt service of the world. Tary receives a certificate of computing which the popt service of the model of computing which the the last importal scretary to the lord internent of Ireland. If it can be acceled to the mark of the model is a score of them are incapacitated or motion must stand, because where they do the minds of the people must be attanged from the government, and where the minds of the people must be the stallity of the years of the mark of the government, and where the minds of the people must be the stallity of the years of the most of the people must be attanged not only are the interess of the corrion act producing respect for the law. You may do ft by tear producing respect for the law. You may do ft by tear producing respect for the law. You may do ft by tear producing respect for the law of the government were attand and empowered to set up reprince and present law the stallity of the

New INTEREST AND FRESH VIGOR of its existence. Only the other day, a priest, who wassummoned for attending a net of the court by 500 men wearing cards of membership in their hats. This act was aimed at the liberty of the press. The government have chessed and caffed poor boys about the street. They have pur-ished men selling newspapers with reports of suppressed meetings by long terms of imprisor ment. Have they stopped the publication of these reports? No, they have increased them. They are widely publication of these reports? No, they have increased them. They are widely publication of these reports? No, they have increased them. They are widely publication of these reports? No, they have increased them. They are widely publication of these reports? No, they have increased them. They are widely publication of these reports? No, they have increased them. They are widely published in the opolular press of Ireland and are read with more avoidty. If provide the fourt of last Saturday—aid I find several columns of this probibited matter. The league f allogether suppressed in the street, and takes a leading part in 'himself. Those are the administra-taw never falls into such utter disrepute sa repulsive. If the leader of the flouse were here I would put the question to im, but he has contracted a habit of say ing, "Certainly, sir," which detracts from the value of his evidence. I would, put the value of his evidence. I would therefore, ask any independent memet, in order to conce at the detract for the stop and first olous application. Now, at it has been the almost there as well sa repulsive. If the leader of the flouse were here I would put the question to im, due of his evidence, I would, therefore, ask any independent memet, in order to conce at the deferment. The government, in order to conce at the deferment the sole to refuse to record the ground of the application, and the refore, ask any independent memet, in order to conce at the deferment. the value of his evidence. I would, therefore, ask any independent member of the House whether the government, in order to cover their defeat, have not pinned themselves to a fiction. Well, I think the act has not premoted but it has undermined and aunibilated the respect of the people. Has it not undermined the respect that is due in the sense of the people that law is conceived in their interest and administered for their good? I turn sgain for one moment to the first the people that haw is conceived in their interest and administered for their good? I turn sgain for one moment to the first section of the act. Why did not the secretary for Ireland in his long and trol over the resident medistrates, and that

Dublin Castle. The stipendiaries fortham from with began to pass short sentences of a month and under, which deprived the men upon whom they were inflicted of their right of appeal. In case that might not be satisfactory to the govern-ment owing to the lightening of the punishment of the plot was completed by the lawyers of the crown, for they initiated at the system of cumulative sentences—a system repugnant to the idea of justice and the spirit of the law —a principle by which they carved out of the same act a series of offences and of charges. As, for instance, sir, it a man made a speech at a public meeting they charged him first with an unlawful assembly, they charged him then for the lin he very arbitrarily, and WITHOUT A SHADOW OF CAUSE, has applied to that county and city the first section—has applied to 500 000 people the bumiliation and the insuit of wantonly setting up a star chamber in their midst, and all that he can say in de-fence of his unaccountable action is that although crimes does not exist in Dublin, that something may be done in Dublin at some time or another that may blossom into crime. Sir, reasoning like that would justify the massacre of the inno cents. That also was taking time by the forelock. That was a measure of state policy conducted by a high official with very much the same of j.ct, for cer-tain infants were got out of the way for fear that when grown up they might blossom into agitators. I, sir, have a right to speak for the citizens of Dublin, and I tell the right honorable gentleman that if he dares, without a shadow of a cause of judification, to set up his star chamber in that city after having infilted the humil they charged him net with an unawhin assembly, they charged him then for the same speech with taking part in unlaw ful conspiracy to incite, and then they charged him with inciting other people charged him with inciting other people to take part in the conspiracy. Upon each of three charges the man was tried, and upon each of them a separate sen tence was inflicted. These separate sentences amounted to a good long term. The government were satisfied by the severity of the sentences, and the liberties of the subject in Ireland were absolutely left to the secretary for ire land and his menials at the bar and on the bench, but the progress went one step further, and was conducted in this way—when a sentence was passed upon he dates, without a snadow of a cause of justification, to set up his star chamber in that city, after having inflicted the humil-iation and insult of authorizing the establishment of that chamber—if he sets establishment of that chamber—if he sets that chamber at work-and lays every citi-zen of Dablin open to have his private effdrs examined without any means of vindicating his character before the pub lic—I tell him that if a star chamber is set up in Dablin, the inquisition will be severely dealt with. I ask, is not re-event of law undermined when when step further, and was conducted in this way—when a sentence was passed upon a public man long enough to allow him to sppeal, he was upon being admitted to bail immediately re arrested, tried upon another charge and put into jail for a period not long enough to entitle him to appeal, 'ut iong enough to entitle him to appeal, 'ut iong enough to em-barrass his defence and to keep him in prison until his appeal came on to be heard. The conclusion of the lord mayor's speech—a very long one—was incisive and eloquent. spect for law undermined when men can have no respect for its administration? The principal use of this act is the admin

## CATHOLIC PRESS.

Liverpool Times.

In its latest number the Spectator boldly asserts that the Protestant cry of idolatry as applied to image worship its pure non-sense. It is refreshing to see the Catholic position defended by a writer of the oppo-site camp, who is guided simply by prin-ciples of honesty and common sense. Our ciples of hone-ty and common sense. Our contemporary says that the iconociasts "have only to ask their own hearts sin-cerely and without preconceived ideas," and they will find that they could not worship an image in an idolatrous way even if they tried. At any rate, says the Spectator, is is not this kind of evil which we in E-gland have to fight, and "not even the Church Association will venture to plead that in expelling the crucifix from St. Faul's it is expelling the symbol which prompts to a false worship." When one remembers the firce battles which have raged round this point of Catholic practice, it is an encouraging sign, surely, practice, it is an encouraging sign, surely, to find one of the foremost journals of England advising Protestants not to "talk the ignorant foolishness they do about idolatry."

#### Ave Maria.

The custom of sending floral offerings The custom of sending in rai officings to a funeral is a very ancient and a very beautiful one. But it has often occurred to us that the money lavished in this way (for most flower devices are this way (for most flower devices are very costly) might be expended in a more profitable manner. So thicks a gentieman who recently wrote a letter on the subject to the London Tablet. "I believe," said he, "that in Denmark the practice is to purchase a card on which is inceribed a notification that a certain sum of money (from one shilling upward) has been paid for it, which sum is handed to any charity according to the wish of the purchaser." Tae writer sug gests that something of the kind might be is handed to any charity according to the wish of the purchaser." The writer arg gests that something of the kind might be done amorg Catholics,—an idea which seems to us an excellent one. There are so many good works which we may and ought to encourage, and the occasion of a ought to encourage, and the occasion of a death so naturally prompts to deeds of mercy that we hope to see the suggestion taken up and acted on in the near fature. Ealtimore Mirror. Loss of appente and the attendant low spirits, dullness and debility, are of very frequent occurrence. Regulate the bowels using Burdock Blood Bitters whenever these symptoms are present.

The New York Independent remarks that "the three great Protestant powers of the world are Germany, England and the United States (?) These three powers are represented at the Mohammedan court of Constantinople by two Roman Catholics and a Jew-Herr von Radowi'z, Sir William White, and Oscar M. Scrans-aud name white, and the soft all obtained and never have the interests of the Protestants of Turkey been so well cared for as by these three men." We are pleased to find our Protestant friends waking up to the fact that the real interest of all parties everywhere are best subserved by con-scientious Catholics.

effect, sir, was instant and signal. The speech was as effective as a circular from Dublin Castle. The stipendiaries forth. A meeting of the Monsigneur Power A meeting of the Monsigneur Power A meeting of the Monsigneur Power memorial committee was held in Hope hall, Halifax, N. S., on the evening of July 13th, for the purpose of winding up the business in connection with the memorial. Mr. M. B. Daly, chairman, submitted the report of the sub-committee, showing the report and avanditure to showing the receipts and expenditure to have been as follows :

the contract of erecting the monument.

Antiquity of the Cross.

Cardinal Wiseman in his charming work, "Fablola," thus speaks of the great love manifested for the cross as the symbol of man's redemption : "The Christians," said Calpurnius, "are a foreign sect, the founder of which flour-labed many aces are in Cheldes Hus

a foreign sect, the founder of which hour-isbed many ages ago in Chaldes. His doctrines were brought to Rome at the time of Vespasian by two brothers named Peter and Paul. Some maintain that these were the same twin brothers as the Jews call Moses and Aaron, the second of whom sold his divisiont to his brother for whom sold his birthinght to his brother for a kid, the skin of which he wanted to make gloves of. But this identity I do not admit, as it is recorded in the mystical books of the Jews that the second of these brother scient the shock which is the second of these books of the Jows that the according to books of the books of the books of birds than his own, siew better omens of birds than his own, siew him, as our Romulus did Renue, but with him, as our Romulus did Remus, but with the jaw-bone of an ass; for which he was hung by King Mord-ctene of Macedon upon a globat fifty cubits high, at the suit of their eister Judith. However, Peter and Paul, coming as I said, to Rome, the former was discovered to be a fugitive slave of Pontius Plate, and was crucified to be master's orders on the Insiellum ty his master's orders on the Janiculum Their followers, of whom they had made many, made the cross their symbol and adore it; and they think it the greatest honor to suffer stripes, and even iguo minious death, as the best means of being like their teachers, and, as they fancy, of going to them in a place some where among the clouds."

Consumption Surely Cured. To the Editor :-

To the Editor :--Please inform your readers that I have a positive remedy for the above named 2is-ease. By its timely use thousands of hope-less cases have been permanently cured, I shall be glad to send two bottles of my Headache, Heartburn, Acidity of the Stomremedy FREE to any ef our readers who have consumption if they will send me their Express and P. O. address.

A Sad Loss. Loss of appetite and the attendant low

## A Famous Doctor

ce said that the secret of good health consisted in keeping the head cool, the feet warm, and the bowels open. Had this eminent physician lived in our day, and known the merits of Ayer's Pills as an aperient, he would certainly have recommended them, as so many of his distinguished successors are doing. The celebrated Dr. Farnsworth, of

Norwich, Conn., recommends Ayer's Pills as the best of all remedies\*for

 Intermittent Fevers."
 Dr. I. E. Fowler, of Bridgeport, Conn., says: "Ayer's Fills are highly and universally spoken of by the people about here. I make daily use of them a my practice.

Dr. Mayhew, of New Bedford, Mass., says: "Having prescribed many thou-sands of Ayer's Pills, in my practice, I can unhesitatingly pronounce them the best cathartic in use.

best cathartic in use." The Massachusetts State Assayer, Dr. A. A. Hayes, certilies: "I have made a careful analysis of Ayer's Pills. They contain the active principles of well-known drugs, isolated from inert mat-ter, which plan is, chemically speaking, of great importance to their usefulness. It insures activity, certainty, and uni-formity of effect. Ayer's Pills contain no metallic or mineral substance, but the virtues of vegetable remedies in skillful combination."

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unable to take sufficient nourishmet; or keep up the system, should take Harkness Beef, iron and Wine. We are safe to say-ing there is no proparation in the market which will give better results. In bottles at 50c, 75c. and \$1.00.

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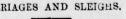
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secretary for Ireland in his long and tortuous speech explain why within the last few days he applied the first section to the county and the city of Dublin? He would not allege orime. He could not allege disturbance. We have before us the report of the commission judge, and he had before him the report of the in-land take notice not only of crimes but of symptoms, and the judges from the bench discuss symptoms as well as crimes. If there had been anything to call for notice in the state of the country

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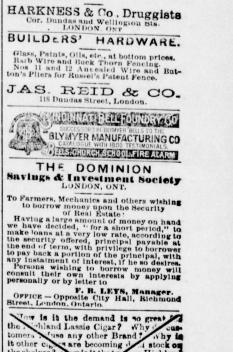
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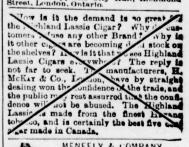


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O. M B. A.

Official Notice. Grand Secretary's Office, London, June 25.h, 1888.

To the Members of the C. M. B. A., Canado BROTHERS :- You are hereby officially BROTHERS: - You are hereby officially notified that the next convention of the Grand Council of Canada of the Catholic Mutual Benefit Association will be held in the city of Toronto, Ont, commencing on the second Tuesday of August, 14th, 1888, at nine o'clock a m. Railway certificates for reduced fares to the Council on here here next to all our

the Convertion have been sent to all our Grand Council officers and Branch Representatives. On said certificates instruc-tions are given, which must be complied

Officers and representatives not having received their certificates before this date, July 31, will kindly notify the Grand Scoretary, and duplicates will be sent. Yours fraternally,

D J. O'CONNOR, Grand President, SAMUEL R BROWN, Grand Secretary. Forms of credentials for legal Represent tatives to the Grand Council Convention

have been mailed to the Recording Secre-tary of each Branch in Cauada. The German Hall, corner of Adelaide

and Toronto streets, has been selected as the place in which the various Ses. ms of the Grand Council will be held during the Convention.

Ottaws, July 30th, 1888. DEAR SIE AND BRO:—At the meeting of Branch 28, C. M. B. A., held 25th July, the following address of congratulation was presented to the President, Bro. Henry A. Gray, on his appointment to the position of engineer in charge of the public works

The address, which was beautifully en-engrossed, was read by the Chancellor, Bro. Latchford. Would you kindly insert this in the C. M B. A. column of your paper. Yours fraternally,

THOMAS SMITH, Rec. Sec. Branch 28 Mr. Henry A. Gray, President of Branch No 28, Catholic Mutual Benefit Associa

ion

DEAR SIR AND BROTHER, - Your recent appointment to the responsible position of Engineer in charge of the Dominion Public Works in the Maritime Provinces was halled with very great satisfaction by your fellow members of Branch No. 28 of the Catholic Mutual Benefit Association, who, while we will regret your departure from Ottawa, yet warmly congratulate you upon your having received so marked an evidence of the estimation in which your services to the public are held.

Since your advent among us we have been sensible of the deep and sustained interest you have taken in the develop ment and prosperity of the association in general and of this Branch in particular, and have appreciated the many suc-cessful efforts you have made to assist us, often, we feel, at personal inconvenience to yourself.

Our weifare and advancement have been the desire of its members since the Branch was first established; the increase in membership and the fuller conception now had of the advantages and dignity of such are due in no small measure to vours labors since you became our presi dent.

As you have ever had in mind "the good of the association, ' we feel assured that in the new and wider field to which you have been called you will be found advocating and lending your aid to the formation of new branches and the ex tension of those already established.

We sincerely hope that in your new home you may reap the reward of your exertions in tehalf of the well-being of Branch 28, and trust you may be long spared to fill the useful career you are called to, and to continue to extend to spared others that help and encouragement so freely given us. Signed on behalf of the members.

F. R. LATCHFORD, Chancellor. E. J. O'Connor, Vice-President

DIOCESE OF PETEBBORO. CATHEDRAL CHOIR EXCURSION On Wednesday, in recognition of the faithful services of the choir and altar boys of St. Peter's Cathedral, Rsv. Father boys of St. Peter's Cathedral, Rev. Father McEvay, parish priest, entertained them to an excursion down the river. The Golden Eye left the wharf at about eight o'clock with a merry party of about fifty on board. After a delightful steam down the winding Otomabee, Jublice Point was reached in good time. Arrived at the Point, 'refreshments were partaken of, and there were exciting games and races for the boys, while the others cought with happy wefe exciting games and races for the boys, while the others sought with happy success the varied enjoyments the Point affords, swinging, boatirg, fishing, etc. A delightful few hours were spent at the Point. The return trip was begun in good time and was piessant and smooth. In fact, both trips up and down were made without a mishap or detention, and hoth were greatly enly enced by the ex

and both were greatly enlivered by the ex-cellent singing contributed by the mem-bers of the choir. The steamer reached home at 10 o'clock Rev Father M:Evay and Rev. Father Dubie accompanied the and Key. Father Duble accompanied the excursion, and the former was especially active and solicitous for the eoj yment of all the guests whom his liberality and paternal forethought had provided with such a delightful day's outing. He richly merits the grateful sentiments the choir and altar boys entertain for him. WESTPORT SEPARATE SCHOOL.

We are pleased to see by our ex changes that the pupils of the Westport separate schools were most successful at the recent entrance examinations. Six candidates presented themselves and all were successful. The mininum rumber of marks entitling a candidate to pass was 367. The Separate School pupils of Westport stood as follows :

Catherine Donnelly ..... Jane O'Hara..... ..500

The boys' school is taught by lay teachers and the girls' department by the Sisters of the Congregation de Notre Dame. There is at present a school of the department of the vacancy for a lay teacher, and a good lady teacher holding a professional certificate might obtain employment by making application immediately to the Board of Trustees

ST. MUNGO AND GLASGOW CATHE-DRAL.

are heartily responded to by English audiences. At Liverpool, on Sunday evening, a great meeting was addressed by Mr. Blunt, who said : "Coercion in Ire-land was nearly at its last gasp. It was attigative to find that of the the same to be The third of a course of lectures, which is weekly crowding St. Joseph's Church, Glasgow, was delivered by Father Steven-son, S. J. on Sunday evening. His subject on that occasion was "St Mungo and his Cathedral in Glasgow." In St Mungo's time (the sixth century) Glasgow, the learned lecturer said, was a poor place. It was a collection of huts, surrounded by a wall of turf. It was inhabited by a mixed wai of turn. It was inhabited by a mixed population of Christians and pagaus. The latter were stronger, and they drove out from the city St. Mungo, who went to his f. ieud St. David in Wales. After having done good work in Wales, a valley in which he called after his own valley of the Clude at the invitation of a Chris. Egypt, when thumb screws were applied be said there was a great outory against it in Eugland. Even the Times called it "disgraceful," and the British govern-ment interfered; but the government was doing much the same kind of thing in Ireland. (Hear, hear.) In the stat he Clvde, at the invitation of a Christian King, baptised in Ireland, he re turned to Scotland. How much he was loved in Wales was shown by the fact that over 600 of his monks there followed him to Scotland, and only 300 remained be-hind him. The King met Mango in Dumfriesshire and granted him a part of the country there. The saint converted many both on the borders of Scotland and in Camberland, where there were many churches dedicated to him. His own people in Glasgow wanted him, and he accepted their invitation and came to that

ity, where he doubtiess built a church. Daring his time St. Columba lived. the two saints met on the banks of the Mollindincar, where they deliberated on the mode by which to check the infidelity, ignorance and superstition round about them. St. Mungo died in 612. Little indeed they knew of him, but his labours

confronted by a body of Glasgow citizens, who told them not to touch it, or it would be worse for them. The "Reformers" re-ired, and wisely, for discretion is the better part of valour. Lately, since the Ions pilgrimage, they were told that two great saints, Mungo and Columbs, had nothing to do with Rome; that they were independent of it; that they were hostile to it. To them that seemed ridiculous! But it was circulated periodically, and now once sgain they heard it. He had never, however, heard the reason upon which the

once egain they heard it. He had never, however, heard the reason upon which the assertions were made. He would like to hear them Now, there were reason to the contrary. Where did St. Columba get his religion? From whom did those, the Culdees, who succeeded him, of whom we heard so much, receive their religion? They got it from Ireland. When did Ireland get its religion? In 432 St. Pat trick brought it from Rome, and there it remains, and there it will remain till the end of time. Some of their Protestant friends told them the monks of Iona were Protestants. If these people would read

Protestants. If these people would read the life of St. Columba, by Adamnan, they would learn that in the churches of Iona there was an altar, that they had bi-hops and priests there, and that the Body and Blood of Our Lord was administered to

Blood of Our Lord was administered to the kneeling brethren, and to all who came duly prepared; and that they might be duly prepared they had Confession and absolution. They would learn that those monks lived under a vow which bound them for life and that they could not marry. Under ordinary circumstances they never broke their fast till three o'clock in the afternoon, and during Lent until sumet. They had one meal in the twenty four hours, and that consisted of bread, and possibly an egg, and a little milk and water. Would their Presby-terlan friends go and try that discipline?

commit suicide

terian friends go and try that disciplined They would find that it was not consonant with the Protestantism taught by John Knox.

ELECTRIFIES A LIVERPOOL AUDIENCE.

Let nobody imagine that rough treat-ment has not added fuel to the fire of Mr. Blunt's wrath. The Nation at the begin-

pieces. The attempt to suppress the

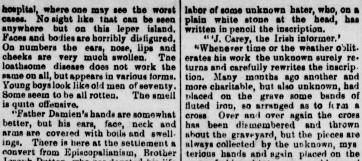
single man who had left the league in

chamber inquiries, which were now goin

DILLON'S IMPRISONMENT.

been tried before two magistrates-tw

WILFRID BLUNT TALKS MORE PLAINLY THAN EVER, AND



convert from Episcopslianism, Brother Joseph Dutton, who has devoted his life to the care of the orphan boys and others. He is like the good Samaritan -unassuming-but he does the work of grave, fashioned into some semblance of the emblem of salvation." a saint. "Now about remaining uncontamin-

"Now about remaining uncontaining ated, I must put my faith in God; for I do not see how any one living here for a number of years could possibly escape. Our cooks are all diseased. The lepers put their bands everywhere and in everything. Even the chickens eat all the rotten flash the lepers thr.w to

"This morning, when eating some eggs, the idea came to me that the eggs had a queer smell. After breakfast I found that the chickens were eating all kinds of rotten matter, The bread is baked also by lepers. I sit near Father also by lepers. I sit near Father Damien, himself a leper. All I can say Damien, himself a leper. All I can say is, 'God save me!' happen what may. "The poor lepers seem quite happy. If white people were sfilleted as the Kenss are with leprosy, I think many would

"To morrow the superintendent of the leper settlement, who does not reside here, will come to select a location to build a house for the Sisters of St. Francis, who

"I beg the continuance of your prayers and those of my other friends, that I may persevere in my arduous mission. I remain, your most devoted servant, L L. CONRARDY. "Kalawao, Molokai, Sandwich Islards."

AN APPEAL TO THE CHARITABLE.

ning of the month gave this illustration: Our generation has scarcely witnessed a Convent of Mercy, Oughterard, Co. Galway, Ireland, July 19, 1888. DEAR SIR,-Will you do an act of charity, and insert the enclosed appeal fiercer outburst of resentment than is now raging in England, Scotland and Wales over Balfour's brutal administration of the coercion act. Englishmen are most unsparing in their denunciations, which valuable paper, the CATHOLIC in your RECORD.

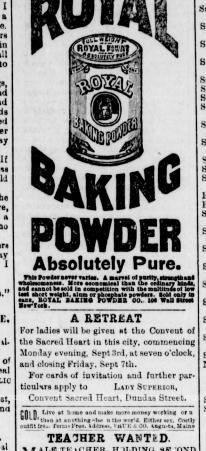
In this most destitute part of the west, our Irish poor are suffering much and begging for aid. I remain sincerely yours,

SISTER M. O'CONNOR, Convent ot Mercy, Oughterard, Co. Gal way, Ireland, July 19, 1888. DEAR READERS - I implore of you to satisfactory to find that after the South-ampton and other elections the whole fabric of coercion was crumbling to

send a little help for our sick and dying National League was an absolute failure, and he defied Mr. Balfour to point out a poor people, whom we visit in their wretched hovels. Many of them have not the common necessaries of life, are lying on straw and no blankets. Do aid consequence of the coercion act, or a man who had refused to pay his subscrip-tion on account of it. Comparing the treatment meted out to prisoners in us to lessen their sufferings in their last and you shall be supported by your united prayers. Your sincerely, SISTER M. O'CONNOR. moments. A trifle would help us to do so, and you shall be daily remembered in

MISSION OF SOUTHAMPTON.

The Catholics of this place, very few indeed in numbers, but having an arden desire to secure for their families the bles on in Ireland, the clock in history had een put back two or three centuries. Political prisoners were not actually put to physical torture, but there was a moral and mental torture applied in sings attendant upon having a church in their midst, are making earnest efforts complete a sacred edifice commenced two order to get up evidence which the police of themselves were unable to discover. vears ago, and we trust our co-religionist. both in that neighborhood as well as at a distance will lend their efforts to secure the end in view. It is proposed to have an excursion to Southampton on the 15th Mr. Blunt said that it had loog been the design of the government to get hold of Mr. Dillon; but Mr. Dillon was a most of August, on the evening of which date will be held a concert of a character which prudent man, and the government had been unable to lay hold of him until they laid a trap into which he fell. He had it would be well worth while to attend The excursion will start from Brantford for Southampton, calling at all inter mediate stations, including Mount Forest and Wistron brauches, on August 15th, leaving Brantford at 5.30 a. m. return



M ALE TEACHER, HILDING SE 'OND Class Certificate, for the Catholic Sep-arate School, Reinfere. Applicants must furnish references, state sa'sry and when and where certificate was obtained, duties to commence on 17th August. Address-JAMES MC 'REA, Sec. Catholic Sep. B. Boaro, Ren-frew. 511 i w

TEACHER WANTED. BY THE SEPARATE SCHOOL BOARD of Trustees, Oltawa, a female teacher holding a recond-class Professional Certifi-cate; one who can speak both French and English preferred. Daties to comme co on 27 h August Lext. Applications stating ex-patience and salary r quired wil bo receiv-ed by the understanced until 17th August – WM. FINLEY, Secretary. Sil-2w

TFACHER WANTED.

HEAD MASTER WANTEL FOR THE Catholic Separate School, Brockville out Apply to VERY REV. DEAN GAUTSIER Brockville. TEACHER WANTED. A SAISTANT TEACHER WANTED. A SAISTANT TEACHER WANTED FOR last half of this year for S. S. No 4. Biddulph, Good references State salary required, Address, P J. Dewan, Granton. 511 3w

HOUSEKEEPER WANTED. BY A PRIEST IN A TOWN APPLI-cants please apply at this office, giving references 511-11

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AUGUST 4, 1888.

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tory-Old Testament-Part I Sadlier's Child's Catechism of Sacred History-New Testament-Part II Sadlier's Outlines of Canadian History Sadher's Outlines of Canadian History Sadher's Outlines of English History Sadher's Catechism Sacred History— Large Edition Butler's Catechism Bible History (Schuster) Illustrated Sadher's Ancient and Modern History— with illustrations and maps Sadher's (P D & S) Copy Books—A and B, with tracing

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Class D.-The 15th monthly drawing will take place on Wednesday, Aug. 15, '88, at 2 p.m. 850,000

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#### **Resolutions** of Condolence.

Guelph, Ont., July 26.h, 1888

DEAR SIR AND BROTHER -At a regular meeting of Our Lady's Branch, No. 31, C. M. B A, it was moved by Brother T. P Coffee, seconded by Brother M. J. Doran,

Whereas, in view of the loss which our Brother Mathew Cheevers has sustained by the death of his wife and of the loss which is one of the chief ornaments of which his children have sustained by being deprived of their mother, a lady well known to the Catholics of this city and to Glasgow, and which Jocelyn saw would the members of this Branch for her Chris tian charity and zeal in every good work connected with the welfare of the Church of Our Lady. Resolved, That it is but a just tribute to

Glasgow, and which Jocelyn saw would adequately represent in their noble city God's Courch, and which would be a per-manent building and would carry down the memory of his own time to a later period. So rapidly did the work proceed that in five years the noble nave was erected. That was a wonderful progress, and it showed that the period could not have been one of barbatim. Their each the memory of the departed to say that in regretting her removal from our have way mourn for one who was in every way mourn for one who was in every way worthy of our respect and regard. That we sincerely condole with our Brother, with his family and with Mrs Manning, have been one of barbarism. Their cathedral was worth knowing and studying. At Jocelyn's death the cathedral was left of Mrs. Cheevers, with the loss uncompleted, 1299 The Pope was inter which has i filicied them. Secretary ordered to mail copies of same ested in the work, and in 1202 money was

secured for its completion. It was not finished, however, when the miserable wars between England and Scotland began. These impeded the progress of completion, and it was not completed at the time of the so-called "Reformation." An invent. IC RECORD, C. M. B. A. Monthly and True Witness. JAMES K. WEEKS. Rec. Sec.

the so-called "herofmation." An invent-ory of its chalices and ornsments taken in 1459 showed a very wonderful collection, It contained a golden chalice, other chal ices, and psiens, and the relies of almost

ting kindness and sympathy you have shown me since the death of my much lamented husbend, John, R Doyle.

vestments, plate, endowment and prissts. It must have been a glorious church in these days! But John Knox came upon I desire also to convey to your Branch my grateful acknowledgements for the the scene. The "Reformation" made the future labors : Church is Glasgow what it had never been "I left San F promot aud satisfactory payment of \$2 000-beneficia y just received. Part of the same has enabled me to liquidate al outstanding debte-the remainder secures me and my family in a comfortable and pleasant home-while eight hundred dol lare are lodged in the Savings Bank.

to attack it He cilled it an abomination, "I and det rmined not to allow it any longer the to encumber the face of God's earth. He ber 

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 grateful servant
 MARY DOYLE.
 men to pull it down. Bat they were
 "This morning at or Mess I visited the
 and would be but for the persistent

ex-policemen. That was the only quali-fication they had for setting questions of constitutional law. From the monstrous they could trace, not through written and intolerable manner in which these documents, but in the imperishable records of stone. Wherever he went churches sprang up. It is said that he and his fol ex policemen behaved at the time it was evident that John Dillon's capture was sprang up. It is said that he and his fol-lowers carrying out their work for God went into the Higblands, Iceland, O. Kney, Shetland, and some even said (but of this the lecturer doubted) they went to Amer-ica. Bishop after Bishop succeeded St. Mungo in Glasgow. These built churches, but being constructed of wood, osiers, and other it down the succeeded to be be a succeeded state. intended. When he was sentenced he had almost death in his face. In that condition he was sent from Caiphas to Herod, He believed that already the public indignation which had been evoked would make the government ashamed to carry out the sentence to the bitter end. While Mr. Dillon was be other it flammable material, the bailding

Referring to

log tried no greater honor or respect could ing tried no greater honor or respect could be paid to any man than the silence which prevailed while he was speaking. The felling was strong at the time that Mr. Diffon had been unjustly tried, and that no jiry in the United Kingdom would have found him guilty. There was no pleading for mercy in the address of Mr. Dillon to the judge. It was an appeal to justice, to right and facts; and what struck him most forcibly in that address struck him most forcibly in that address was the declaration of Mr. Dillon at the finish that, which ever way the judge de cided, it was a matter of indifference to him. If, continued Mr. Blunt, it were a matter of indifference to John Dillon, by heaven, it will not be a matter of indiffer-ence to us." Here the audience rose to their feet and cheered frantically, Mr. Blant being unable to proceed for a considerable time.

## AN HEROIC PRIEST.

The many friends here and elsewhere

of Father Conrardy, who sailed a short time since to the Sandwich Islands, to become the assistant of Father Damien in the leper settlement on the Island of Molokai, will read with interest the every Scottish saint and many English sainte, and a bit of the hair shirt of St. Thomas of Canterbury. There were twenty altars, each of which had its own following from a letter to the Most Rev. Archbishop Gross. The letter is dated May 17th, and gives our missionary's first impressions of the scenes of his

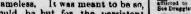
"I left San Francisco on May 5th, before menty, desolate, descrated; a the steamer Zaakarda, and arrived in place for mento walk about in and tran-Honolulu on the 12th, where I visited as to bainess. Yet Glasgow would not several officials, and on the 12th, where I visited allow its Cathedral to be destroyed andrew Melville was the first to attempt to attack it. He called it an abomination, and det mined not a solution and det mined not to allow it any longer to be one powe now side a concert by

ing will leave Southampton at 6 30 p. m tickets good for next day, 16th, giving an opportunity to those desiring to remain for the concert in the evening. Some of the best talent has been secured for the occasion, including Miss M. Nolan, of New York; Miss C. Strong, of Philadel. phia: Mrs Geo. Hamilton, of Hamilton Fred. Filgiano. of Hamilton; Prof. Mait land, Guelph; Mr. J. Dromgole, London and Muster Geo. Fox. Walkerton; the celebrated boy violinist has also cons inted to assist.

## AN INFORMER'S GRAVE. Irish American

All intelligent readers and observers the character of an "informer" is univer-sally regarded by the Irish people, every. where; and this feeling even extends to the spot where such a person may have been buried, which is henceforward looked upon as under a curse. A writer for one of the London papers, who recently viated Port Elizabeth, in Natal, gives the following account of a visit he paid to the place of interment of James Carey, the Dublin informer, whose name was recently introduced in the trial of the libel suit of Frank H. O'D mnel against the London Times, by the English Attorney General, in order to enable him to bring a scurrilous accusation against the members of the Irish Party. The writer in question says : "It will be remembered that the

Coroner's inquest was held on the informer's body at Port Elizabeth, and a verdict of murder was returned against the avenger, O'Donnell. But it was evident that not a man in the the town mourned over the informer's fate. body was hurriedly interred in an uninclosed graveyard, on a hillside near th town. Up to that time only colored people and criminals, who had died in jail, had been buried there. The mi-erable, desolate spot was in truth well fitted to receive the remains of a mar, who, himself the worst of crimina's, had used others to crime and death,



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lessons quite in the cha beautifi have to On th tion for by a v Of the o "It v us, and radiant Archhis octogen that de