### CLERICAL.

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### N. Wilson & Co.,

FOR THE CLERGY.

We take from that excellent periodical for the clergy, the Pastor, an article on Baptism that will, we feel assured, be read with great interest. We regret that space prevents its full publication this week. It will, however, be concluded in another

A mother brings her young baby to church asking the pastor, Father Severus, to baptize it. She is known to him as a Catholic, who married her infidel husband (non bapticatum) without a dispensation or any provision for the Catholic education of their offspring. She now declares her-self willing on her part to bring up the child in the Catholic religion. "But," says Father Severus, "what can you do without the consent of your husband? As was done on a former occasion your mother-in-law may take the child a few weeks hence to be baptized by a preacher."
She cannot deny this. "And further,"
continues Father Severus, "your other
children are not brought up in the Catholic faith. They are not sent to our Catholic school, although you must acknowledge that it is as good as any of your public schools. And lastly, if everything else were right, you can have no claim on my services, as you fail to perform your duties as a member of this congregation. You have the means and still do not continue to the confidence of the confide tribute to our Church and to my support. Therefore, on this ground alone, I must Therefore, on this ground alone, I must refuse baptism to your child, until you comply with your duty. However, as things stand, I will be satisfied if you make reparation for the scandal of your marriage, and get your husband to give his consent to the Catholic education of the control of your children and prove his willingness to do so by sending his other children to a Catholic school." "My husband will not such a promise; then my child will be deprived of baptism!" "That is not my fault," replies Father Severus; "I cannot connive at the scandal of your marriage or a probable sacrilegious repetition of baptism; above all I do not want to squander God's graces, and therefore, I want some guarantee for the Catholic education of the child before I administer baptism." The mathem leaves with in baptism." The mother leaves with signs of mingled sadness and anger, uttering, out doors, ejaculations like—"Didn't pay for the church and his support !- my husband will say that, after all, he is right; nothing but money making," etc. Then a glance at her child—and the thought strikes her, "I cannot leave him any longer without baptism; I will try Father Placidus in the next church." But there she is told by the pastor that he is not allowed to baptize the child because she belongs to another congregation; he had had already some unpleasant affairs with Father Severus for "meddling in his con-

Q. Was it right to refuse baptism to that child? 1. In the case of Father Severus ?-2. In that of Father Placidus?

Ad. 1. Father Severus was wrong in refusing baptism. The correct full answer must be taken entirely from the law of Christ as interpreted by His Holy Church. Christ the Saviour of mankind made baptism the first and essential condition for having any part in Him and His kingdom. "Nisi quis renatus fuerit ee aqua," etc. It was for this reason that he brought the reception of baptism more easily within the reach of every human being than any other sacrament; natural water is the materia sacramenti; a few words that even a child of seven years may remember, the forma sacramenti; the recipient may be a child in the mother's womb (probabillisime) as well as an old man in his last agony an idiot, a person always or at times with out the use of reason, provided this last one had at least the implicit intention of receiving baptism and never retracted it : again, every man, woman or child capable of performing an actus humanus, Catholic or non-Catholic, Jew or pagan, can be minister sacramenti, licitly in case of necessity, validly in every case without exception.

The Church does not allow any one to be deprived of this first and most essential means of salvation, as long as this sacrament (1) can be validly administered, and (2) can produce its effects, or these effects will not be frustrated, e. g., by subsequent

apostacy. Here, then, we have the limits,-if they may be called limits,—which Christ, or the Church as the faithful interpreter of His will, has marked out for the administration of baptism.

But in order to apply this rule or principle correctly, it is of paramount importance to distinguish strictly between certainty and probability. The confusion of these two ideas, in themselves essentially different but practically approaching each other sometimes most closely, leads to the gravest theoretical and practical errors.

It would be a great sacrilege (a) to baptize a person who does not want baptism, or one of whose previous baptism we have absolute certainty, or (b) to baptize | prominent place in the government and

a grown person, even in danger of death, who expressly rejects the Christian faith, or is unwilling to renounce, by true contrition, his former sinful life. In the first case, (a) the sacrament would be evidently null and void, in the second, (b) it would be received without grace and, therefore, God's gifts thrown away to no ourpose. For the same reason it is forbidden to baptize a healthy child when both the parents are non-Catholic and refuse their consent and are unwilling to bring up the child as a Catholic; for there the grace of God would be squandered by certain subsequent apostacy. But if the child is not to remain under the parents' control, it may receive baptism. "Infantes mancipiorum baptizari possunt, parentibus invitis, si domini ita velint. Si parentes velint, dominis repugnantibus, possunt filii baptizari.'' (Kenrick, Th. Mor. de bapt. 28.)

Different rules altogether must guide us, whenever there is no certainty, but mere probability; -although strong probability sometimes appears to approach certainty. Then a good reason suffices to expose the sacrament to the danger of an invalid, and a fortiori to the danger of a fruitless re ception. Such a reason we have in baptism on account of its absolute necessity (necessitate medii), and especially in danger.

By this distinction between certainty

and probability we can well explain deci sions of the Church which otherwise appear rather peculiar. Thus the Church forbids us under pain

of mortal sin to rebaptize a person who has certainly received valid baptism before:
—she forbids such public and solemn unconditional repetition of this sacrament even under pain of irregularity (ex delicto). Hence, our second Plenary Council justly forbids the practice of rebaptising, without previous investigation, any person baptized by a Protestant minister or by a Catholic lay person. (Decr. 240, 241.) And in the very same Decree we are instructed that in our times we must nearly always give conditional baptism to such persons. (Eos iterum baptizari FERE SEMPER oportet.) To baptize again without any investigation would involve the principle of giving baptism to a person who may have certainly received valid baptism before. But in your examination you may find the strongest proofs of probability in favor of the former baptism, and very little reason to doubt it :- (tenuissimam proba bilitatem contra valorem baptismi praevii). You need not prove that the former baptism was invalid; the onus probandi is on the other side: positive, undeniable proof must be furnished that the former baptism was certainly valid. And this is nowa days very rare in those cases; hence you must, notwithstanding your examination,

The Church, then, justifies, or rather obliges the priest, to expose this sacrament as a necessary means of salvation, to the maximae probabilitati nullitatis;—much more then, to expose it to the danger of fruitless reception in administering it to a child where there is no periculum nullitatis, but merely the danger of subsequent apostacy. (Evidently the injuria sacramenti in the first case is greater than in this second.)

Hence, in danger of death every restriction is removed, and we must baptize every child within our reach although both parents are opposed to it and will certainly not bring the child up in the true faith, if, perchance, he should recover. (On similar grounds the Pl. Council has even decreed: Baptizandi etiam sunt adulti omnes moribundi, quoties prudenter judicari potest, eos non certo respuere fidei gratiam. n 230.) More yet; according to the opinion of good theologians, a child of infide or Protestant parents may on this ground be given baptism, although not in actual danger of death, but in such circumstances that his death before reaching the years of discretion may be reasonably presumed ;-si prudenter putetur puer vixac annos discretionis perventurus, sed antea moriturus, etsi nunc mors nonaum immineat. (Lehmkuhl ii. 82) From this distinction between certainty and probability of a fruit less reception of baptism we can explain why the Church, though guarding with jealousy the precious gifts of God and forbidding baptism of a healthy child with the certainty of apostacy, when both parents resist, has decreed that children can receive baptism although both parents are non-Catholics, provided there be a probable (not certain) hope for their Catholic education: quoties probabilis affulget spes catholicae eorum educationis. (C. Pl. Balt. ii. n. 229.)

TO BE CONTINUED.

### A MINISTER'S MANSION.

HANDSOME PRESENTATION TO THE HON. JOHN COSTIGAN. Ottawa Free Press, July 31. The formal presentation of the beautiful homestead, purchased for the Hon. John Costigan, Minister of Inland Revenue, by a few friends and admirers, took place last evening at a banquet tendered that honorable gentleman in the Russell House. Mr. D. O'Connor occupied the chair and Mr. C. H. Mackintosh the vicechair. Hon. Mr. Costigan sat on the right of the chair, Senator Frank Clemow on the left, and the following gentlemen were noticed around the board:—P. Baskerville, M.P.P., Hugh Ryan, of Perth; Arch Stewart, Ald John Heney, Wm Bas-kerville, J. B. Brennan, Michael Starrs and Captain McCaffcey; Jas. Johnson, Citrzen; M. F. Walsh, J. M. Mullin, Free Press, and T. Moffatt, Vallee d'Ottawa. A most recherche menu having been discussed, the chairman read letters of apology for not being present from Messrs. O'Hanly, J R Esmonde, M Kavanagh and others. The toast of the "Queen" having been duly honored, Mr. O'Connor arose and said that he had a very pleasant and agreeable duty to perform in doing honor to a gentleman who occupied a very

politics of this country—the Hon, John Costigan. For over twenty years past, both in his own province and elsewhere, he has devoted himself earnestly to the he has devoted himself earnestly to the political matters and topics of the day, and has worked himself up in a manner which does infinite credit. His popularity and talent became recognized through out the land, and about three years age the Premier of the Dominion, Sir John Macdonald, having become cognizant of the talents with which the Hon. Mr. Cos-tigan was gifted, invited him to a seat in the Cabinet which he has continued to occupy since. His position as cabinet officer necessarily required his residence in the city, and it was thought by many that it would be a fitting tribute to his talents and popularity, and to his many qualities of heart and mind, that some recognition should be made. Acting upon this, several friends of his assembled together, and as a result they purchased for that gentleman a homestead in Ottawa, one which was fit for the residence of any gentleman in the land. Mr. O'Connor then read the following

ADDRESS.

nor then read the following

Address.

To the Honorable John Costigan:
SIR:—A number of your friends thro ughout the Dominion, desiring to give expression to their appreciation of your consistent and patrictic course as a public man, request your acceptance of the accompanying deed of a homestead in the city of Ottawa.

In looking back over the many years you have been in public life, your friends have been impressed with the manner in which you have conducted public controversies deeply fraught with the elements of strife and ill-will, those controversies mainly through your sound judgment, having been brought to a satisfactory settlement, conductive to the peace, prosperity, and happiness of the Canadian people.

Although you are regarded, Sir, as the special representative of the Cabinet of Sir John MacDonald, of the Irish Canadians of the Dominion, your zealous fealty to our common country, the home of your birth, stamps you as a representative of your people, and as such men of all creeds and nationalities have coalesced in paying this tribute to your worth as a public man.

Hoping that you may long continue to occupy a prominent position in the councils of our country and that you and your estimable wife, will for many years erjoy health, happiness and contentment under the roof of the home now proffered for your acceptance.

We have, therefore, great pleasure in

we have, therefore, great pleasure in carrying into effect the desire of your numerous friends and admirers throughout the Dominion in making this presentation and in subscribing our names hereto on their behalf. FRANCIS CLEMOW GEORGE GOODWIN. ARCH. STEWART.

ohalf.
D. O'CONNOR
WILLIAM MACKEY
ALONZO WRIGHT
P. BASKERVILLE
JOHN HENEY
Ottawa, July 30th, 1885.

WM. MCCAFFREY. THE MINISTER'S REPLY. Hon. Mr. Costigan, on rising to respond, was heartly received. He said that frequently while at many such pleasant gatherings as the present, he noticed that even those who were known to be good speakers often feit obliged to apologize and regret that they did not feel themselves competent to discharge their duty to their own satisfaction. He had appreciate the second of sometimes been placed in a similar position, but at no time did he feel it so keenly as on the present occasion. He returned his sincere thanks to those who presented the address and the magnificent gift, and begged to convey the same to those friends who also contributed, and of whom he was at the moment in blissful ignorance. He trusted his friends would not measure the gratitude he felt by the very his thanks. He felt that he did not parti-cularly deserve so great a recognition of as the sweetest of Irish Singers, as a feeble effort he would make to return the esteem and confidence of his friends. He was not so vain as to boast that he had played a very important part in the affairs of this country but he was not so modest as to deny that he had occasionally taken into consideration the fact that twenty. five years ago he started into the world as a poor man without wealth of any kind save what little intelligence God had given him, a good constitution and a good pair of arms able to bear out his own living in any of the ordinary circumstances of life. While quite a young man, he was asked to run for a constituency which he had ever inconceivable how Orange journalists can since that time represented. Though de affect to be surprised that the Corporation feated in one contest he was elected before the succeeding session of Parliament. During his public career, he had seen a great deal of the unpleasantness of politial contests; but it was a great satisfaction o know that in all his public battles he eft very few bitter feelings behind in the constituencies, especially so in the one he represented. Furthermore, he was proud to say that he has enjoyed the confidence of electors of all religions and nationalities. Though always ready to engage in a fair fight, and always anxious to come out victorious, he never encouraged any-thing like religious strife in any commun-He was glad to see these feelings of animosity rapidly disappearing in this Canada of ours. (Applause.) There was every indication from ocean to ocean that the people in Canada were entertaining broad liberal views with regard to this question and the principle of live and let ive was becoming more general every day. This was necessary to the peace and prosperity of every country. He admitted that he was quite satisfied that it was from no special ability on his part that he was taken into the cabinet, but he blived that the was taken into the cabinet, but he believed that owing to his being an Irish Catholic in public life for some years, and being particularly connected with some questions affecting that class that he was invited to a seat in the cabinet. That peace and harmony should prevail, the should have its cabinet representative and when he was selected he presumed no one more suitable for the position seemed to be available. He assured those present that to attain that position he never played the part of a demagogue. He sympathizes strongly with his contable. principle has been adopted that each class

potentiality of that tender v

claimed he commanded the respect of all the members present. While always anxious to promote the interests of his coreligionists he did not believe in sacrificing the interests of Canada to promote that of any class, to say that he would do such was the greatest insult to his own people. Mr. Costigan took occasion on behalf of Mrs. Costigan, to return his grateful thanks to those Irish Catholic members of the Civil Service who presented her with a testimonial which enabled her to furnish, in a large degree, the new house. It had been insinuated that the gentlemen interested in the presentation to Mrs. Costigan belonged solely to the Department of Inland Revenue, but he had just been reminded

hat, not only did the officials of his own department contribute, but the movement was first set on foot by gentlemen outside his department, and was generally, as he had been informed, participated in by Irish Catholic members of the Civil Service in all the departments in Ottawa, and elsewhere throughout the Dominion.

He again returned his sincere thanks on behalf of Mrs. Costigan and himself for the kind remarks and address and the very handsome present.

handsome present.

Messrs. Mackintosh, Clemow, Baskerville, Starrs, Heney, McCaffrey, Walsh and other gentlemen present spoke in very complimentary terms of the Hon. Mr. Costigan as a representative man and private citizen, and all fervently hoped that he, Mrs. Costigan and family would be long spared to cripy the comforts of their ong spared to enjoy the comforts of their

The health of the Russell proprietors, Messrs, St. Jacques and Kenly was then drunk and the banquet came to an end at an early hour by the singing of "God Save

#### THE CORPORATION AND THE CASTLE.

By the choice of Mr. T. D. Sullivan for next year's Lord Mayor, and by the re-fusal to participate in the mummeries of the State entry of the Lord Lieutenant, the Dublin Corporation have this week given two fresh pledges of the permanence of the revolution effectuated within the last few years in that body. The old absurdity of proving their liberality by bestowing the chief office in their gift upon enemies who gave them nothing but contempt and contumely in return, is completely exploded. No serious politi completely exploded. No serious point-terian any longer supposes that the way of feeting the better of the enemies of the frish people is by grovelling and laying gifts at their feet. To be a Nationalist is as indispensable a qualification for any Irish office henceforth as the oath of allegiance is for a Castle official. Friends and foes are agreed that in Mr. T. D. Sullivan they have chosen of all Irishmen living the Nationalist, perhaps, best qualified to be an ideal Lord Mayor of the Irish capital. No other Nationalist with so superb a record of manful service to Ireland has so few enmities to encounter, or enjoy in so large a measure the esteem of opponents as well as the enthusiastic affection of Nationalist, who, with the noble life record of a veteran, preserved the buoyancy and fervor of youth, as a citizen of stainless life, of genial and hospitable Irish nature and generous heart, Mr. Sullivan possesses a thousand titles to the wonderful and universal popularity he enjoys throughout the Irish world, as poet, orator, Nationalist, and man. While he and his amiable wife reign at the Mansion House the dignity of Lord Mayor will be regarded with fond While pride by the Irish people, and with respect by their bitterest opponents. It is inconceivable how Orange journalists can who chose so sterling a Nationalist for their Chief Magistrate should refuse to dance attendance upon a Tory Lord Lieutenant. The surprise rather is that there should be found even one Nationalist in the Corporation so soft-hearted, or soft headed, as to think that the necessity for Nationalists holding aloof from the Castle is at an end, now that Earl Spencer has passed away. Hateful as Earl Spencer was, the institution he was enthroned in was infinitely more hateful. Until the Castle has tumbled to destruction as utterly as Earl Spencer, no Irishman worth his salt will ever approach it except to spit upon it. The idea that just now, when Englishmen are beginning to realize the enormities of Dublin Castle and reconcile themselves to its destruction, the chief Nationalist Corporation in the country should flock back to it with their genuflexions and their dutiful addresses may be worthy of politicians of the versatility

> he is a sensible man he will not attempt to manufacture a spurious popularity or attempt to palm off the party demonstra-tions of a faction as the acclamations of the Irish people. He will recognise frankly that he is here as a foreigner per-

of Sir John Arnott and his Editor. It

excites more derision than serious indig-

nation among Irishmen of a less weather-

cock political temperament. The Irish

people neither love not hate Lord Carnar-

von : his record is all to be made, But if

THE REAL QUESTION.

Our esteemed contemporary, the Portage la Prairie Tribune Review, suggests an excuse for the plundering that was done along the Saskatchewan by those in the employ of the Government, by asking "what justification the half-breeds had for looting the stores and houses of white settlers in the vicinity of the outbreak, and imprisoning loyal subjects?" We answer, not any. They were law-breakers. But that fact did not warrant those who were sent against them in also becoming law-breakers. A policeman detailed for the arrest of a thief or other criminal is not justified in breaking into the house of the person whom he has been sent after and carrying off all he can lay his hands on for his own benefit.

The Tribune Beview is not in the uncertain state of mind which it would have the public believe. It knows right well, for it understands English, that the Free Press made no charges against the rank and file of the militia. We expressly stated our belief that, beyond picking up a few mementos of the campaign, the volunteers did nothing in any way censurable. It was the favorites of the Government, those who had the transport service at their disposal, who stole and robbed, be-cause they could get their plunder brought to it the older it grows. And may the choicest blessings be theirs.

The half-breeds, of course, are greatly to blame for having taken up arms, but they are in no way to blame for the state of destitution in which they now find themselves. Those who robbed them are to blame for that; and the people of Canada will in the end be the sufferers, since ada will in the end be the sufferers, since common humanity will require that we should make up to the half-breeds the losses which they have sustained. In other words, we shall have to support those people where they might have been left self-sustaining.

It is, to say the least of it, rather provoking that the tax pavers of Canada should

ing that the tax payers of Canada should have to pay for the losses inflicted on the Saskatchewan half-breeds through the thievish propensities of persons whom the Government sent to the front.

But there is no escape. The settlements of the Saskatchewan have been looted; the people are suffering and must be relieved. The question of how deeply the half breeds were to blame for the rebellion does not arise. The problem which we have to solve is a humanitarian one, namely, how to provide for those who have been robbed.

Yesterday the Manitoban essayed the impossible task of defending the looting that was done along the Saskatchewan by control of the Go

Manitoban hoped to deserve any one by its utterances on this subject.

The Free Press has said nothing with regard to the matter that it needs to prove. As well might we be called upon to prove that there has been a rebellion. Everybody knows that what we have said is true. Everybody is talking about it. Let any one who was at Batoche after its capture be asked what followed. Not only is it known that the half-breeds were ctuelly and criminally stripped of every-thing valuable that could be carried away, but those who did the greater part of the stealing are also known.

it is out of regard for the friends of the guilty parties, and because we could hardly makes those names more notorious by publication than they are now, not be-cause we find any difficulty in giving the fullest particulars of their disreputable doings. We may say, however, for the benefit of our refreshingly innocent and confiding contemporary, that among the olunderers were those not conspicuous for any lack of prominence in the Government's service, those whom the Government has delighted to honor. If the Manitoban does not recognize the thieves from this description of them, let it interview one of "the little black devils"-say the first one it meets.

The claim that the fact that the halfbreeds have not appealed to the courts for redress shows them to have suffered no wrongs, is worthy of the cause which it is set up to defend. The half-breeds have not been left money enough to secure a hearing in a court of law and scarcely clothing enough to permit of their appearing in one without rendering themselves liable to arrest for indecent exposure. Besides, in their weakness and ignorance, they have been bullied, and trampled upon, and frightened, until they would probably as soon think of going to his satanic majesty for justice as to any one connected with the Government.

Excuses and attempts at covering up are worse than useless in this case. Everybody knows that foul wrong has been done the half-breeds by agents of the Govern-ment, since as before the rebellion. Most people are aware that the half-breeds and their families are suffering the pangs of want in consequence. As a writer in Le Manucha puts it, "they are starving." Let us not, therefore, waste time in attempting to argue down established facts. ought, rather, to devote ourselves to the consideration of the best means of relieving the suffering which misdeeds of the Administration have brought upon these tales; but when unhappy people.—Winnipeg Free Press, made, and the p July 23, assert they can pro-

### PRACTICAR SYMPATHY,

Catholic Columbian

"Be kind and gentle to your little point you.

There was once a poor man who owned a horse and a cart. 3 One day he went to the riverside to get a load of goods to be hattled up town. While he was backing spector has charge played the part of a demagogue. He dimedulated related with the sympathizes strongly with his correlation was that by an austrian and an italian army officer dimanageable shoved the cart overs the citizens, but that they should stant upon the same level. As proof that he always believed in conducting all political cattles winded. The Austrian was mortally drawn into the river, where he was becking that the correspondence of a political quarrel dock, the animal got restive, and becoming the citizens, but that they should stant upon the same level. As proof that he always believed in conducting all political cattles winded. The Austrian was mortally drawn into the river, where he was becking that the corrections and becoming the continuous stant upon the following the same level. As proof that he always believed in conducting all political cattles winded. The unfortunate driver set appointed the believed in conducting all political cattles winded. A discount of the correction of the correc

up a cry is saw his horse under the water Many of the byst pathy with the unman!" "What a pr him." and so on. Presently one man stood the crowd, and said in a friends, you all say yo man. So do I." in his pocket and taki the other, he added: 'dollars' worth." Then every one else present, much is your sympathy There are and found that he had collect you hough to and found that he had collect arough to buy a new horse and cart for the poor man. Well, Bishop Machebeuf, of Colorado, is just that kind of a sympathizer for Catholic newspapers. He believes in helping them in ways that will help. Speaking of the Denver Catholic, he says: "We request our beloved clergy to exert themselves to see that Catholics subscribe for this paper, and also urge them to send the items of their different parishes to the editors." Good for him! The Catholic Columbian has no reason to complain of its bian has no reason to complain of its clerical support. Far from it. It counts many warm friends among the Bishops and priests—friends whose sympathy is practical and constant, and who are kinder

### THE TORONTO INDUSTRIAL FAIR.

It is now generally conceded that the great Industrial Fair which is held annually at Toronto takes rank as the largest and most important one held in Canada, offering as it does the largest prize list in all departments and drawing its visitors from all classes of the community throughout the Dominion as well as the adjoining States, and this has been accom-plished without the aid of a dollar of Government money. The attendance last year was over 150,000, and already the appearances are that this number will be far exceeded at the coming Fair to be held at Toronto from the 9th to the 19th of September next, for which unusual preparations are being made. This Fair, after the great St. Louis Fair, ranks second to none in America, and its fame has spread to such an extent that delegates have been appointed to visit it this year from many of the large Fairs in the United States, even as far west as the State of Iowa. The entries and applications for space already made far exceed there of any parious year, and to he an-agers are being Directors claim that the special attraction which they have secured for the coming exposition are far ahead of any previous one, and they are determined that the supremacy which their Fair has reached shall be maintained. Cheap rates and excursions will be given on all railways, and our readers will not be disappointed if they make up their minds to pay Toronto a visit at the time of the Fair. All entries must be made on or before the 22nd of August, and intending exhibitors should not fail to make a note of this fact. Prize Lists and any other informa-

### THE CENTRAL PRISON ENQUIRY.

tion can be procured by dropping a post

card to Mr. Hill, the Secretary at For-

The Mail, July 30.

We have no desire to intrude at this stage upon the labours of Judge Sinclair and the other commissioners who are conducting the enquiry into the management of the Central prison. It would be still more unfair to seek to prejudice Mr. Massie's case while it is sub judice. But we deem it our duty, in the public interest, to ask Judge Sinclair to permit the fullest investigation. Mr. Idington, Mr. Massie's counsel, has asked that certain grave charges be passed over on the ground that they lie within the province of Inspector Christie, and therefore ought not to be dealt with by the commission. The learned counsel knows his own busi ness best, but it seems to us that to shirk enquiry will not help the warden. At all events it will not suit the public. The commission was appointed to sift the vast mass of street talk and newspaper correspondence which was prejudicing Mr. Massic and the interests of the prison. Out of the heap specific accusations were drawn, some of them, it is true, having no direct bearing upon the main charge, which was that prisoners had been inbumanly treated; but all affecting Mc Massie's character and reputation as an officer of the Government. It would, therefore, be manifestly unfair, if not to Mr. Massie himself, certainly to the sublic, to shut off enquiry into any of these minor counts. Let the whole truth by got in Le at. The commission is not a court of law Let where legal technicalities prevail, but a committee deputed to examine into every properly supported complaint hade against the management of the lostitution, Nobody asks Jude merely because it actual treatment lates to Mr. Massi that ought to be s vestigation.

r arm could the Post call war's grim erday mo ven of life,

ect story of patriot strife. s and their soul recoil. account, deal blow for inverquered, passing the

oue Roman host. ty Cæsar's awful face, Rome. This their sore diswheenquest, who came and Inquered, and in time gave and. Not thus, nor for such

whroes' noblest victory.

Lyer as a tution free shall live,
companies of this meed of praise will give
that tacked, nought could re venstat Edme vouth; they suffered, toiled, amain.

And brayely 'gainst the bravest dauntless Thus was glorious Freedom's victory bought."

Æ McD. DAWSON.

### THE HARD HEART SOFTENED.

The "January thaw" had set in some weeks earlier than people had expected it, and bits of black brown pasture land peeped out here and there from beneath snowy steeps of Uplands Farm, as its owner, Joshua Simmons, went grating past in his old-fashioned red and blue cart. The fences and walls were also visible once more, and the old man eyed them keenly as he drove towards the

house, muttering to himself—
'Yes, that's it. Just as I expected. Not a stone put up, not a board nailed in its place, not a post straightened, since I was here last June. That is doing autumn work up shipshape, and no mis-take. I suppose he calculated on my rheumatism to keep me at home till next June. Well, he will see. Mary may say what she likes about it. Joe shall go.

Farmer Simmons was a little thin, wiry, stooping man of seventy, with a face that might easily have been hand. some since the features were regular, and the eyes of a clear, bright blue, while the complexion was like that of a sound and healthy winter apple, rosy and wholesome to behold. But there was an expression in the old man's face that seemed entirely to mar his good looks-an anxious small expression, which is only visible where the soul beneath it has learned to value money far above the actual rate of money's worth. two words the farmer was a 'forehanded' and also a 'near' man, and his only sister, Mary, looking out of the garret window as the sound of the cart attracted her attention, felt her spirit quail within her, noting the severity of his aspect, and guesting only too well on what errand he had come.

'What shall I do?' moaned the blue eyed woman of sixty-three, sinking down on a dusty box of rags which she had been sorting, and hiding her kindly but careworn face behind a pair of hands that had toiled for many a year for Joe Sylvester and Joe Sylvester's children. 'Oh, if Joshua would not be so hard upon us! I don't know what poor Joe will say when he comes home to night!

'Mother!' called out a bold young voice at the foot of the garret stairs, uncle Joshua has come, and he is blanketing the old mare, but he won't put her in the barn, 'cause he isn't going to stay but just five minutes. And he frightened pussy when she went meet him at the door, and he tried to hit Rover, only Rover got out of the way of the whip; and he says we are a pack of lazy good for-nothings; and won't you come down, mother? for he is most awful cross, and we are all going to run

away to play.'
'Yes, Joshua, dear,' said his mother, sighing, 'I will come. Ask your uncle in, and set a chair for him politely, and tell him where your father has gone, and

'No need to tell me!' said a barsh voice below. 'Here youngster, you be off, and if you go near the mare I'll let you know what a whip is when I come down stairs. Start now.

Young Joshua clattered noisily down the uncarpeted stairs. Old Joshua came climbing slowly up, grumbling to himself in an undertone. Poor Mrs. Sylvester laid her hand upon her beating heart, and glanced upward in her

'Oh, God! make my brother kinder. Move him to show some mercy to us this day, or we are lost,' she breathed.

Joshua Simmons appeared, emerging out of the square hole cut in the floor for the garret stairs.
'What in this world are you up here

for, Mary?' he growled as she hastened 'I am so sorry you took the trouble to

come after me, Joshua,' she answered deprecatingly. 'I should have been deprecatingly. down directly 'Very likely, but I am in a hurry. What are you doing up here?'

She pointed to the rags. 'The pedler comes along to morrow, Joshua, and he always takes my rags. So

I am sorting them over.' 'And you are likely to have rags rt while Joe Sylvester is dorled her brother.

at as been rather un-ade as is so good and kind have, on t all for his sake, rthat frabout the children. gage have better clothes and many other 1 to crave for. But abi well and happy, so

am looked her full in alregreome to say that

> erying! It will do ur sake, longer | children down so low. any one else.

hands; the fences are tumbling down, and the walls too; the house needs doing up generally; and I must have a tenant here who will keep things snug and nice as I like to see them.'

'But Joe has been ill, Joshua, as vou know. That fever kept him down nearly all the summer, and then he cut his foot, and had to lay by nearly the whole autumn. But he is well now, and he is working out to get the money for you, and in the spring he will do every-thing—he will, indeed!'

'In the spring he will break his arm or his leg, or set the house on fire, or do something worse,' prophesied the farmer. 'It's no use talking, Mary! Joe Sylvester is an unlucky man, and you were a fool to marry him, when you might have been John Harding's wife, and seen your husband rich by this time, instead of out

at common day work!'
'I see my husband a good husband and father, and an honest man, and that is more than Mrs. Harding can say about hers!' replied Mrs. Sylvester, with spirit. I would not change Joe for a king, Joshua! I love him now, poor and un lucky as you call him, better than I did on our wedding-day, when he was reckoned the handsomest young man in all the country round! There isn't a wrinkle on his face, nor a gray hair on his head that isn't dear to me, for I know they are there before their time, through fretting about me and the children, because he can't give us such a home as he would like to. He has been happier here at the old homestead, Joshua, than I have ever seen him for years past. If you say we must go, of course we must; but I know it will break poor Joe's heart, for he has been planning how to work and save so as to buy this place for me—the house where our dear father and mother lived and died, and where

you and I were born.' 'Buy it!' exclaimed the farmer, scornfully. 'Why you have stayed here three years already, and last year's interest isn't paid yet. But that is Joe Sylvester all over. He can plan fast enough, I'll allow, but the cash to carry out his plans

is never ready.' 'He took care of the old folks, Joshua." said Mary, wiping her eyes. 'You know his mother was blind and helpless for more than ten years, and Joe paid the nurse. And when his father became deranged, at the last, it took all the money he had laid by to get him taken care of at home.'

'Why didn't he send him to the sylum?' grunted the farmer. "He said he would starve first."

'Well, I'm afraid it may come to that in the end; and I'm sorry you married him, Mary, but that cannot be helped Anyway I want the farm. I have a good tenant, ready to come in, in the spring. You know I only told you that Joe might try it, and if he made it do, we would talk about the bargain. He has tried it, and from all I can see, he will never make it do-never. And so, Mary, I hope you will give it up quietly and reasonably, and not stand in my light about a better bargain.'

'No,' said Mary dejectedly. 'We will go, Joshua, if you insist upon it. But I am not sorry I married Joe, not even if I have to give up this dear old place.

She looked around the garret, familiar

even to her childish days. I hoped I should live and die under this roof, as mother did,' she began, and then her voice changed and broke. 'Almost the first thing I can remember is playing up here with you. There was a swing out by the west window, and you swung me too high, and hit my head; you kissed me and begged me not to cry. You were a dear, kind brother to me Joshua,' said she, lifting her then, checked apron to her face, and bursting into an agony of tears.

He stood by the western window. Sure enough, there were the very pegs that he had driven into the stout beams for the swing she spoke of, and there was the higher beam where she had hit her head. A pretty little thing she was then, with her blue eyes and rosy cheeks, and yellow curls, always toddling after 'brother Joshy,' wherever he went, and thinking him the handsomest and most mar-

vellous of boys. How natural those sloping meadow lands looked, seen from the western window. In summer when the days were long' and when the windows were wide open, his mother's spinning wheel had stood here, and backwards and forwards, with the motes dancing in the long columns of sunny air beside her, he had seen her tall slender figure pass and repass, singing the 'old songs,' in tones so sweet and low as not to disturb the mother robin brooding in the maple-tops outside, and looking with blue eyes ful of love at the boy and girl conning over their fat speckled-covered 'Book of

Fairy Tales' on a cushion at her feet. And as he stood there, a gray haired care-wrinkled man, older by thirty years than his mother was then, a sudden vision rose up between him and those meadow-lands—a vision of that dying hour—that dying saint. White was her cheek as the pillow on which it rested, and the bright blue eyes were dimmed and failing, so far as the sights of earth were concerned. 'Love God, and keep His commandments,' he seemed to hear the weak, sweet voice breathing in his ear once more; 'and oh, my boy, be kind and gentle to your little sister! Love her—take care of her—let me meet you both in heaven!'

The farmer's keen blue eyes suddenly filled and brimmed over. With a tear on his wrinkled cheek, and a choking ball at his throat, he turned and looked at

Mary.
His "little sister" then, but now the dear mother of many children older than they had been when they had stood with their arms clasped round each other to see their mother die.

Mary had followed her life path against his warnings and advice, and this was the end. A little, worn, and gray. haired woman of sixty-three, sitting on the chest of assorted rags, and crying her heart out because her only home was soon to be taken from her, yet clinging just as fondly as ever to the brokendown and unlucky farmer whose failing Comade up. I have fortunes had dragged her and her seven

"Be kind and gentle to your little

The farm is running down in his sister. Love her-take care of her-let me meet you both in heaven?" the words seemed to come floating through the air, and with them the breath of the old child-life, when money and position were words unknown, and things undesired passed over the farmer's indurated heart. He forgot Joe Sylvester—his ill-luck and his failings badly hung gates and dilapidated walls no longer troubled his mental vision; but in their place came the friendly buzz and whirl of the spinning wheel, the light step keeping time to its music; the kind, dear face smiling down at him, and Mary's yellow curls lying like a golden shower on the breast of his homespun jacket; while listening to the story of the dear White Cat, the child sank

away to sleep.

Poor little Mary! How fond she used to be of that story! And how his mother used to make the white hands for them, appearing in all kinds of mysterious places around the garret eaves! No wonder Mary longed to live her own life out under this old homestead roof! Why should he not give up the idea of that better tenant, and let her stay there for his mother's sake?

Mary saw him coming towards her, but in the depth of her despair it never occurred to her to watch for any soften. ing of his purpose. She got off the rag-chest and wiped her eyes, and tried to speak kindly and cheerfully, with the sob and quiver still in her voice.

'Don't be angry at my crying, Joshua, she said, meekly, "I have been letting myself hope that Joe would have some good luck at last, and be able to buy the place, so that we could enjoy it a little vhile, and then leave it to the children. But, as you say, we ought not to stand in your light, brother, if you have a better chance to sell the farm. I'll tell Joe when he comes home to night. How soon do you want us to go, Joshua?'
'Well, you see, Mary,' mumbled the
farmer, 'if Joe would turn over a new

leaf, as it were, and get the place to be looking nice, between now and spring-He paused, and Mary watched him eagerly, with her heart in her blue eyes. don't know, seeing as you feel so bad about giving up the homestead-I don't know but what I might make up

'Oh, brother Joshua! The blue eyes looked upward with a brief, glad thanksgiving. Surely, this was the answer to her prayer.

my mind to let you stay.

'Joe will try his best, indeed he will, said she, earnestly. And I will help him, and all the children. The two boys could do a great deal, you know. If we have our usual health, Joshua, you shall see the dear old place blooming like a rose by June, if you only let us stay.'

'Yes,' said the farmer, coughing, 'You see, Mary, I haven't been up into this old garret for years before. It has put me so in mind of mother and the old times,' he went on slowly. 'I remembered, as I stood there just now, what she said to me about you when she was dying. I—I'm afraid I haven't done as I promised, Mary. I have been too fond of making money and laying it up, and I haven't given you a penny toward your housekeeping—but that was because you married Joe Sylvester against my

'But Joe has been such a good husband to me, such a kind father to the poor children,' pleaded Mary. 'You think he is lazy, Joshua; and yet he works hard all the time when he is well, and he is willing and glad to work to make a pleasant home for us. If we can only stay here he will be encouraged to go on, and I believe we shall see better days yet through your kindness, brother; I do

'I hope so, Mary,' said the farmer, in a kinder tone than usual. 'I shall do my part anyway. As soon as I get to the The farmer walked across the garret, aiting for her to recover herself.

The farmer walked across the garret, aiting for her to recover herself.

The farmer walked across the garret, willage this day, I'll have a deed made out, and the homestead shall be yours.'

The farmer walked across the garret, out, and the homestead shall be yours.'

The farmer walked across the garret, aiting for her to recover herself. 'Mine!' cried Mrs. Sylvester, not daring to believe her ears.

'I'll make it over to you, house, land, stock and all. I am rich. I have a good home, and no family except my wife, and I don't need this place, nor yet the money it will bring in rent. I'll tell the tenant to find another farm this afternoon, and you shall have a home, too, my poor girl-a home that no one can turn you out of, and your children shall own it after you-there! I came to turn you out,' he added, 'but I saw how bad you felt about leaving the farm, and that deathbed of our mother's came up before me as plain as I ever saw anything in my life. I could hear the very words she said to me there, when she was almost too weak to speak, I haven't done what she asked me to do for you, Mary, so far. But forget and forgive, and I'll be a better brother to you in tuture, my poor little woman.'

Tears were rolling down the farmer's face again, but it was Mary's hand that wiped them away now, and Mary's arms went around his neck, and Mary's cheek was laid against his, as in the days when it was the fresh, fair cheek of a little

So they stood, embracing in silence, and every tear that fell from the brother's eyes washed away some unkind look or hard or grudging word that had defiled the past.

It was but a poor old garret, cobwebbed and dusty, and crowded with worthless lumber, yet to the long separated and suddenly reunited brother and sister it seemed as if a dear, familiar angel figure was bending over them in blessing, filling the homely chamber with the white radiance of its wings.

MORE TELEPHONE FACILITIES.—The Bell Company is still pushing on with its new lines at the rate of about thirty miles a day, and has completed within the last few days the line from Trenton to Picton, taking in also Bloomfield, Wellington, and the Lake Shore Hotel at West Point. Welland has been connected with Thorold and St. Catharines, and the line is now being rapidly finished to Hamilton. Buffalo, Port Golborne, Niagara Falls and other connections in that neighborhood will also be complete in a few weeks; Montreal will be in communication with Kingston and all Towns on the way in a few days, and several other lines are in course of construc-

ALWAYS REQUIRED—A good cathartic medicine. National Pills will not disappoint you.

CHARITY'S WORK.

The Little Sisters of the Poor-An Eleguent Tribute.

BY JUDGE E. D. WHITE.

From a purely human point of view the annals of society present no more remark. able and significant fact than the birth development and perennial life of Chris tian charity. From the day of the origin of Christianity to the present time, in every age, in every condition of life, it has ever existed, vivifying and blessing society, and presenting itself as the living type of the system upon which its existence depends, and without which it would pass away forever. Its works have exceeded the possibility of reason to explain, and it stands out in bold relief, challenging the admiration of the world and accomplishing the subjection of the hearts of men.

To those who believe in the divinity of its origin, its more than human accomplishments are easily understood, representing as they do the continuing and ineffable tenderness of the divine Teacher. To those who see nothing in the world but the laws of matter, and who determine human life and explain human society by those laws alone, the existence of charity, and the means by which its marvelous wonders are accomplished, is unexplained and inexplicable. Even in the hearts and minds trained in those thoughts which accept the mighty mysteries of faith, there is often wanting a vivid conviction of how constantly and manifestly the unseen power of things spiritual is developing around us—developing not alone by teaching, but by work.

Looking back in the history of civilization built upon the fall of paganism, man-ifold are the examples of these truisms, manifold are the illustrations which they afford of the power of charity, founded on faith, to accomplish results which seem beyond all possible explanation. Among them all, however, none more potently emphasize these views than does the life and work of the order whose new foundation we assemble to inaugurate to-day-an order more remarkable from the fact that its being takes its rise in the midst of modern civilization, where materialism, utilitarianism and the doctrines which are their off-shoots, seek to engraft themselves upon society and dominate the reason and destroy the hearts of mankind.

In this view it has struck me that I could not more aptly perform the duty assigned me to-day than by briefly reviewing the birth and development of the Little Sisters of the Poor, in order to elucidate the truth of the great principles which underlie their being and from

which their gentle heroism draws its life. In the year 1868 there came to this city nine women. Their coming was at the request of the archbishop of the diocese. They came without means, without resources, without power and shelter, provided her with proper food, without preparation, their sole availant when the time was found, from their able fund on arriving being the pitiful menial work, visited her, in order to do sum of ten cents. In a remote quarter in the lower part of the city they rented on credit a small house. In a few days they had gathered with them one or two infirm and aged people, to whom they began to devote their lives. Their only means of subsistence were alms which they invoked, not so much in the shape of moneyed contributions as the shape of food wherewith to sustain themselves and the aged whom they had gathered about

Gradually their household increased; one aged person after another was taken under their care, until their number swelled to large proportions. For four years they remained in the house which they had entered on their arrival. In a few months the people of this city had become familiar with their presence. The work which they were doing gradually hold was removed. It soon became the made itself known, and from all sides without efficient means of help. So many were the calls on their benevolence, so numerous the applicants for refuge within their home, that their temporary estab-

lishment became wholly inadequate. By an opportune donation the means to buy the land required for a larger estab lishment was afforded, and the foundation of a new house was commenced. In 1873 it was completed, but so rapid was the increase of the demand on their charity, that soon the house was full to overflowing, and day by day the good Sisters were compelled to refuse applicants, because room was not for them. A new wing was projected and completed, and was occupled in 1878. In the building then erected, there are, at this day, two hundred and twenty-five aged people, afflicted with every infirmity, who enjoy the protecting care of the Sisters, and are saved the miseries of old age, of want and starvation, under the roof of the asylum where they find rest and peace, awaiting the end of life with a tranquility begotten by the sense of kindness bestowed and benevolence afforded. But the capacity of their building was not to be the limit of the power of good which they exempli-

The demands for help grew more stren-uous. In order to meet them it was determined to found another establishment in this portion of the city. In 1883 a small house was rented on Magazine street in which was begun anew the development which had been so wonderfully successful in another part of the city. The house now protects fifty or sixty old and infirm There, as elsewhere, the call for assistance exceeded the possibility of the establishment; hence, the determination to erect another and suitable building which would enable the Sisters to make the resources of their charity commensurate with the demands on it.

It is the foundation of this new establishment which we meet to inaugurate to-day. Looking back upon the wonderful results accomplished by the Sisters who came in 1868, how can we explain them by purely human phenomena? Not by their fortune was their work fruitful, for they were without means. Not by their power of intellect, or their aptitude for combination. Ah! their intellect was simple faith—their combination the burning links of an insatiable charity! Contemplate the means—a few poor, simple-hearted Sisters—and behold the results realized—the aged they have assisted, the miseries they have assuaged, the death-

My friends, the work already accomplished here by the good Sisters is but a for their daily sustenance. foreshadowing of the great and necessary work which lies before them; is but a teaches stands out, if possible, in bolder admiration of those around them. Little Sisters of the Poor belong.

erations its inhabitants have scarcely known any other industry but fishing. They are a rude and hardy race, born, as it were, on the ocean's bosom, and passing their lives upon its rough expanse. The coast is wild and rugged, and it is no unfrequent occurrence that sudden storms decimate the fishing fleets before they reach a haven, carrying away in one relentless disaster father and son, the stay and hope of many a home. For these reasons the population of St. Servan has always contained a large proportion of women, who have lost those upon whom they relied for support. Their condition, from the nature of their surroundings, became particularly painful, and ultimately abject. Without avocation, without support, degree they sank in the scale of being, until old age found the of the original foundation. The Sisters throe of a relentless poverty too often associated with intemperance and many As he went about among his poor par-

ishioners, in the discharge of his sacred duty, his heart was moved with the appalling sufferings produced by the poverty and the debasement of its Inhabitants, H's zeal was aroused. Touched by the flame of charity, plans of all kinds took being in his mind, by which he hoped to palliate the evils, the sin and the misery which constantly passed before him. Whilst he was dominated by these thoughts, a young peasant orphan girl came under his spiritual direction. She, too, had become imbued with the longing to do something in alleviation of the mis-ery of which she was the spectator. He stimulated her zeal, and held out to her the possibility of accomplishing the good work under God's blessing. Shortly after, a servant woman, living upon a bare pittance, also came under his direction and became a co-laborer in the work which had been projected. Brought together by his advice, the orphan girl and the servant woman at once began to do all they could to mitigate the sufferings around them, At first they acted without any definite plan, but in order to give practical direction to their aspirations, an infirm and blind old woman became the object of their charitable solicitude. From their scanty earnings they found her decent menial work, visited her, in order to do all in their power to assuage her declining days. Thus, they continued for several months, until, by accident, the orphan girl took lodging with two elderly women, of devout and simple life, who, by frugality, had amassed a pittance. The fire of char-ity which burned in the heart of one, soon developed in those of the others. It was proposed that the object of the orphan girl's benevolence should be allowed to live with them. Her coming was but the initial step. Another and yet another decrepid and helpless one was added to the simple household. Its means of support was so limited that barely the wherewith to sustain life was afforded. As the numbers grew, the attic in which they lived became too small and the four determined to enlarge the sphere of their usefulness. A cellar was rented, and into it the house home not only for its original occupants, by allowing the aged inmates to beg, but grave objection to this at once manifested

It was impossible to do anything for reformation, and but little for the bodily comfort of the mendicants, who, by daily contact with the misery from which they had been removed, were hourly tempted to sink back into the vice from which they

had been saved. Upon the advice and under the direction of the holy priest who guided, it was determined that since the entire household must depend on charity, the Sisters, and not the aged, should solicit it. To this end a religious organization was at once established, and the Sisters formed themselves into a community, dedicated to the love of the suffering, aged and infirm. They took yows of poverty, chastity, obedience and hospitality, and began the loving work to which, with sublime selfabnegation, they had dedicated their lives. The constitution of their order was simple.

The vow of poverty provided that the sustenance of the aged should be obtained by the daily solicitation of the Sisters themselves. It imposed upon them the entire duty of furnishing, with their own hands, every needed ministration, and of themselves subsisting on the remnants of the food contributed for the use of their aged poor. It forbade the accumulation of property yielding revenues and conse-crated its members to a life of mendicancy -a mendicancy whose privations were to be welcomed as blessings from the Most

Thus entering on its career of self-sacrifice, the beginning was full of seemingly insurmountable difficulties, but the spirit of that charity "which overcometh the world" subdued them all. In a short time the number of those for whom they had undertaken to provide was so increased that it became necessary to buy a building. In the face of the fact that they were without means—without resources of any kind-it seemed a rash resolve to determine to do so, and yet they reached that determination. Trusting in the ineffable tenderness and mercy of that Providence which had hitherto supplied their wants, they made the purchase. Before the lapse of a year, so much did their efforts touch the hearts of those around them, that they had paid, through contributions, the entire price-about twenty-two thou sand francs.

A few years more go by and the Sisters find that they have not room enough for all their inmates. Adjoining the beds they have attended! How, then, can it be explained save by the ever-living potentiality of that tender voice, yester—which would meet their wants. From worms afflicting children or adults.

day, to day and forever saying, "Love ye day to day they subsisted on charity, and had never laid aside anything, nor, indeed had they received more than was required

Without doubt or hesitation, they set to work, with their own feeble hands, to type of the work which they and their dig and lay the foundation of the building co-laborers have carried on throughout which they had projected. The sight of the whole world. The lesson which it their labor touched the sympathy and relief from the history of the birth and or five laborers and artisans furnished development of the order to which the their assistance; those of larger means their assistance; those of larger means gave money or materials, and those who On the coast of Britany, in France, is could give no money gave time, and thus, the small village of St. Servan. For genin a few months, the desired buildings were completed.

By these means was originated and gradually developed into its present form the first community of the Little Sisters of the Poor. At first the apparent object was merely to remedy the evil which existed in an aggravated form from local causes at St. Servan, but which also exist wherever humanity is found. The first house was on a small scale. Gradually led on by their zeal, their efforts came to have a wider scope. Sustained by the bles-sing of God, the work extended and new members were added to the order. They soon established foundations in neighboring places, first at Rennes, then at Denan, then at Tours, finally at Paris.

came without money or resources of any other degradations. In this simple village community there lived some forty years ago a priest of the Catholic Church. brought at once to some humble place which they had secured, and then from charitable persons, day by day, they sought by alms, to obtain the wherewith to clothe and feed them.

In the course of time, as the marvelous efficacy of their work developed, they built house after house until the accommodations sufficed for the requirements of the locality in which they were. From these humble beginnings, the Little Sis-ters of the Poor have established over two hundred houses throughout the world France, Germany, Italy, England, Ireland. Scotland, Asia, Africa and America are blessed by their tender missions. The number of the community itself has swollen to four thousand, who, in all parts of the world, dedicate themselves with unremitting zeal to carrying out the high and holy purposes to which the order is com-mitted. Within the walls of the two hundred houses which have been established since the foundation, over sixty-five thousand old and infirm have lived and died.

Such is the story. Ah, where, except along the paths which are lustred by the light of faith, hope and charity, could its steps be traced! Let us put in juxtaposition the scanty means and the mighty results which they have accomplished. Let us turn back to forty years ago and direct our steps along the simple way of the Breton village. How rude its streets ! How rough its surroundings! Yes, here is the spot; let us bow our heads to enter beneath the earth. How dark and dank the atmosphere? See through the gloom twelve old, infirm and helpless women stretched upon beds of pain. Watch the ministrations of the four who serve them, their simplicity, their singleness of purpose, their poverty. Look abroad now. into the world, and behold the wonderful scene. Two hundred noble foundations laid; four thousand brave women dedicated to a charity without limit. Ah! as you look upon this scene, hear not only the benediction of the twenty thousand whose miseries are presently assuaged, but the unseen blessing of the thousands who have gone before, consoled in life and fortified in death! Oh wonderful working! Oh, sublime result!

My friends, the drift of human thought during the period in which this work was accomplished brings out with singular significance the divine forces which brought it about. The intellectual movement of the period was full of charity without religion.

Statesmen, philosophers, thinkers, rejecting the corner stone, sought to rear an edifice which should preserve and per-petuate the tenderness of the law of love without the restraints of religion. Books were written, communities devised, plans projected; where are they now? have gone out, quenched by the tears and blood of humanity; all have passed away and perished forever. Lo! there remains but the poor peasant girl and the mighty fruits of her divinely ordained work. Remarkable as is the disproportion from a human point of view between the cause and effect in the retrospect which we have taken, the existence of the cause is equally inexplicable.

Why should the peasant girl and her four thousand followers have given up all that material life holds dear? Why should they have consecrated their lives to the old, the abject, and the infirm? Can the question be answered by the law of nature alone? Ah! no; its answer comes borne upon the tide of ages, echoing the accents of those words of infinite tenderness: "Thou shalt love thy neighbor as thyself; whatever you do unto the least of these is done unto Me."

There is normally a tinge of sadness suggested by the ceremony of laying a corner stone. However glorious the monument to be erected, or auspicious the plan to be carried out, the mutability of all things human comes unbidden to the mind. For this reason a corner-stone has long been used as the depository of memorials of the works undertaken with the hope that in the bosom of the earth they may be preserved long after the work itself has passed away.

But no such phantom may arise to dis-

turb our joy to day, for the work which is to day established will rest upon no material corner stone, but upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Cor-

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DR. LOW'S PLEASANT WORM SYRUP is a safe and reliable worm remedy for all My Stout Old Heart and I. HOUGH.

My stout old heart and I are friends, Two bivouac friends together! Nor daily wars, nor daily blows, Haye called out our white feather, We've 'listed till the campaign ends— For calm or stormy weather.

My stout old heart and I have been
Through serious scenes of trouble.
We've been denied; our hopes have died;
Our load's been more than double.
And yet we've lived. And we have seen
Some griefs in Lethe bubble.

My stout old heart and I have fought Some bitter fights to ending; And if or not we've victory got, We've not been hurt past mending! The wounds are all in front we've caught, And easier for the tending.

My stout old heart and I, you see,
We understand each other.
—Old comrade true, my hand to you!
On honor tell me whether
You're daunted yet?—"To arms!" beats he,
"Retreat is for another!"

Eyes right! Guide centre! Forward march!

Dress where the colors fly!

—Six feet of ground, or triumph's arch—

My stout old heart and I! -Current.

#### A PAPAL BLESSING.

CLEAR EXPLANATION OF ITS SIGNIFICANCE. The Pro-Cathedral of Glasgow was filled on a recent Sunday forenoon by a congregation from all parts of the city, assembled to welcome back the Archbishop after his journey from the Eternal City. Solemn High Mass was celebrated at eleven o'clock.

DIFFERENCE BETWEEN TEMPORAL AND SPIR-ITUAL BLESSINGS.

After the first Gospel, His Grace ascended the pulpit, and delivered an excellent sermon on the Pope's blessing, which had been sent to the faithful of the Archdiocese through His Grace, who had an audience with His Holiness on the 29th of April. At the commencement of his discourse His Grace explained the difference has been sent of the commencement of his discourse His Grace explained the difference has been sent of the commencement of his discourse His Grace explained the difference has been sent of the commencement of the commencement of his discourse His Grace explained the difference has been sent to the faithful of the commencement of the commencemen plained the difference between temporal and spiritual blessings. The difference, he said, between the good things pro-vided for them by their earthly fathers, and the good things provided by their Spiritual Father was this: Whereas parents provided food, clothing, comfortable homes, position in life, a profession, and a settlement of money for resson, and a settlement of modey for their children, that which their spiritual Father wished that they should have, and that which he blessed them for, was the love and the fear of God, innocence of life, grace and strength in the Holy Commandments, wisdom, which surpasseth all understanding, and the grace of the Holy Ghost to strengthen their understanding and will. Though it was standard they had, the nature of the blessing asked for and sent by the Holy Father, still he thought he should be able to give them at least some idea of it which would help their imagination to represent to them what were the mean. ing and nature of the blessing contained in the blessing sent them by the Holy

JACOB'S BLESSING TO HIS SON. He would put before them two or three passages from Holy Scripture, at the same time reminding them that the difference between the law of the Old Testament and that of the New Testament was that, whereas in the Old, temporal blessings were promised to those whom God blessed and who kept the Commandments of God, and in the New Law temporal blessings were not promised—they were given when found suitable and fit. To allow them to form some idea of the blessing of the Holy Father, he would call their attention to the blessing given by Isaac to his son Jacob. In the xxvii chapter of the Book of Genesis they read how that when Isaac was growing old he sent for his son that words he used were beautifully described by the sacred writer: 'Come, give me a kiss, my son. He came near and kissed him; and immediately, as he felt the fragrant smell of his garments, blessing him he said-God, give the dew of Heaven, and of the fatness of the earth abundance of corn and wine; and let peoples serve thee, and tribes worship thee. Cursed be he that curseth thee and let him that blesseth thee be filled with blessings."

A FIGURE OF THE BLESSING SENT BY THE HOLY FATHER.

This blessing of Jacob to his son would represent to them—metaphorically at least—the blessing that the Holy Father had sent to them. He had sent them his blessing, giving them all temporal blessings that might be of use to them in this life, and that blessing which might enable them to enjoy hereafter the "dew of Heaven." There were three different blessings given by Jacob to his sons. Different blessings were suited to different individuals. Jacob blessed his twelve sons, he gave a blessing to Reuben and Simeon, and again a different blessing was required for Levi and Juda. In like manner the blessing the Holy Father sent was one which suited each different individual according to his | presence. circumstances and position. Jacob blessed the sons of his favorite son Joseph, Eph. raim and Manasses in the words, "The angel that delivereth me from all evils, bless these boys, and let my name be called upon them, and the name of my fathers, Abraham and Isaac, and may they grow into a multitude on the earth." It was in this way the Holy Father blessed them, and these illustrations would help them to understand what was the import of the blessing, and the words, if not uttered by his lips, in his heart, were, "God, in whose sight my fathers Abraham and Isaac walked; God that feedeth me from my youth until this day; the angel that delivereth me from all evils, bless the e-bless all those people in the Archdiocese of Glasgow.

OTHER BLESSINGS IN THE OLD TESTA-

MENT. Again, in the sixth chapter of Numbers, they saw how Enoch blessed the people, wherein God blessed the children of Israel, and said, "They shall invoke My Name upon the children of Israel, and I will bless them." Therein they saw that our Lord pledged Himself that when those in authority blessed His people, He Himself would ratify the blessing, and there would blessings flow from it. "I will bless them," He said. Again, they had illustration of blessing in the Book of Tobias. Tobias

ing come upon thy wife and upon thy parents, and may you see your children's children unto the third and fourth generation; and may your seed be blessed by the God of Israel, who reignesth forever and ever." They saw in the fourteenth chapter of Tobias where it was beautifully described how that blessing was beautifully realized in Tobias, wherein it was stated he saw his children even to the fifth generation, "and all his kindred and all his gen eration continued in good life and holy conversation, so that they were acceptable both to God and to men, and to all that dwelt in the land." So the blessing of the Holy Father would bring them the grace of God to establish in them the love and fear of God; and it was for that purpose the Holy Father had sent them the blessing which was to be in a solemn manner imparted to them that In the 127th Psalm were contained two things which were given in a father's blessing. First, they were promised happiness, especially spiritual happiness, if they walked in the way of the Lord; and, secondly, they would be established in peace and well-doing. He had now, continued His Grace, tried to help their imagination to make them understand what he meant by the blessing of the Holy Father. But, in order to obtain the blessing, on their side a certain correspondence was required; if the blessing of the Holy Father fell upon soil that was unprepared to receive it, it would be like the seed that fell upon the rock—it would take no

DISPOSITIONS REQUIRED TO RECEIVE THE POPE'S BLESSING.

Certain dispositions were required to re-ceive this blessing. The first of these dispo-sitions was the fear and love of God. The Psalmist said, "Blessed are they that fear the Lord;" and if they feared the Lord the blessing of the Holy Father would come upon them and remain with them. Another disposition was that they should lead innocent lives; yet it was quite true that the blessing of the Holy Father would come upon the sinner if, like the Prodigal Son, he was willing to repent. But a special blessing would rest upon those who were innocent and led holy lives. And, that they might receive the full blessing of the Holy Father, they must, to use the expressive words of St. Paul, "stand firm." That was an epitome of the whole Christian morality, and if they stood firm and immovable, they would have a double share in the blessing of the Holy Father and the blessing of God. When the Holy Father sent them his blessing they would feel it their duty to obey their spiritual Father. He was given the charge of all the Church, and it was their duty not only to love him but to understanding and will. Though it was obey him in all docility. Whenever he not possible for them to measure, by any standard they had, the nature of the their duty to know he did it in wisdom. If any one told them the Holy Father had an imperfect knowledge of anything he did, they were not to believe it until they saw it. While they thus loved and obeyed the Holy Father, they would also be lov-ing and obeying Holy Church, their

HOW TO RECEIVE THE PAPAL BLESSING. Let them never flag in their devotion to Holy Church; and what the Church approves of let them approve of. Whatever the Church thought they should think. Whatever the Church said they should also say. Nothing gave the Holy Father so much pleasure as to know and to hear that in the various dioceses and in the various congregations the people were all devoted to him and to Holy Church, that they tried to lead good and holy lives, and that the Catholics were a united body; that the young men and maidens led pure and innocent lives, that the churches were well filled, the sacraments were well attended, and the schools crowded; that all performed their duties in a proper state he might bless him before he died. The of life, that parents did their duty towards their children, and that there was harmony between husband and wife. All that was very comforting to the Holy Father. He sent to them in Glasgow on the 29th of April, when he (His Grace) had an audience with him, his special blessing, and he was quite satisfied God would ratify in Heaven the blessing the haps by the law of the land a man is not Holy Father had sent to them.

His Grace then left the pulpit and ascended the steps of the altar, from which he gave the congregation the Pope's blessing. The remainder of the Mass was then celebrated.

### The Real Presence.

The Catholic belief in the Real Presence of our Lord Jesus Christ, in the Sacred Host which reposes in our Tabernacles, is one which is full of consolation. How loudly it speaks of God's love for human creatures, that He should consent thus to be and remain, at all times, in our midst. And so, for those who love their Lord with all their hearts, how precious a boon, to have Him thus in their very churches, so that they may kneel before their altars, feeling that they are, indeed, in His actual

How weak is the objection to this most sublime dogma, that it involves an impossibility! Were we to picture to some avage, ignorant and debased, the grandeur of that mightiest of all cathedrals-Saint Peter's in Rome-he, thinking of his own rude hut, would probably exclaim: "Impossible!" But, for civilized mankind, Saint Peter's not only was a possibility, but it is an accomplished fact. So, because it is beyond the range of mere human capacity to veil a living form under the appearance of bread, or to multiply it so that it may appear, at the same moment, in many places, is no reason whatever for maintaining that such an accomplishment is likewise beyond the power of Him who has been able to create a mighty uni-

If Catholics presented this marvel as the product of mere human, or restricted power, they should be rebuked for proclaiming an absurdity. But since it is announced as the result of Power Omnipotent, they are themselves arguing illogically, who attempt to answer by merely exclaiming—"Impossible!"

### Is it Acting Right?

If you are troubled with inactive Liver, your complexion will be sallow, frequent sick headache, aching shoulders, dizziness, weariness, irregular bowels, and many was blessed in setting out on his journey; other serious complaints. Burdock Blood Gabelus blessed him, saying, "The God of Bitters regulate the Liver and all the Israel bless thee. . . . and may a bless-secretions to a healthy action.

TREATISE ON INTEMPERANCE.

NATURE AND STATE OF THE QUESTION. "Woe to him that giveth drink to his friend and maketh him drunk."-Habof the human race, nor alienate so much property as drunkenness."-Lord Bacon. Intemperance and stupor or sluggishness are the vices opposed to temperance;

the former by excess, the latter by defect.
Intemperance will be here considered only in regard to intoxicating drinks and may be correctly defined under this aspect, thus: The unnecessary use and abuse of intoxicating liquors. I say the tem, it ought never to be used unless when necessary; and this necessity only arises when the system is in an unnatural state, and then its use is only prescribed as a medicine. I say the abuse, by which I mean drinking till one becomes sick or drunk. I "include drinking merely for pleasure," in the definition, because this include a large from the feat that the is sinful, as is clear from the fact that the opposite is condemned by Innocent XI, 2nd March, 1679. Now, as this question will be treated as a physical as well as a moral evil, it will be seen that the above definition is accurate in every detail. At the outset let me meet some objections against the first part of it. I may be asked: "May not a man use without necessity inebriating drinks, provided he uses them moderately, and does so without incurring the odium of intemperance?" To this I will quote several replies from

the writings of eminent men, in order that because of what I quote from others, I may not be accused of advancing fanatical or unfounded theories of my own, My first reply is from Dr. Trotter's celebrated essay on "Drunkenness." "It is not drinking spirituous liquors to the length of intoxication that alone constitutes intemperance. A man may drink a great deal, pass a large portion of his time at the bottle, and yet be able to fill most of the vocations of life. There are certainly many men of this description, who have never been so transformed with liquor as to be unknown to their own house-dog or so foolish in their appearance as to be hooted at by school-boys, that are yet to be considered as intemperate livers. These 'sober drunkards,' if I may be allowed the expression, deceive themselves as well as others; and though they pace slowly along the road to ruin their journey terminates at the goal, bad health." Epicetus was of the opinion that a man is a drunkard who takes more than three glasses of wine, and though he be not drunk he hath exceeded moderation. Dr. Macnish in his "Anatomy of Drunkenness," p. 254, writes: "Men indulge habitually, day by day, not perhaps, to the extent of producing any evident effect either upon the body or mind at the time, and fancy themselves strictly temperate, while they are in reality undermining their constitution by slow degrees—killing themselves by inches and shortening their existence several years," Dr. Lyman Beecher, and the great Physician General of Ireland—Dr. Cheyne—are of the same opinion. The former maintains "habitual tippling is worse than periodical drunkenness. The poor Indian who once a month drinks himself dead, all but simply breathing, will out-live for years the man who drinks little and often, and is not, perhaps, suspected of intemperance." "The observation of twenty years in this city (Dublin) has convinced me that, were ten young men, on their twenty-first birthday, to begin to drink one glass (equal to two ounces) of ardent in moderate quantities; that it does not injure his soul or body; that it does not spirits, or a kind of port or sherry, and encumber the brain or the body in any were they to drink this supposed moderate
quantity of strong liquor daily the lives of
eight out of ten would be abridged, by
twelve or fifteen years. They represent themselves as temperate—very temperate." (Statement of Dr. Cheyne p. 54.)

A judicious writer of the early part of the seventeenth century writes thus: "Pertaken for drunk except his eyes stare, his tongue stutter, his legs stagger; but by God's law he is one that goes often to the drink, and tarries long at it. (Prov. 23.) He that will be drawn to drink when he hath neither need of it, nor mind to it, to the spending of money, wasting of precious time, discredit of the gospel, the stumbling block of weakness, and hardening of asso-ciates—briefly, he that drinks for lust or pride, or covetousness, or fear, or goodfellowship, or to drive away time, or to still conscience, is a drunkard."

Now, although I cannot agree with this writer that such an one is strictly a drunkard, yet I would call him intemperate, even though he were but a very moderate drinker. How many moderate drinkers will admit they are intemperate? How many will suffer themselves to be called anything but a strictly temperate

The best essay I have met on this subject was written in 1838 by Ralph Barnes Grindrod. In that year a prize of one hundred sovereigns was offered for the best essay on "Total Abstinence from all Intoxicating Drinks," and was open to all competitors in the British Isles. This prize was won by Mr. Grindrod, and his essay was printed, making a nice octavo volume of over four hundred pages. In the present treatise I will quote extensively from this learned work, and, were I possessed of means, I would place a copy of it in the hands of every poor teacher in the State. "The use of intoxicating liquors," says this writer, "is an acquired habit. The influence which inebriating compounds exercise over the mental and physical constitution of man is altogether the result of artificial feelings and impressions superinduced on those with which the system is naturally endowed. Providence in wisdom and bounty has supplied the wants of man in rich profusion. Animal and vegetable creation well stored with aliment surround him on every side. Each substance, moreover, bears characteristic evidence of the design of its munificent creator. The vast variety of vegetables and their fruits which enter so largely into the diet of the human race, present evident relation between the nature of their composition and the purposes to which they are designed to be useful substances in nature. Alcohol, on 'housekeeper's friend.

the contrary, in all its combinations, is devoid of these nutritious characteristics, and is found to be inimical to the healthy functions of the animal economy, and productive only of that injurious excitement which subsides into morbid debility. acue 11-15. "Woe to them that are wealthy in Sion \* \* that drink wine in bowls."—Amos vi. 1-16 "All the crimes on the earth do not destroy so many whole range of animate creation. Alcoholie stimulants are purely the results of human ingenuity and invention, called into operation by the desire to gratify a sensual and sinful propensity. Mankind have thus themselves provided an evil which has proved the severest moral and physical scourge that ever afflicted the hu-man race." Since, therefore, all kind of alcoholic liquors are not only wanting in unnecessary use, because I maintain that, as alcoholic drink is an unnatural drink and cannot be assimilated to the human sys- on the contrary, contain those which are on the contrary, contain those which are positively injurious to our physical nature, it follows that the person who uses them cannot be called strictly temperate. Yea, rather would I call him intemperate; for no one can be called temperate who allows either his taste, appetite or sensual nature to take the place of reason. But what else is intemperance but the unreasonable use of every creature that God has intended for our benefit?

The great Roman orator and philosopher, Cicero, says: "Temperance is the unyielding control of reason over lust and over all wrong tendencies of the mind. Frugality is not so extensive as temperance. Temperance means not only frugality but also modesty and self governnot good, and entire innocence of character." There are few, if any, learned and honest physicians who will teach that inebriating drink is good for a healthy stomach. Is there any one living who can conscientiously recommend it as a healthful beverage? Is there any one who can say that it is as good as pure water or milk? Not one! There is not a learned and conscientious physician or clergyman in the world who would advise a person in sound health to use any kind of intoxicating drinks. How then can a man claim to be temperate who uses that which neither reason nor a sound conscience can safely recommend? You who call yourself temperate while you drink a slow poison, deceive yourself; you take that which is slowly but surely taking away your health, and if you be the temperate man you claim to be, your better judgment will teach you to take the safer

ide, and quit forever what has the power But is not the use of intoxicating drinks at most an indifferent act; that is "a thing that is neither prescribed nor forbidden by any law," an act we can do or let alone without being guilty of any sin? I reply as follows: 1. If a person knows from past experience that intoxicating drinks, such as beer, wine or whisky, taken by him in the least quantity, will be the cause of leading to sins forbidden by the laws of God, he sins the very moment he consents to touch such drinks; because he deliberately places himself in the occasion of sin. Hence if drinking in small quantitles has ever been the cause of sins against faith, chastity, patience, brotherly ove, justice, and so forth; and if one judge with any degree of probability that, under the same circumstances, the least quantity of such drinks may lead to the same sin or sins, he must not touch them, else he will be guilty of sin, and in this case the use of intoxicating drinks is by no means an indifferent act. 2. If a person can be found, who, in good faith and with upright and truthful heart can declare that wine, beer, whisky and the like, is good for him even duties, such as acts of divine faith, hope, charity; sacrifices of various kinds, selfrestraint, constancy, courage, etc.; placed in these circumstances the use of intoxi-cating drinks would be an indifferent act. However, I believe such circumstances never yet accompanied its continued and constant use to the end of any life yet recorded in history. 3. For the majority of men I maintain in general that the use of intoxicating liquors is not an indifferent act. This will be made pretty clear when we come to the effects of alcoholic drink. Indeed, I think I have partly established this already, because no one can be indifferent to that which if performed will positively do some injury at least to the physical man. HERMAS. the physical man.

### Ammonia Better Than Soap.

A housekeeper says ammonia, when

purchased in large quantities, is cheaper than soap, and cleans everything it touches. A few drops in a kettle that is hard to clean makes grease and sticki ness fade away, and robs the work of all its terrors. Let it stand ten minutes before attempting to scrape off, and every corner will be clean. It cleans the sink, and penetrates into the drainpipe. Spots or finger marks on paint disappear under its magical influence, and it is equally effective on floor and oilcloth, though it must be used with great care on the latter or it will injure the polish. There is nothing to equal it in cleaning the silverware, and it gives a higher polish and keeps clean longer than anything else. If the silver be only slightly tarnished, put two tablespoonfuls of ammonia into a quart of hot water, brush the tarnished articles with it and dry with a chamois. If badly discolored they may need a little whitening previous to the washing. An old nail brush goes into the cracks to polish and brighten. For fine muslin or delicate lace it is invaluable, as it cleans, without rubbing the finest fabrics. Put a few drops into your sponge bath in hot water, and you will be astonished at the result, as it imparts coolness to the skin. Use it to clean hair-brushes, and to wash any hair or feathers to be used for beds or pillows. When employed in anything that is not especially soiled, use the waste water afterward for the house plants that are taken down from their usual position and immersed in the tub of water. Ammonia is a fertilizer, and helps appropriated. This observation applies to keep healthy the plant it nourishes. with equal force to water, one of the most In every way, in fact, ammonia is the

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### Catholic Record

LONDON, SATURDAY, AUG. 8, 1885.

ST. IGNATIUS.

The world delights in honouring its great ones. The church glories in honouring its saints. The saints of God were each and all raised up for a special purpose, to promote in some special manner, in some certain sphere, the glory of God and the salvation of souls. The saints, declares St. Gregory, are strong, they overcome the flesh, they shine by their virtues, they despise earthly things, their whole heart being on heaven. They may be put to death, but cannot be conquered. Fear they know not; neither menace nor torture will prevent them from sustaining and defending the truth. Is not this strength? Is not this energy? Is not this heroism? Does the worldling or the wicked act in this manner? Where is his courage? Of courage he hath none, because his soul knows not the peace of God but is troubled by the tyranny of his passions. Who, for instance, displayed more of true force of character, of energy and heroism, than Moses, Josue, and the prophets? Who more than Judas Machabbeus? Who more than the seven brothers of the second book of Machabees, or E'zear, or Judith, or the three children in the furnace, or Job, or Tobias, or Daniel, or John the Baptist? Who, in fine, exhibited more firmness and zeal and hero ism than the apostles, who feared neither pains, nor trials, nor chains, nor prisons, nor sword, nor cross, nor death itself. These twelve men standing alone, without arms, or treasure, or earthly influence proved more powerful than the whole world. The pagan world rose up as one man against them, but fell back from the assault in terror and dismay and dissolu-

Then see the heroism of the martyrs. Nor sword nor flame nor wild heast an make them tremble. A child of thirteen like Agues, a Cecilia, a Felicitas, a Perpetua, prove themselves stronger than their iniquitous judges, than their persecutors and executioners. Behold in these feeble women the courage and the hero. ism of the saints. Who is it that have raised magnificent temples to the Most High? The saints of God. Who that have erected the great monuments of charity and humanity, to receive and succor poverty and misfortune? The saints of God. Who in time of famine and pestilence relieve the afflicted and give bread to the famishing? The saints of God. Who are those that cross the seas to carry light and comfort to the savages of unknown lands, exposing themselves to a thousand perils, privations and sufferings-aye, to death itself? The saints of God. In whom are found purity, wisdom and charity? In the saints of God.

The Church, we have said, glories in honoring its saints. The last day of the month of July it sets apart for honoring one of God's greatest saints, Ignatius of Loyola. This illustrious man was born in 1491 in the Castle of Loyola, in North-Western Spain, not far from the Pyrenean mountains. His parents were of noble origin and brought Ignatius up for the army. He displayed great valor discretion in the discharge of his military duties. Wounded at the seige of Pampeluna in 1521 his thoughts were directed by pious reading to the service of God.

as of the saints, tiss of Jesus Christ. esolution to imitheroic practice of self with all ardor wion, weeping bit-

him through his to Jerusalem, s and imprison-

Latin tongue. Then for three years and justly proud of his many qualities of head benefit of a night school, if it could be tions and admonitions. Among them and Francis Xavier. These zealous young men, with Ignatius, at the end of their studies, on the 25th of January, 1537, pronounced in the subterranean chapel of Montmartre a vow to renounce the world, to go preach the gospel in the good fortune to be present. Palestine, or if they could not go thither within a year after they had finished their studies, to offer themselves to His Holiness to be employed in the service of God and Holy Church in the manner he should deem best. Here was laid the foundation of the "Society of Jesus." It was not till 1540 that Pope Paul III. issued his bull of approval of the "Society of Jesus," and not till Easter Day, 1541, that Ignatius entered in his office of General of the new order, and the members made their religious vows in accordance with the constitution of the society. From this date the new order grew and prospered in a manner wholly unprecedented. St. Ignatius had desired his order to be called the Society of Jesus, fearing that his own name might be given it, and desiring that his followers should be known by their love and zeal for their Redeemer. For fifteen years and more he ruled over it. The day before he died he charged Father Polancus to beg the blessing of the Pope for him at the article of death, though few thought the end so near at hand. On the last day of July, 1556, he yielded up his spirit to God. Beatified by Paul II. in 1609, he was canonized by Gregory XV. in 1622. Alban Butler says of this great servant of God that from the perfect mortification of all his passions and inordinate affections resulted an admirable peace and evenness of mind which nothing seemed able to disturb or ruffle.

"His contempt of the world appeared by the disinterestedness with which he rejected legacies and presents whenever they might give occasion to complaints. When he looked up towards the heavens, he used feelingly to repeat, 'How contemptible doth earth appear when I behold the heavens!' Charity, or the most ardent and pure love of God, was the most conspicuous, and the crown of all his other virtues. He had often in his mouth these words, which he took for his motto or device, "To the greater glory of God," referring to this end, with all his strength, himself, his Society, and all his actions, in which he always chose that which appeared to him the most perfect. He often said to God, 'Lord, what do I desire, or what can I desire besides thee? True love is never idle; and always to labor, to promote God's honor, or to suffer for his sake, was this saint's greatest pleasure. He said, that no created thing can bring to a soul such solid joy and comfort as to suffer for Christ. Being asked what was the most certain and the shortest way to perfection, he answered, 'To endure for the love of Christ many and grievous afflictions. Ask this grace of our Lord : on whomsoever he besto weth it, he does him many other signal favors, that always attend this grace.' Out of this burning love of God, he most ardently desired the separation of his soul from his mortal body, when it should be God's will; and, when he thought of death he could not refrain from tears of joy, because he should then see his loving Redeemer; and, beholding God face to face, should love and praise him eternally, without let, abatement, or intermission.

"He endeavored to bring all his penitents to make, without reserve, the perfect sacrifice of themselves to God, telling them, that it is not to be expressed what precious treasures God reserves for, and with what effusion he communicates himself to, those who give themselves to him with their whole heart. He proposes to them for their model this prayer, which he used often to recite, -'Receive, O Lord, all my liberty, my memory, my understanding, and my whole will. have given me all that I have, all that I possess, and I surrender all to your divine will, that you dispose of me. Give me only your love and your grace. With this I am rich enough, and I have no more

to ask ' "

St. Ignatius was a contemporary of Martin Luther, who, as our readers are aware, was born at Eisleben, in Germany, in the year 1483, and died in 1546. How different the lives of these two men-Ignatius beginning his career as a worldling, and Luther as a servant of God: Ignatius entering into himself and devoting himself forever to God's service; Luther giving way to pride and its twin sister sensuality, abandoning that service. Ignatius, a true reformer, seeking to save men's souls by conforming their practice to their faith. Luther, an impious innovator, uprooting divine faith and robbing his fellow-men of the means of salvation. The sad effects of Luther's works are today visible throughout the world, in a flaunting materialism, a defiant sensualism, and an open negation of God. They | that parish: are, however, counteracted by the good effects of the teaching of St. Ignatius and his disciples of the Society of Jesus, to the good pastor, to whose interest whom all honor and praise.

### SIL VER JURILEE.

Wednesday, the 2nd of September next, will complete the twenty-fifth year of the sacerdotal life of Father Gerard, the genial pastor of Belle River. This long every resigna- period has been one of zealous, uninter\_ cryin n foot from rupted and fruitful labor; and the Rev. ur aris in the gentleman's parishioners and numerous ar he spent diocesan friends, both of the clergy and olf in the laity, fully appreciating this fact, and

a half he pursued his philosophical studies and heart, have resolved to celebrate the in the College of St. Barbara. While in occasion in a most befitting and well-Paris he gathered about him six young | merited manner. Facility of access to the students, who eagerly followed his instruc- mission will be increased for the occasion, that all friends may be enabled to attend; were Peter Faber, James Laynez, and doubtless, on that day, the recently renovated and now really beautiful church of Belle River will be filled to overflowing with well-wishers of its worthy pastor. We predict a day that will be long and pleasantly remembered by all who will have

### ST. VINCENT OF PAUL.

We have before us two reports of the Society of St. Vincent of Paul, to which, with pleasure, we invite the attention of our readers. The first is that of the Halifax Conferences for the year ending Nov. 30th, 1884. There are in Halifax three conferences of this thoroughly Catholic association, with a Particular Council, whose officers are:

Treasurer......Wm. Chisholm. Secretary......Wm. Compton. Asst. Secretary.....John Dillon.

The Spiritual Director is the Rev. Father Murphy. Of St. Mary's Conference the President is Mr. Francis P. Campbell, of St. Patrick's, Mr. J. D. Sullivan, and of St. Joseph's, Mr. Daniel M. Sullivan. The report indicates that there was for the year ending Nov. 30th, 1884, a total expenditure of \$2761.71, whereas in the previous year the expenditure reached only the figures of \$2422,57. There were during the year 202 families, comprising 917 persons, relieved, and 4219 visits were made to the poor. Among the necessaries distributed there were: 

Bread (loaves).....8,658 Flour (lbs.).... Meal Potatoes (pecks)...... 447 Codfish, dry (lbs)..... Herring, pickled (doz)..... Meal (ibs)..... 519½

These figures speak volumes for the zeal of the members of the Halifax Conferences. The report points out that the society does not undertake the work for which government institutions exist or do more than afford temporary succor to the poorest of the poor. There is in this field, as the report so well says, ample employment found for the energies and funds of its members, who have to thank God that it is not within their experience to be without means to help the most deserving cause that call on them for help.

"At the same time they could do much more good if they had more means at their disposal. The Society is worked everywhere gratuitously, the members being givers not receivers-all that they can gather goes in charity. Its work is done unostentatiously and without exposing the poverty of the recipients or publishing the names of those who are more actively engaged."

The report concludes with a very touching appeal to the benefactors of the society. After stating that with them rests the decision whether the good work | whole length of the west wing, from the shall be extended or decreased, it adds:

"We hope for the former, and will not anticipate the latter result. It only remains for us, in conclusion, to appeal to that feeling of charity which has been so constantly manifested in regard to our Society in the past, and ask you to bear in mind the words of Him who has said : 'Whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple. Amen, I say to you, he shall not lose his reward."

The other report on our table is that of the Society of St. Vincent of Paul, Toronto, read at the general meeting, July 19th, 1885. Of the Particular Council. Toronto, the officers are :

W. J. MacDonell......President.
Martin Murphy.....Vice-President. Remy Elmsley......Treasurer.

Matthew Meyer.....Asst. Treasurer. Alex. MacDonell., ...... Secretary.

The city conferences are those of Oar Lady, President, Mr. Patrick Curran; St. Paul, President, Mr. James J. Mallon; St. Mary, Francis Rush; St. Basil, Remi Elmsley; St. Patrick's, Martin Murphy. We are happy to notice that there are night schools and libraries in connection with the conferences of St. Basil and St. Patrick. At the former there were last winter in attendance thirty-three boys and young men, with an average attendance from February till April of twenty. At St. Patrick's night school the attendance was likewise very good, the total number of young men and boys on the rolls being twenty-nine. The library committee of St. Basil's Conference, pays the following just tribute to the pastor of

"We cannot close the report of this new work without expressing our thanks the success of the school is in a great measure due. He brought the subject before the congregation on several occasions, and both in the pulpit, and in his pastoral visits lost no opportunity of inducing those for whose benefit the work was undertaken to profit by it. His appeal to the congregation originated another good work, with which the Conference has also been to some extent connected. Shortly after our night school was opened representations were made to him that there were quite a number of girls in the Parish who were employed at service, or other occupations during the day, and who

provided. He succeeded in enlisting the good Sisters of St. Joseph in the work and they consented to open a class for the girls in their own convent. About thirty girls attended three nights a week, and the reports show that the work was very successful. The Conference provided this class also with books and other materials but it may not be necessary to draw on the Treasury for much of this expense, as the girls were nearly all able to pay for their supplies."

From the report we learn that the total receipts for the year in Toronto were \$2,095.09, and the total expenditure \$1,936.52. The total number of persons relieved was 920, and there were, amongst other things, distributed 203 tons of coal, and 14,438 lbs. of bread. We regret to perceive, however, that, as in other places, the number of members is small and the average attendance almost discouraging. Than the Society of St. Vincent of Paul thereis none better calculated to excite and keep alive a feeling of brotherly love, and of generous Catholic charity. Membership in this society, more than any other that we know of, conduces to the practice of piety and perseverance in virtue. We speak not disparagingly of other Catholic societies when we say that the rules of the Society of St. Vincent of Paul are, more than those of any other organization for the Catholic laity, designed for the promotion of sound Catholic practice. There is nothing incompatible between membership in any other Catholic Society and membership in the Society of St. Vincent of Paul. We earnestly appeal to our Catholic young men to hasten to enroll themselves in this noble organization. Here there is no striving for honors, no struggling for influence and domination; here there is charity, prayerfulness and humility. The Holy Father by a brief dated the 12th of May last declared St. Vincent of Paul "special patron near God of all the associations of charity that exist in the Catholic world and that emanate from him in whatever manner, and we wish," he said, "that there may be rendered to him all the honors that are due to celestial patrons." This solemn action of the Supreme Head of the Church should surely incite the actual members of the society to renewed courage and zeal, and draw within its fold many now without it.

#### THE COLLEGE OF OTTAWA GREATLY ENLARGED.

It will be seen in the advertising columns that the College of Ottawa will open its first session of 1885-6, on the 2nd day of September. Several features of great interest present themselves in the programme of this year.

To some the first attraction will be the mention of the new buildings, by which the College has almost doubled its former size. The crowded state of the College last year, caused by the large influx of students from the Provinces and the States—they amounted to 423—rendered increased accommodation indispensable. Besides new, elegant and spacious dormitories the most noticeable apartment is the Aula or Grand College Hall. It runs the street to the play-grounds, takes up two stories, and accommodates 1,100 persons. Besides the body of the hall, there are galleries for 400 students, and a large stage designed with the latest improvements. Besides the Aula for exhibitions, lectures, plays, &c., there is a spacious chemical Laboratory for the course of analytical chemistry, a new physical cabinet with a lecture-room attached to it. a new music-room, class-rooms, etc.

This college, from the ground-floor to the attics provided with the incandescent electric light, is the only college in America that enjoys this soft, steady and beautiful light. The apparatus that supplies this light will afford the means of mastering practically this important part of physics

It is not necessary to mention the other facilities, improvements and additions which the students will enjoy on their return to the college in its enlarged proportions and rich furnishings.

But to some this material enlargement will be less interesting than the news that the College this year resumes the too long interrupted course of civil engineering. The number of young men who have offered to join this course, the necessities of the times, especially in this immense but new country gradually developing its untold resources from the Atlantic to the Pacific, and a position in the metropolis at the very centre of Government-these are the considerations that have induced the President to provide youth with the means of pursuing this very important branch of study. In no country is the career of civil engineering more honorable and more lucrative than in the wide Dominion.

This course will be so conducted as to combine practical with theoretical instruction. It will, moreover, allow the learner, after the first year, to confine his studies to any of its branches, should he so desire.

The "Prospectus" shows that to the playgrounds at the College has been added ground for athletic exercises. It lies within five minutes' walk from the College covers an area of six acres, has a well-

exhibit foot races, base ball, foot ball, and be one hundred feet long, and will be made to accommodate four hundred spectators. The turfing and rolling are nearly completed, and the grounds will be ready for the second day of September.

THE IRISH BISHOPS AND EDUCA-

The Irish bishops continue to battle bravely for the rights of the Catholic majority to equality and justice in the matter of education. At the last meeting of College, a series of seven telling resolutions was adopted on this most vital subject. In the first resolution their Lordships declare that which no fair-minded man should deny, viz:

"That the Catholic people of Ireland are entitled to share, in "due proportion, in the public endowments for education without being obliged in return to make any sacrifice of their religious prin-

In the second they affirm that at present the Catholics of Ireland are excluded from these endowments, except on the condition of accepting a system of education which has been repeatedly condemned by the Catholic Bishops of Ireland, and pronounced by the Supreme Head of the Catholic Church to be "intrinsically dangerous to faith and

The Bishops then proceed to state that the continued exclusion of the Catholics of Ireland from their just share of their endowments is not only a serious obstacle to the progress of education but a great and irritating grievance calculated to keep alive a spirit of discontent and disaffection. They furthermore point out that the small number of students in Arts of the Royal University attending the lectures of the Queen's Colleges is a clear proof that these colleges, on which the endowments of the State have been so lavishly expended, have failed to bring home the advantages of collegiate education to the great body of the academic youth of Ireland.

The fifth resolution in significant in its

"That we call upon the Irish Parliament-ary Party to press forward, by every consti-tutional means in their power, the just claims of Irish Catholics in the matter of University education; and to oppose all Parliamentary grants for the main-tenance of the Queen's Colleges, until these claims have been acknowledged and provided for."

In the sixth resolution the Irish Bishops put forward the claim of the people to a due share of the public endowments for intermediate education on conditions consistent with Catholic principles. In the seventh and last resolution they demand that on Commissions and other public bodies appointed for educational purposes, as a matter of justice, that the Catholic body should have a representation proportionate to their numbers, and that the Catholic representatives should be persons enjoying the confidence of the Catholic

These resolutions have been forwarded to the Irish party and will be pressed forward by them with that energy and success characteristic of all their efforts. In times past resolutions of this kind often fell into the hands of "Cawtholic" place hunters who thought their duty to Church and Country amply fulfilled by one meaningless speech delivered to empty benches or scoffing members. The days of the place-hunters have, however; gone. Earnestness and determination are the watchwords of the Irish party. In their hands the cause of the Catholics is safe. The struggle has now, to our mind, entered quite a new and promising phase.

### RIEL CONDEMNED.

Riel has been tried, found guilty, and condemned. We followed the trial with very great interest, and now that it is over, feel bound to plainly express our views in regard thereof. With the jury we have no fault to find. With the evidence before them and the interpretation put on it by Magistrate Richardson there was hardly any other course open to them but to bring in the verdict that they did. With Mr. Richardson, however, we have grave fault to find. From the first moment that the trial opened till hé pronounced the sentence of death on the unfortunate and misguided prisoner before him, Mr. Richardson seemed to act as if put on the bench to secure Riel's conviction. This unworthy magistrate may be looking for promotion; he deserves dismissal.

The trial, in so far as counsel on both sides was concerned, was ably and fairly conducted, but with a narrow-minded magistrate on the bench it were impossible that the ends of justice could be secured. We are told-and it does not surprise us to learn—that "Orangemen and other loyalists" are delighted with the verdict and sentence. They demand the blood of Riel. Will they obtain it? If they do, it will be a sad day indeed for Canada. The able arguments of Messrs. Fitzpatrick and Greenshields, of the were anxious to avail themselves of the drained and cindered track, and will prisoner's counsel, both in respect of the Commons, owing to the "rotten borough"

want of jurisdiction of the court, and in lacrosse matches, &c., &c. The stand will respect of the lack of opportunity given the prisoner to bring forward the evidence he required, have produced a profound impression on the public mind that the government cannot well overlook. We say nothing of Riel's insanity. Insane or not, he and his people were driven to rebellion by misgovernment of the most atrocious character. We challenge contradiction on this point. It is not Riel that deserves punishment for the troubles of the North-West. Let the vengeance of government and people fall on Dewdney and his satellites. Then the Episcopal Convention in Maynooth justice will be brought nearer home to its appointed place. We were pained to read in the London Free Press of Monday

> "That Riel must die the death is now a foregone conclusion. So long as the evidence against him had not been legally formulated there was reason to suppose that he might have been held by court to have not been altogether responsible for his acts. But his sanity has been made manifest; only it was a sanity that was mingled with a diabolical craft, bent upon the sacrifice of friend and foe alike in the pursuit of personal aggrandisement. That such a man should have any claim to a further clemency it seems impossible to suppose. An example will be made of him, at least, which will strike terror into any restless spirits that remain, and be the means of re-establishing the reign of law and order within the new empire of the North west."

We are sorry that our contemporary should re-echo the Orange cry of fury and vengeance. No good citizen desires the further effusion of blood, and hundreds of thousands of Canadians will demand not only that Riel's be not shed, but that the ignorant, the incompetent and the criminal among the officials of the North-West be summarily dismissed, and the wrongs of the Metis be at once righted. We quite agee with La Presse in its statement:

"It is very curious that the Crown will make all manner of excuses to deny the insanity of Riel after having admitted that of his secretary, Jackson. It will be hard to explain this amiability towards Jackson, unless it is that he is English and the different treatment he has received from that of his chief. Insanity belongs to all races, and if it is an excuse for an Englishman it ought to be for Riel, even if he is a Metis."

For our part we intend to advocate, as we have in the past advocated, the cause of the poor, wronged, outraged and oppressed Metis. And we shall rest satisfied with nothing less than the complete effacement of their wrongs. In this course we feel that we will by all friends of the RECORD be heartily endorsed.

### GRATTAN'S PARLIAMENT.

In the Nineteenth Century for June, Mr. Henry Jephson discusses the Irish Parliament of 1782. He takes for text Mr. Parnell's speech in Cork on the 21st of January last, in which that gentleman is reported to have said: "We cannot ask for less than the restitution of Grattan's Parliament with its important privileges and far-reaching constitution," Before dealing with Mr. Jephson's paper we cannot but refer to a recent article in the Mail on the subject of Home Rule in Ireland. We have nothing to complain of in the tone of the article, which is fair and sympathetic enough. But the following excerpt will show that the writer is in some important regards singularly misinformed:

'The Irish Parliament on College Green, besides being closed, as has just been said, against Roman Catholics, possessed no real authority. It could not originate legislation, that right being vested in the Irish Privy Council, though ts members could introduce and discuss "heads of bills," which were then passed upon by the Privy Council, and adopted or rejected as the case might be. All its acts were subject to revision by this Privy Council, and also by the English Privy Council. Lastly, the system of Ministerial responsibility was unknown to it, the Irish Administration of the day being quite independent of Parliament and moving in or out only when parties changed at Westminster. Grattan's House, in short, was a very superior sort of Lime Kiln Club, and nothing more. The eloquence heard within its walls was rich and rare, and it discussed the gravest affairs of State; but it had no ower to enforce the simplest of its decrees. It was a gorgeous sham. Nevertheless, before it ran its briei career it fell foul more than once of the Imperial Parliament; and this fact is ominous. For if the edicts of that help. less and ricketty body in Dublin were found, time and again, to clash with im-perial policy, what would happen if Mr. Parnell were supreme in a House possessing the large prerogatives, say, of the Dominion Parliament?" The Irish Parliament did not for

nearly a hundred years after the deposition of James II. possess much of real authority, and we are prepared to admit that it was always more or less of a venal assembly from its very lack of a truly representative character. But it was never at any time to be compared to the Lime Kiln Club. For its last eighteen years it was a Parliament with an independent constitution, with all power to enforce its decrees, even to the small. est. Nor was it altogether a "gorgeous"

sham. The fact that it was not so is proved by the reason that it fell more than once foul of the Imperial policy. If the Irish Parliament was rickety and anywise helpless, it was due to the fact that the

system, was not truly representative in shaken attachment to His Majesty's character. The constitution of the Irish Parliament was, however, sound in theory and principle, and would have, had not Pitt frightened and bought it out of existence, become in time that which Grattan intended it should be-a really free and independent Parliament. The Mail may be surprised to learn, but it is nevertheless true, that the Irish Parliament, from 1782 to 1801, possessed and enjoyed larger prerogatives than does the Dominion Parliament to-day. We may also incidentally remark that nothing disastrous could occur to the interests of Ireland or of true Imperial policy were Mr. Parnell in control of a truly free Irish Parliament. When Mr. Parnell spoke of Grattan's Parliament he evidently meant a Parliament such as that Parliament should have been, and such as Grattan intended it should be.

Mr. Jephson makes certain statements in his paper that are not, we think, borne out by facts. He says (1) that "one indispensable essential to Irish legislation remained in the control of the English government, and that was the manner in which the Royal assent to Iris bills was signified. No Irish bill could pass into law until it was returned to Ireland under the great seal of England;" (2) "that as regards external affairs, the authority or power of the Irish Parliament was by no means so clear or so real;" (3) that "in one important matter the new Irish constitution was deficient, namely, the system of ministerial responsibility." Mr. Jephson makes many other statements that betray his animus against Ireland, and deprive his views of the weight that might otherwise attach to them. He says, for instance, towards the close of the article, that his "own firm conviction is, that any form of separate Parliamentary government for Ireland would be absolutely fatal to the peace, to say nothing of the welfare, of that country." And he concludes by this statement: "Between absolute incorporation or union of Ireland with England, and complete separation or independence, there is, I am thoroughly convinced, no lasting arrangement possible."

This last statement we do not now propose to discuss. Its utterance proves Mr. Jephson prepared to sacrifice Ireland and Irish interests, in other words, a whole people to his view of English exigencies and imperial policy. Neither are we prepared to defend the Irish Parliament for its exclusiveness, nor palliate the venality of its members. We may, however, point out that that body was during its eighteen years of liberty exposed to all the wiles and menaces of the most powerful and unscrupulous minister of modern times, that it had not had time to fully understand, much less enjoy, its prerogatives and privileges, that a false policy and disastrous course of action was forced upon it, so that the people might be driven into rebellion and its benches packed in a reign of terror by placemen, traitors and adventurers but that natwithstanding all thes disadvantages, Ireland, in trade and manufactures, during these eighteen years made more progress than for a century previous, and that its capital city became one of the finest metropolitan seats in Europe. Mr. Jephson states that no Irish Bill could pass into law until it was returned to Ireland under the great seal of England. This did not, however, interfere with the independence of the Irish Parliament any more than the royal prerogative of giving or refusing assent to bills does to day with that of the British Houses. In any case wherein the Irish Commons persisted in its determination to force a measure into law, the royal assent could not have been withheld. Let us consult Grattan himself on this important point. In moving on the 19th of April, 1780, his celebrated declaration of right, he said:

"The same laws, the same charters, communicate to both kingdoms, Great Britain and Ireland, the same rights and privileges; and one privilege above them that communicated by Magna Charta, by the 25th of Edward the Third, and by a multitude of other statutes, 'not to be bound by any act except made with the archbishops, bishops, earls, barons, and freemen of the commonalty, viz. of the parliament of the realm. On this right of exclusive legislation are founded the Petition of Right, Bill of Right, Revolution, and Act of Settle-ment. The King has no other title to his crown than that which you have to your liberty; both are founded, throne and your freedom, upon the right vested in the subject to resist by arms, notwithstanding their oaths of allegi ance, any authority attempting to impose of power as laws, whether that authority be one man or a host, the second James, or the British Parliament!

"Every argument for the House of Hanover is equally an argument for the liberties of Ireland: the Act of Settlement is an act of rebellion, or the declaratory statute of the 6th of George the First an act of usurpation; for both cannot be law."

On the 16th of April, 1782, Mr. Grattan moved:

'That an humble address be presented to His Majesty, to return His Majesty the thanks of this House for his most gracious message to this House, signed by His Grace the Lord-lieutenant.

person and government, and of our lively sense of his paternal care in thus taking the lead to administer content to His Majesty's subjects of Ireland.

"That, thus encouraged by his royal interposition, we shall beg leave, with all duty and affection, to lay before His Majesty the causes of our discontents and jealousies. To assure His Majesty that his subjects of Ireland are a free That the crown of Ireland is an imperial crown inseparably annexed to the crown of Great Britain, on which connection the interest and happiness of both nations essentially depend: but that the kingdom of Ireland is a distinct kingdom, with a parliament of her ownthe sole legislature thereof. That there is no body of men competent to make laws to bind this nation except the King, Lords, and Commons of Ireland; nor any other parliament which hath any authority or power of any sort whatsoever in this country, save only the parliament of Ireland. To assure His Majesty, that we humbly conceive that in this right the very essence of our liberties exists a right which we, on the part of all the people of Ireland, do claim as their birth-right, and which we cannot yield but with our lives."

This, we think, should be clear enough, but three months later, Mr. Flood's motion "that leave be given to bring in a bill for declaring the sole and exclusive right of the Irish Parliament to make laws in all cases whatsoever, internal and external, for the kingdom of Ireland," wrung from Mr. Grattan the following declaration:

"Your legal security is not repeal, nor renunciation, nor recognition, nor the laws of England, but the laws of Ireland; your security consists in, that you are not dependent for liberty on the laws of England or the Parliament of England; your legal security is, that you do not require legal security in the Parliament of England, and have nothing to do with her judges or their comments, nor dependent on the laws, construction, comment, power, or quibble of a foreign land. Your legal security is the law of Ireland; the repeal has given every moral security, that on the part of England the laws of Ireland will not be invaded by the power of England: this assurance from England we measure by the law of nations, which binds Parliament: we know that no statute can bind Parliament: but the law of nations may: we know an English judge may comment away the force of statute; but the law of nations is, like the contracting nations, above him.

As to Ireland's authority in matters external we must again cite Mr. Grattan, the father of the constitution of 1782. On the 12th of August, 1785, discussing the celebrated commercial propositions,

"I do acknowledge that by your ex-ternal power, you might discompose the harmony of the empire, and I add that by your power over the purse, you might dissolve the state: but to the latter, you owe your existence in the constitution and to the former, your authority and station in the empire: this argument, therefore, rests the connection upon a new and a false principle, goes directly against the root of Parliament, and is not a difficulty to be accommodated, but an error to be eradicated; and if any body of men can still think that the Irish constitution is incompatible with the British empire—doctrine which I abjure as sedition against the connection; but if any body of men are justified in thinking that the Irish constitution is incompatible with the British empire, perish the empire! live the constitution! Reduced by this false dilemma to take a part, my second wish is the British empire, my first wish and bounden duty is the liberty of Ireland."

As to ministerial responsibility we must differ in toto from Mr. Jephson's view. True, Mr. Pitt was enabled to Mr. Edward T. Dibb, of the G. T. R., control for the most part the Irish Ministers, but had not corruption in the most flagrant form been employed his Irish agents could not have held office. Mr. Jephson cannot surely pretend that they could have done so against the will of the Irish Commons, Mr. Grattan repeatedly speaks of the "Ministers of Ireland" and in a speech denouncing governmental corruption, says-"Our Ministers have picked up from the British constitution nothing but the most corrupt part of her practice, and that they have carried into the most daring excess." In the debate on the address in 1792 Mr. Grattan said:

"But to that part of the address, which goes to declare thanks to His Majesty for continuing in the government of this country a Lord-lieutenant and an administration whose measures I have found it necessary to oppose, and who have lows: uniformly opposed every measure urged for the good of this country, I cannot give my assent. It would be equally inconsistent and absurd for men to have found it necessary to oppose the measures of administration, and then to return thanks to his Majesty for continuing that administration. To comply, therefore, in this part of the address, with the unanimity the young nobleman recommends, would be to render the compliment of congratulation to his Majesty a farce."

These were Mr. Grattan's views on the powers and privileges of the Irish Parliament. Had that body been suffered to live, it must soon have reformed itself and speedily granted relief to the Catholics, delayed for thirty years after the Union, and then most reluctantly granted by the Imperial Parliament. It is not, we maintain, unreasonable, in view of the teachings of history and of the character of Province but a few days ago. the Constitution secured by Grattan for the Irish Parliament, that Mr. Parnell should now declare that the Irish party can be satisfied with nothing less than

PERSONAL.

We beg to tender hearty congratulations to Mr. D. Scollard, of Ennismore, student of St. Michael's College, Toronto, on the success that attended his studies in that Institution during the last scholastic term. Mr. Scollard was last year in the class of Belle Lettres and carried off the Elmsley Bursary, valued at \$50.00. He likewise obtained the first prize in excellence, the first in Latin and in Greek, besides an honorable mention in French. Our young friend is certainly a credit to the fine Irish Catholic adhere. Township of Ennismore, of which Father Keilty is the zealous pastor.

### EDITORIAL NOTES.

- United Ireland publishes a letter written by Mr. Errington in May last, in which that servility and shameless deceit of the place hunter are so evident as to be beyond peradventure. "We must," he says, "keep the Vatican in good humor. The Dublin Archbishopric is still vacant. The matter must be watched in order to use strong pressure at the right moment."

- At the late Papal Allocution the Holy Father is said to have condemned the Italian government for prohibiting the public carrying of the Blessed Sacrament through the streets to the sick and yet permitting the assemblage in Rome of the anti-clerical congress. He likewise renewed his protest against the government's occupation of Rome.

- Cholera is on the increase in Spain. It is not only spreading in the poorer quarters of the city, but is rapidly making its way into the aristocratic portions of the capital which have hitherto been enjoying immunity from its ravages.

- At the Lord Mayor's banquet on the 29th ult., the Marquis of Salisbury is reported to have said that he admitted Mr. Gladstone's assurances had been honorably adhered to. He also defended the Gov ernment against the charge of adopting the Liberal policy, and concluded that the extended franchise in Ireland necessitated a change of policy in the direction adopted. In regard to foreign affairs he said it was necessary for the honor of the nation that the Government should continue the policy of the late Government, even though it was opposed to the Conservative policy, but they regretted their inability to continue the threads of the policy left by Beaconsfield. The Government would, however, devote themselves to domestic affairs and the promotion of such a condition of things in the countries-Africa tion: and the East-dependent upon England as would restore a cordial feeling among the European powers, which was essential for the prosperity of the world.

- The death is announced of the Rev. J. A. Durkin, O. P. This sad event occurred at Somerset, Perry Co., Ohio, diocese of Columbus, in which the deceased priest had for some years labored with great fruit. He was a native of London, well known and highly respected in this city. May he rest in peace.

- His Grace the Archbishop of Toronto, after spending a week in St. John, N. B., left that city on July 23rd for Shediac, N.B. face and after incredible fatigues reached — We most cordially welcome the St. after spending a week in St. John, N. B., - We most cordially welcome the St. Louis Catholic World to our list of exchanges. Its editor, Rev. Father O'Leary, is a scholarly and cultured gentleman.

- The funeral of Mrs. Dibb, late wife of this city, took place on Saturday, at Stratford, whither her remains were taken for interment. Rev. Father McGee read the funeral service in the Church and at the cemetery. Her demise is keenly felt by her many friends in he two cities.

### WORDS OF COMMENDATION.

We have very great pleasure in laying before our readers two letters out of many of the same kind with which our friends have lately honored us. The first is from a worthy priest of the diocese of Peterboro, wherein, beginning with His Lordship Most Rev. Dr. Jamot and our esteemed friend his Vicar-General, we count some of our warmest and most devoted friends. His letter reads as fol-

Bracebridge, July 14, 1885. Rev. and Dear Sir:—Enclosed you will find my subscription for the RECORD and beg to be excused for having neglected it

Hoping that your paper may meet in future the success which has attended it in the past, and that God may bless your efforts to put into the hands of our Catholics a paper, religious, instructive, and always ready to defend our faith against the many attacks made upon it,
With many thanks and good wishes,

Yours truly Rev. C. S. Bretherton.

The second letter is from the Right Rev. Bishop Clut, coadjutor of the Vicar Apostolic of the Athabaska-Mackenzie district. Some idea may be formed of the distance to which the RECORD travels in that far-off country when attention is in it; if the bark was wrecked, we could given to the fact that this letter, though dated the 22nd of March last, reached this

(TRANSLATION.)
Mission of Providence, Mackenzie River, March 22, 1885.

I read and understand the English language quite well, I am not accustomed to I am happy to state that since I have begun to receive the

CATHOLIC RECORD, I read it with much interest and have for it great esteem. The more I know of it the more highly I regard and appreciate it. Therefore it is that with earnest good-will, and from the bottom of my heart I approve your jour-nal and adhere to all that the venerable bishops, the reverend clergy and the faithful laity have said as published in your columns, to praise and encourage the RECORD. To their sentiments of approval, which I have read in your paper, I fully

I saw sometime ago in the columns of your good journal that you were pleased with the welcome it had received in the diocese of St. Albert, N. W. T. But I can say to its praise, that much further to the North, even to the Frozen Ocean, is your journal read and appreciated. As soon as I have read the numbers that I receive, I present them to our Sisters of Charity of the Mission of Providence (Hospital of the Sacred Heart), of whom two are Irish. Then by the infrequent couriers of the extreme North, I send them either to the Riviere des Liards, or to our Fathers of Good Hope, whose residence is within the Polar Circle, and I know that two French Fathers and one Irish Brother find hearty pleasure in its perusal. As I will next autumn visit our missions in the far North and spend the winter at Good Hope, I will advise the Rev. Father Seguin, the director, to sub-scribe to your journal. Receive, my dear sir, the assurance of the sincere consideration that I have for you and for your jour-

I am, your very humble and devoted servant, † ISIDORE CLUT, O. M. I.,

Bishop of Erindel. We trust that this humble and venerated missionary will pardon us, if we make some allusion to his good work. The Vicariate of Athabaska-Mackenzie is governed by the Right Rev. H. J. Faraud, Bishop of Anemour, who was consecrated on the 30th of November, 1863, and whose residence is at Lake La Biche. The residence of his coadjutor, Bishop Clut, is at 'Athabaska Lake. There are in the Vicariate no fewer than twenty mission stations, and the following figures show that the Oblate Fathers are doing a noble work in that remote and almost inaccessable region. According to late and reliable statistics there are in Mgr. Faraud's Vicariate 2 Bishops, 18 Priests, 13 Lay Brothers, 3 male institutions, 3 female institutions, 3 orphan asylums, 3 hospitals, 18 Sisters of Charity with 4 female

Writing from the North-West in the autumn of 1882, the editor of this journal made the following reference to Mgr. Clut, that will, we think, bear reproduc-

Mgr. Clut, coadjutor of Mgr. Faraud, Vicar Apostolic of Athabaska-Mackenzie, was consecrated on the 15th of August, 1867. His fifteen years of episcopal life have been all eventful, but I venture to believe that his voyage from France to the Mackenzie River country in 1870, is one of the most remarkable occurrences in his life. He left France with five missionaries and two lay brothers on the 9th of April, 1870, and did not reach Providence on the Mackenzie river till Oct. 27th, after journeying almost constantly for about seven months. In those days the journey from St. Paul to Red River alone took from four to six weeks. Lac la Biche on the 8th of August. Here the party made a short stay. They were yet far from their destination and Mgr. Clut was eager to resume his journey.

"Having before me," he declares, "six hundred and twenty-five miles to go before arriving at the end of my journey, I urged our departure; it was fixed for the 25th of August. The pleasure we had enjoyed on our arrival was to be folowed by the sadness of our departure. The tolling of the bell collected us at the foot of the altar where the Saviour veiled in the sacrament of His love is present. Mgr. Faraud spoke to us in touching words, consigning us to God; he predicted the difficulties, the sufferings and tribulations we would have to endure, and, addressing me, he added, that the greatest ones were reserved for the leader and that it was my duty to give the example of

His trials now fairly began. Hitherto his route had been mainly over land, now it was to be through river and lake. His guides and oarsmen were partially unacquainted with the country and partially ill-disposed to work with a will, and gave the good bishop infinite trouble. It was not till the 21st of October that the missionaries entered the Great Slave Lake where the ice had begun to form, a most perilous season for such craft as they This lake is a real inland sea upon which the northern winds raise many a frightful storm. Mgr. Clut had no sooner entered on its waters than the north wind lashed them into fury.

"Hardly had we started," writes the bishop, "when the wind set to blow violently, and the waves rose as if in the ocean; the snow, which had ceased in the morning, began to fall again and blinded us. It was almost a winter hurricane. I proposed to the pilot to go back; he declared that it was impossible. The waves in the meanwhile broke against the boat, and inundated us; two or three times we were on the point of being swallowed up. There was no port before us to get into; we expected our boat to be wrecked in the shallow waters. The wind blew with redoubled fury. The Lord, however, would save us : we perceived a small bay; it had but little water at least save ourselves. We steered towards the bay. The crew threw them-selves into the ley water and raised the boat, so that it came to land without

On the evening of the 26th the mission-aries ascended the Mackenzie river in the midst of ice floes. They desired to encamp for the night, but found it impossible to His Grace the Lord-lieutenant. can be satisfied with nothing less than REV. AND DEAR MR. COFFET,—Kindly for the night, but found it impossible to down the blinds and shut out the light. the rebel Minimum of Cartan's Parliament. excuse me if I write in French, for though land. Obstructed by the ice floes, Verily Methodism is a marvelous belief. ter of Public Verily Methodism is a marvelous belief.

some of them enormous in size, and held back by contrary winds, they made but little, if any progress, during the night, but when morning came, in spite of heavy snow, adverse winds, ice and cold, they pushed on bravely.

"At length," says Mgr. Clut himself, "on the 27th of October, at ten o'clock in the morning, we perceived in the distance the episcopal residence, the convent of the Sisters of Charity, and the fort of the Hudson's Bay Company. In a few moments more we were at home, at the Mission of Providence, the centre and chief place of the vicariate."
"Fathers Grouard and De Krangue,

Brothers Salesse and Boisrame, the Sisters, and all, were astonished at our arrival in such an inclement season. After hearing the adventures of our voyage, they and we, the residents and the travellers, all hastened to offer up thanks to Almighty God. The same evening we had a solemn benediction of the Holy Sacrament in thanksgiving; on All Saints' day we celebrated a pontifical Mass to return thanks."

Such is missionary life in the North-West, such the men who abandon all to serve God and procure honor and glory for His Holy Name in the limitless regions of the far North. Could any religion but that of Christ produce such men? any men but the chosen ones of Mary so gladly endure such hardships in the Mas-ter's service to bring the light of his love and the knowledge of his kingdom to far off tribes and abandoned peoples.

Mgr. Clut has for more than fifteen years labored with all the ardor of the true missionary and apostle of the Crucified to bring the glad tidings of salvation to every section of the vast and inhospitable portion of the Lord's Vineyard committed to his care. His solicitude for those wandering in the darkness of paganism or lost in the shadow of the valley of death is like unto that of his Divine Master. Like Him he goeth about doing good, giving sight to those who see not, and hearing to those who hear not, aye, even restoring the dead to life—the life of grace and peace and joy. What is earthly heroism compared to this sublime devotedness of the true soldier of the Cross? The heroism prompted by earthly motives achieves but passing results. That prompted, inspirited and enlivened by love of God reaps a harvest of infinite price. It is therefore, with heartfelt pleasure we record and register our admiration of the men of God who, amid the eternal ices and snows of the glacial regions, have planted the Cross and, like the Beloved Apostle of old, and Mary the Mother of Jesus, watch at its feet that no arctic blast may move it from its foundation.

#### High School Entrance Examination in Parkhill.

We are pleased to remark that four pupils of the Catholic school in the 12th concession of West Williams succeeded in passing the entrance examination in the High School of Parkhill, two of them standing at the head of the list. The teacher is Miss Kate McDonald.

### RESOLUTION OF CONDOLENCE.

At the regular meeting of St. Patrick's Society held at their rooms Monday night, August 3rd, it was moved by Bro.

W. Corcoran, seconded by Bro. C. Hevey,
Whereas it has pleased Almighty God to visit the home of Bro. Edward Dibb, death his beloved wife, Be it

Resolved. That the members of this society, while bowing in humble submission to the Divine decree, beg to testify the esteem in which they hold Bro. Dibb by extending to him their sincere and

heartfelt sympathy.
Resolved, That a copy of the foregoing resolution be forwarded to Bro. Dibb, published in the CATHOLIC RECORD and also spread on the minutes of this soci CHAS. McCARRON,

Rec. Secretary London, August 3rd, 1885.

### CATHOLIC PRESS.

Western Watchman. The Central Christian Advocate, the organ

of the Methodist Episcopal Church (North), makes the following candid statement this week: "That we are passing through a criti-cal period of Christian thought, a reexamination of our doctrinal statements in the light of larger knowledge and with methods more severely critical than ever before, will hardly be doubted by anyone. The only real difficulty which besets us is the heedless or indifferent teaching of the past. We have not distinguished as we ought to have done between the faith that lays help on Christ, and the assent that does not touch the spiritual nature; between religion and theology, that which verify in the soul's experience and that which satisfies mental inquiry."
What a horrible theological jargon there is here? Doctrinal statements are articles of faith, creed, confession of faith, or whatever else you may call the fundamental truths whose acceptance is made a condition of membership. "They are undergoing a change among Methodists," says the Advocate. This Methodist Church, then, has been teaching lies from its birth, lies about God, lies about grace, lies about the soul and eternity. This church is now, after more than a century, discovered to be a false teacher—so discovered by her own children. But how nonsensically are the Methodists going about remedying the evil. They will correct Methodist faith by "larger knowledge." Knowledge correcting faith! We were of opinion that faith and knowledge could not coexist as to the same formal object. thought that man ceased to believe when he began to know. The Metho-dist Church is found clothed in tattered

raiment; and to repair the damaged

vesture they propose simply to turn down the blinds and shut out the light.

The appointm See of Dublin is Irish history. policy of pro-B ccupied that h Ireland were b Rome, their anci exhorted his p of Rome if they Christians, and that day have children of the blessing of tait and the Irish Na\_ ual light with greER Ireland is indebted to Ireland, No closer relations w faith than that hol sider the appointm aroon of the Irish 1 people as the greates union, which has bee Irish Church.

Milwaukee Catho

It is always a good i ministrative success if the a parish are actively engage motion of parish interests. There are a number of services which young men may render in a congregation. In the performance of such services they feel that they are uniting "good works" with faith; they develop an interest in religious matters which in these times of apathy and indifference is a great gain in itself; and they educate themselves, incidentally, in public spirit, method and knowledge of affairs. Especially useful in large cities are parish workers of this kind. In country places they may be dispensed with: the pastor may feel that the interests of the congregations are better administered when centralized. Yet administration is not everything; and it may be a question whether the cultivation among young men of a concern in religious good works may not be a very considerable part of the people's spiritual training. We may instance, among the lines of parish activity open to young men, (1) the establishment and support of church libraries, (2) assistance in Sunday school instruction, (3) participation in and punctual attendance at sodalities, (4) the upbuilding of total abstinence societies and the spreading among Catholics of temperance sentiments, (5) the support of Catholic education, (6) the organization of benevolent and charitable societies and (7) the promotion of literary reading and social organizations, meeting under church auspices. The studious development of these lines of work among young men is rewarded with the most gratifying results. Some of the objects above instanced are possible and highly desirable in every locality. They ought not to be neglected in any live congregation. Catholic Review

But what observer, especially of those acquainted with London and its people, might not have seen for himself a general decay in English society? What is all this "professional beauty" business but a sign of social degradation? Leading ladies in London society were con-tent to vie with stage "beauties" in con-tests that had no other basis than vanity and a liberal display of costume, or more frequently of the lack of it! It was the fatal triple combination, the concupiscence of the flesh, the concupiscence of the eye, and the pride of life. These three dangers, against which a per-petual war is to be waged by man, and from which man can only be saved by observing the moral law of the Gospel and of the Church of Christ, form the distinctive characteristics of London society in these days. That English youth to which the nation looks to supply it i becomes contaminated at the great public schools before even reaching the universities. And that other youth to which the nation looks for its brawn becomes contaminated from early contact with vice and from social and religious neglect. Between the upper and lower crust of this so much vaunted English society flows the flood of dissipation and of vice in every form. What wonder that both crusts threaten to crack! The truth is, Protestantism nowhere does produce a moral society. It produces a great deal of Phariseeism of the whited sepulchre order that, inwardly vicious and foul, shrinks aside in horror from the publican and sinner. Tithe, temples, taxes, philanthropic institutions, do not necessarily imply either virtue or religion. As for England, it is only from the accession of Victoria that the English Court and the society revolving around that Court have presented anything like a moral or even a decent front since the first one of her line was called to the English throne. And even the restraint she exercises has been in great measure destroyed by her eldest son. The divorce courts constantly present revolting pictures of the morals of the English nobility. Is this surprising, when under it all and sanctioned by it, was the wholesale traffic in English virginity at so many pounds sterling the wretched child? British Parliament it was said of the Irish Established Church, as of the tree that bore no fruit, "Cut it down; why doth it cumber the ground?" The House of Lords must look to itself that the same cry does not go up against it. England mis pourge itself at least of the sanctie xamine vice at wholesale. It has been complained to lecture the world on ement of the luster ners and morals. Lsks Judae Sinclair and own stables and ab ch

An earthquake ha a city of Andalusia,

A Paris despatch sa Li-Ushin-Fun, has be successor of Mane Minister to Franci the preparations the three ironcla Stettin for that g of the vessels willy reasons for this sh known, but are s nection with affair Courcey has tele ment that Anna

in adopted a g their joy at Walsh to the July 5th. It nual Peter's y gave in their ful increase on sum was much is supplement hat after all the of an unintenhurch. unty.

es for the Queen' the court-house stice Johnston and latter presided in There were only two nd about ten appeals, tant character, were here was no record for

as he g's County.

The a him is reopened at Tullamore, on July 61 The here were only two cases to be tried.

Meath.

On July 6th, the assizes for the county Meath were opened by Justice Lawson, who was presented with a pair of white gloves, there being no criminal case for trial. There were only four unimportant appeals disposed of.

Westmeath.

At the Westmeath Assizes, on July 6th, a presentation of white gloves was made to Baron Dowse. There were no bills to be sent before the grand jury.

Westmeath, in the matter of recompensing its Parliamentary representatives, has again come to the front, and has set an example which as yet has only been imitated in some four or five other Irish counties. Quietly and un-ostentatiously the men of Westmeath organised a parochial collection through the county, and when the fund closed it was found that a sum of £500 was in hand. The committee of management -taking advantage of the presence of Messrs, Sullivan and Harrington, in Mullingar lately, on the occasion of the public reception of the most Rev. Dr. Nulty on his return from Rome-presented each gentleman with his share of the collection. The presentation was made without any demonstration whatever, and it partook altogether of the character of an ordinary business transaction. It will be thus seen that Westmeath for the second time has committed itself to the healthy principle of paying its mem-

The Summer Assizes were opened at Dundalk, on July 8, by Justice O'Brien and Mr. Justice Lawson. Justice Lawson addressed the grand jury, and said he was glad to say the condition of the county was peaceable and orderly, and showed no increase of offences as compared with the previous assizes.

On July 9, Justice O'Brien attended in Drogheda to open the commission. The High Sheriff presented him with white gloves, which were enclosed in a handsome casket, as emblematic of the stainless purity of the calendar.

Longford.

On July 9, the Longford Assizes were opened by Justice Harrison and Baron Dowse. Justice Harrison said only one case was to be tried.

Kildare,

On July 6, the assizes for county Kildare were opened at Naas, which has been made the first town on the new Leinster circuit. The Grand Jury, having been re-sworn, were addressed by Justice Johnson, who congratulated them on the peaceful condition of their

Michael Davitt, speaking, on July 5th, at a largely attended meeting of the National League, at Athy, said, that while condemning the coercion and vices of the Whigs, they should not forget the crimes and infamies of the Tories, whose interest in the Irish tenant he compared to the interest the wolf takes in the It was to him almost incomprehensible that the Tories should now be held up as sources from which Ireland was likely to receive substantial legislative concessions. The Tories would govern Ireland to-day by martial law, and shoot down the people like dogs, if they only had a majority in the House of Commons. They were the same men who hung Allen Larkin, and O'Brien, in Manchester, in '67, for the accidental shooting of a policeman, and who shot brave Crowley, in Kilchooney Wood; and these were the men, forsooth, by whom Irish landlordism was to be swept away and the Castle dethroned,

Cork. The eviction of a poor farmer named Michael Daly, holding under the Aldworth family, was the means of bringing together a very large assembly, on July 5th, near the village of Glanworth. The meeting was of a very influential character. The chairman of the Fermoy Town Commissioners and Board of Guardians, as well as many other representative men of the surrounding districts, were in attendance, and the parish priest of Glanworth, Rev. Father O'Connell, was in the chair. In an eloquent speech, the reverend gentleman denounced the evils of the systion of rack-renting, which was the car military r Daly's being cast out fra age of Pampe; and wound up by thoughts were directed if landlordism; and during his " to the ing this about to

> enagh, who died on ed age of 90 years, part of her long life, vate tuitions. She low thrift and good a handsome sum hirest of which she

> > fft his home to satisfactory.

come to America. Since that time his folks have not heard from him in any way. A variety of reasons of importance to himself, however, make it highly desirable to have correspondence re-established, and should he address J. F. Shaughnessy, Box S., New York City, he would hear of something to his advantage.

Limerick.

At a largely attended meeting of the tenants on the Devon estate, the Rev. F. Sheehy, P. P., Moneygay, presiding, it was unanimously resolved not to accept from Lord Devon, a reduction of rent less than 30 per cent, in the present half year, and the determination of the meeting was conveyed to Mr. Curling, agent to the property, who stated he would communicate the resolution to Lord Devon. It will be remembered that he offered an abatement of 10 per cent.

Mrs. Mary Cullen, of Morelands, a native of the city of Limerick, and widow of the late Alderman Daniel Cullen, one of the most energetic and well-known of the public men of Limerick for a long period, died on July 2d. Mrs. Cullen and her family, soon after the death of her husband, which took place several years ago, went to live at Morelands, a very beautiful suburban residence, about two miles from the city, parallel to the Grand Canal, in the neighborhood of Plassy, and other charming places. Here she was beloved by all classes of the people for her kindliness, her charitable and excellent disposition and every other good and generous quality.

Clare.

Oh July 9th, a meeting of O'Connell's (minors) tenantry was held at Kildysart, Mr. Maurice Walsh, Chairman of the Kildysart Union, presiding. The object was to take into consideration the letter which was received from Judge Ormsby in answer to a memorial from the tenants to have the arrears wiped out, and a reduction of 25 per cent. in the future rents granted. Judge Ormsby offered 20 per cent, in the present rent, and 25 in the arrears. These terms were rejected by the tenants, who immediately resolved to pay no rents until their offer was accepted.

The assizes opened at Ennis, on July 6th, when there were only a few trivial

Kerry.

The most Rev. Dr. Higgins, Bishop of Kerry, has intimated that he should prefer not to receive the address which it was announced would be presented him on his return from Rome by the landlord portion of his flock,

The Earl of Kenmare's mansion, which has been protected every night for the past few years, without intermission, by four armed policemen, is to be guarded during his lordship's stay in Killarney by an equal number of armed police in plain clothes every day. Two armed police have also been assigned to duty for some time past at the Flesk Priory, the residence of Dr. Griffin, in which his lordship's second son, the Hon. Cecil Browne, has been permanently staying for medical treatment.

Antrim.

Mr. William Johnston, of Ballykilbeg, ex-Fisheries Inspector, is on the rampage. The testimonial to Mr. Johnston does not appear to be progressing satis-factorily, and we can understand that the Orange sympathy with a martyred victim of Lord Spencer's policy needs a fiery stimulant. Nobody minds Mr. Johnston; and nobody is hurt by his talk but himself, it having cost him already £700 a year.

Fermanagh.

Ulster, in the most practical fashion, is putting herself in readiness to meet the crisis of the general election. Fermanagh is one of those Northern constituencies where a determied effort will will be made in November to return two popular candidates; and to take counsel together as to how this may be done a large and influential convention of delegates from all parts of the county met in Enniskillen on July 6. Nearly twenty branches of the National League were represented, and amongst delegates were a large number of Catholic clergymen. The greatest harmony prevailed, and the result of the convention's deliberations cannot fail to strengthen the National movement in

Donegal.

Fermanagh.

Dr. Logue, Roman Catholic Bishop of Raphoe, was presented, on July 10th, on his return to Letterkenny, from Rome, with a purse of three hundred sovereigns and an address. In reply, he assured the meeting that no machination would succeed in turning the Pope against the Irish people, whom he dearly loved. In the evening a band paraded the streets, and the town was illuminated.

Galway.

Michael Phillips, of Loughrea, in the county of Galway, draper, has been adjudged a bankrupt.

Michael Cloherty, Esq., merchant, Galway, died on July 5, aged 75 years. Mr. Cloherty, during a long and honorable career, was one of the most enterprising merchants and respected citizens of Galway. The funeral was one of the largest and most respectable ever witnessed in the city for a considerable time. Mr. Cloherty was in declining health for some time.

After long months of suspense and uncertainty, consequent on official routine and red tape, the fishermen of North Mayo, are to be provided with harbor ac-commodation. Mr. Thomas F. Brady writes to Father McDonnell, of Ballycastle, to state that £1,500 have been voted by the Piers and Harbor Commissioners for the construction of a pier and boat-slip at Killerduff, and £400 for improv-ing the small harbor of Poulinamuck, by making a cutting in the cliff. Nothing her native town, has been learned with regard to the proposed pier at Belderrig, but it is supposed this project also will be liberally treated.

Leitrim.

chief Justice Morris, opening the Leitrim assizes, on July 7th, in Carrick, said he was glad on his return, after seven years' absence from the county, to find it was resuming its normal condition so far a constant. e of the Diocesan as crime was concerned. There was but one bill to go before the Grand Jury, and Carey, of Bird- the constabulary returns were equally

Roscommon.

If some of the tenantry of Mr. Hussey Walsh have occasion to rejoice and feel thankful for unusually good rent reduc-tions, there are a few that for that same have occasion to feel sad. An unfortunate woman named Lennon, whose husband went to America some time ago to try and earn the back rent, was evicted, by the crowbar-brigade, on July 3d, and the bailiff's angry frown met the pleadings of the desolate woman. Her scanty be longings were taken in charge by the neighbors, after she had been thrown on the road-side, and she depends for existence on the surrounding hospitality until the arrival of the Union relief.

THE HOLY HOUSE OF LORETTO.

(Charles Warren Stoddard in "Sanctvaries of the Madonna,")

The Holy House at present is enshrined beneath the lofty dome of a magnificent basilica, erected in the fifteenth century by Cardinal Barbo (a Venetian), afterward Pope Paul II. In 1464 Pope Pius II. came with his court to Ancona. While there he was stricken down with the pest and died. Cardinal Barbo, one of the Papal court, was almost immediately after seized in like manner; but he desired to be at once removed to Loretto, in order that he might visit the Holy House. His request was granted, and no sooner had he entered the portals of the wonderful chapel than he fell into a deep sleep, out of which he awoke in perfect health. In gratitude for his miraculous recovery he immediately gave orders for the erection of the splendid edifice that now shelters the Holy House.

The inhabitants of Recanati, having heard that a house similar to the one that had made its mysterious appearance in their territory had as mysteriously appeared, without a moment's warning, in Dalmatia, and after remaining there for three years and seven months had suddenly and unexpectedly disappeared, and believing the two houses to be one and the same house—the veritable house of the Blessed Virgin-determined to send a delegation to Fiume in Dalmatia, and afterwards to Nazareth, in order to obtain more positive proofs of its identity. The delegation returned with testimony so ample that there was no longer any reasonable doubt that the Holy House of Loretto was the same that had rested in Dalmatia after its miraculous rescue from the hands of the Syrian

These facts were in my mind\_I had prepared myself for the Loretto pilgrimge-when I first entered the Basilica. The huge building was thronged with worshippers-chiefly Italians-the peasantry from almost every district that lies between the Alps and Etna; and all these pilgrims were in brilliant national costume.

The floor of the church was like a bed of tulips—a bewildering maze of color. High Mass was being sung at the grand altar against the eastern wall of the Holy House. Two choirs of singers flooded the nave with harmony. At least thirty Cardinals, Archbishops, Bishops, and other Church dignitaries, took part in the splendid and impressive ceremon-ials. The confessionals were all besieged. At Loretto confessions are heard in every modern tongue by the Papal confessors of the Order of Minor Conventuals of St. Francis. Foreigners who visit Loretto should at once inquire at the church for the confessor who speaks their language; they will find him of the greatest assistance, spiritually and temporally, both within and without the church.

In consequence of the great crowd that advantages I enjoyed during my stay in Loretto. He advised my waiting until evening, when the several services were ended, and the doors of the Basilica closed for the night; and this I was glad to do. Meanwhile I interested myself in the life of the town. Pilgrims continued to arrive from time to time. Many of them had come a nine-days' journey on foot, and they were weary enough when they at last had the ineffable satisfaction f pressing their lips upon the threshold of so sacred a chamber.

As soon as the pilgrim has confessed himself, and spent a day in serene med-itation and rest, a little season of harmless gaity follows. The "tarantilla" danced in the edges of the town, and there are many other diversions; but for the most part everybody seems to be buying something of somebody else. The main street of Loretto is completely lined with rosaries. They are to be had at prices ranging from two sous to ten times as many dollars. Multitudes of photographs are on sale; pictures of the Holy House borne in the arms of angels over a misty sea, and of the interior of the shrine, and of the grand Basilica that shelters it; and pictures of the quaint, antique statue of the Blessed Virgin that has followed it in its flights, even from distant Nazareth.

One day, at twilight, I met my friend the confessor, and together we entered the silent Basilica. A few lamps burned dimly before the many altars, and by the faint light of these lamps, as they swung slowly to and fro at the end of chains reaching from the now almost invisible the shrines from which they found it so difficult to tear themselves. The only sound was the whisper of the prayerful, or an occasional involuntary sigh, or perhaps the soft echo of a footstep away off in some dark corner of the vast building. Lamps were burning before the splendid screen that encloses the Holy House. There we met the warden, burdened with ponderous keys, and who spoke never a word, but seemed actually dumb with awe. We entered the Holy faint, delicious cloud of incense still floated in mid air. The silence was intense and thrilling. We hardly dared to lift our eyes, but were content to kneel within the four walls that had once sheltered the Saviour of the world.

but a single room-stands an altar, and in the rear of it is the chimney-place, just as it was found when the wonderful house descended in Dalmatia, and later when it had come to Italy, and doubtless just as it has ever been since the days when the Blessed Virgin and the Divine Child dwelt in this humble abode. Against the chimney is placed the statue of the Blessed Virgin and the Child that has for centuries been enthroned there, This statue can be seen above the altar when one kneels in the body of the house; it faces the antique cross that has accompanied the house in each of its miraculous flights. Within is seen the ancient and original form of the chamber. The walls are built of thin, flat stones, and within the wall is the cupboard; upon its shelves are kept two bowls and a small plate, the latter now mounted with gold in the form of a chalice. All these are from Nazareth, and have been treasured in the house since the day it left the inhospitable shore of the once holy land. There were also two other bowls, but these, together with the riches of the treasury of the Basilica, were carried away among the spoils of Napoleon I. during his

Italian campaign. The rafters of the Holy House have been taken down and placed under the high altar. The walls, to write accurately, are twenty-nine feet eight inches in length, twelve feet eight inches in breadth, thirteen feet three inches in height, and one foot two inches thick. The house rests on the solid rock of the hill-probably the highest part of the hill—and is approached by means of the steps or terraces of marble

efore referred to. The hill is bare. The lower edge of the walls of the house are uneven; they naturally would be, having been lifted off from their original foundations; there are places where a man may thrust his hands under the walls; by inserting a lighted taper, he may carefully examine the rough stones -stones that rest so lightly upon the rock of the hill, the wonder is that they have not since fallen apart, or settled out of the perpendicular. The greater wonder is when one is within the house, that it does not rise again and float away into the sky, so powerful does the miraculous nature of the house impress one. If you have harbored doubts before, they vanish now; it is impossible not to believe this to be the veritable House of our Lord; the inexplicable intuitions of the soul confirm all faith in it.

Such an hour of reverie as came to me there may never again come to me; but the memory of it can never leave me. seemed to hear the melodious echoes of hallowed feet, and the enchanting whisper of hallowed voices, that from the ancient days have entered and prayed within these angel-guarded walls.

It is written, St. Charles Borromeo on his way from Rome to Milan, in 1572, visited the Holy House of Loretto. He writed on the wird of All Crists. arrived on the vigil of All Saints' and gave great edification to the pilgrims by passing the whole night in prayer in chapel of Our Lady, in imitation of the Holy Fathers.

One night the beautiful facade of the Basilica was hung with a thousand lamps. The Papal Palace, that encloses two sides of the piazza, was crowned with a double row of torches, that flared in the light breeze, and threw flickering shadows across the broad pavement below. stone steps before the Basilica, extending the whole breadth of the illuminated facade, were crowded with worshippers, who were saying their last evening prayers and chanting their last evening hymns. Upon the morrow they were to set forth on their homeward tramp, and many of style, them perchance, would never again be "Then run it into some advertisement, them, perchance, would never again be permitted to visit the Holy House. At sunrise on the day following I was

gravitated to the Holy House, I despaired awakened by the wild and exquisitely of ever entering there, and feared even | musical chant of the retreating pilgrims. to attempt it; but my confessor and I- | Sweet as it was, there was yet something he proved to be an American—became great friends, and to him I owe all the row street was already filled with people. The nar-Through the throng that divided for their solemn passage, the pilgrims followed a crucifix bravely borne ahead; they were chanting their sad chant, while the by standers doffed their hats and muttered many a blessing and many a God-speed. Not a few of the women were weeping; all were exceedingly mournful; for were they not leaving that Holy House, to them perhaps the most precious spot on the face of the globe, inasmuch as it brought them closest to the life of Him in whom we all live, and bore the most realistic testimony to the surpassing humility of the one who was yet to be Queen of

Heaven?

"Viva Maria! Viva Maria!" sang the sorrowful pilgrims, who were returning into the world, there to take up the weary burden of life. Looking on them, listening to their refrain, I thought of my own speedy departure, and of the improbability of my return to Loretto; and, leaning from my window, gazing out upon the busy little town, and upon the lovely landscape that lay beyond it bathed in the morning light, I joined that song of parting, and cried again and again, with all my soul: "Viva Maria! Viva Maria!"

The Richest Street in the World.

No street in the world possesses more value than Fifth avenue, New York city. Yet the city derives but \$1,000,000 a year in taxes upon the property, which shows conclusively that that city suffers from the epidemic of undervaluation. The ceiling, we saw vaguely a few groups of total assessment upon property along the penitents still bowed in devotion before avenue is but \$49,449,000, although it total assessment upon property along the must be worth six or seven times that amount. As an instance of undervalua-tion, Mr. Vanderbilt's property may be taken. His house cost \$3,000,000, exclusive of the land upon which it stands, which is said to be worth half a million more. Yet the whole establishment is assessed at \$1,000,000. The house of his son, William K., which is said to have cost \$2,000,000, exclusive of the land, assessed at \$500,000, while that of Mr. Webb, his son in-law, quite as expensive in value, is rated at \$400,000. Mr. Vanof Holies. Here clusters of golden lamps twinkled like constellations (they burn be worth less than \$750,000, is rated at below. \$150,000. The Stewart marble palace is assessed at \$500,000. James Gordon Bennett's residence, for which \$350,000 was refused, is rated at \$150,000, while Robert Bonner, whose place is not much more heltered the Saviour of the world. valuable, pays taxes on a valuation of \$575,000. A Skilful Surgical Operation.

The American Ambassador at Vienna Mr. Kasson, has lately forwarded to his Government an interesting account of a remarkable surgical operation lately performed by Professor Billroth, of Vienna, which, wonderful to tell, consisted in the removal of a portion of the human stomach, involving nearly one-third of the organ—and; strange to say, the patient recovered—the only successful operation of the kind eyer performed. The disease for which this operation was performed was cancer of the stomach, attended with the following symptoms:— The appetite is quite poor. There is a peculiar indescribable distress in the stomach, a feeling that has been described as a faint "all gone" sensation; a sticky slime collects about the teeth, especially in the morning, accompanied by an unpleasant taste. Food fails to satisfy this peculiar faint sensation; but, on the contrary, it appears to aggravate the feeling. The eyes are sunken, tinged with yellow; the hands and feet become cold and sticky—a cold perspiration. The sufferers feel tired all the time, and sleep does not seem to give rest. After a time the patient becomes nervous and irritable, gloomy, his mind filled with evil forebodings: When rising suddenly from a recumbent position there is a dizziness, a whistling sensation, and he is obliged to grasp something firm to keep from falling. The bowels costive, the skin dry and hot at times; the blood becoming thick and stagnant, and does not circulate properly. After a time the patient spits up food soon after eating, sometimes in a sour and fermented condition, sometimes sweetish to the taste. Oftentimes there is a palpitation of the heart, and the patient fears he may have heart disease. Towards the last the patient is unable to retain any food whatever, as the opening in the intestines becomes close, or nearly so. Although this disease is indeed alarming, sufferers with the above-named symptoms should not feel nervous, for

nine hundred and ninety-nine cases out of a thousand have no cancer, but simply dyspepsia, a disease easily removed if treated in a proper manner. The safest and best remedy for the disease is Seigel's Curative Syrup, a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White (Limited), 17, Farringdon road, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. St. Mary-street, Peterborough,

November 29th, 1881.

Sir,—It gives me great pleasure to inform you of the benefit I have received from Seigel's Syrup. I have been troubled for years with dyspepsia; but after a few doses of the Syrup, I found relief, and after taking two bottles of it I feel quite cured.

I am, Sir, yours truly, Mr. A. J. White. William Brent.

September 8th, 1883. Dear Sir,-I find the sale of Seigel's Syrup steadily increasing. All who have tried it speak very highly of its medicinal virtues: one customer describes it as a Godsend to dyspeptic people." I always recommend it with confidence.

Faithfully yours,
(Signed) Vincent A. Wills,
Chemist-Dentist, Merthyr Tydvil. For sale by Wm. Saunders & Co., Druggists, London, and A. J. White, (Ld.,) branch office, 67 St. James st., Montreal, P. Q.

Advertising Cheats!!! "It has become so common to begin an article, in an elegant, interesting

that we avoid all such,
"And simply call attention to the

merits of Hop Bitters in as plain, honest terms as possible, "To induce people

thing else." THE REMEDY SO favorably noticed in all

the papers,
Religious and secular, is
"Having a large sale, and is supplanting
all other medicines.
"There is no denying the virtues of the
Hop plant, and the proprietors of Hop Bitters have shown great shrewdness and ability \* \*

"In compounding a medicine whose virtues are so palpable to every one's observation." Did She Die?

"She lingered and suffered along, pining away all the time for years." 'The doctors doing her no good ;" "And at last was cured by this Hop

Bitters the papers say so much about. 'Indeed! Indeed!" "How thankfal we should be for that medicine."

A Daughter's Misery.

"Eleven years our daughter suffered on a bed of misery,

"From a complication of kidney, liver, rheumatic trouble and Nervous debility, "Under the care of the best physi-"Who gave her disease various names,

"But no relief, "And now, she is restored to us in good health by as simple a remedy as Hop Bitters, that we had shunned for years before using it." THE PARENTS.

None genuine without a bunch of green Hops on the white label, Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

Hundreds of letters from those using Ayer's Hair Vi gor attest its value as a restor er of gray hair to its natural color As a stimulant and tonic, preventing and often curing baldness, and cleansing and soothing the scalp, its cannot be too strongly recommended.

THE experiment which Messrs. Tuckett & Son entered upon when they commenced to make their "Myrtle Navy" tobacco was this: to give the pub lic a tobacco of the very finest Virginia leaf at the smallest possible margin be. yond its actual cost, in the hope that it would be so extensively bought as to remunerate them. By the end of three years the demand for it had grown so much as to give assurance that the success of the experiment was within reach. The demand for it to-day is more than ten times greater than it was then and it is still increasing. Success has been What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or uncon-sciously suffering from. It is a mucopurulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomea, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite. which rapidly spreads up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the parasite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada. -The Mail.

YOUNG LADIES' ACADEMY

CONDUCTED BY THE LADIES OF THE SACRED HEART, LONDON, ONT.
Locality unrivalled for healthiness offering peculiar advantages to pupils even of delicate constitutions. Air bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of education thorough and practical, Educational advantages unsurpassed.

thorough and practical. Educational advantages unsurpassed.
French is taught, free of charge, not only in class, but practically by conversation.
The Library contains choice and standard works. Literary reunions are held monthly, Vocal and Instrumental Music form a prominent feature. Musical Soirees take place weekly, elevating taste, testing improvement and ensurin self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and aconomy, with refinement of manner.
TERMS to suitthe difficulty of the times, without impairing the select character of the Institution.
For further particulars apply to the Superor, or any Priest of the Diocese.

CONVENT OF OUR LADY OF Lake Huron, Sarnia, Ont.—This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to vocal and instrumental music. Studies will be resumed on Monday, Sept. 1st. Board and tuition per annum, \$100. For further particulars apply to Mother Superior, Box 303.

ST. MARY'S ACADEMY, WINDSOR,
ONTARIO.—This Institution is pleasant. y
located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French
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tal as well as the higher English branchesTerms (payable per session in advance) in
Canadian currency: Board and tuition in
French and English, per annum, \$100; German free of charge; Music and use of Piano,
\$40; Drawing and painting, \$15; Bed and bedding, \$10; Washing, \$20; Private room, \$20.
For further particulars address:—MOTHER
SUPERIOR.

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URSULINE ACADEMY, CHATHAM, ONT.—Under the care of the Ursuline Ladies. This institution is pleasantly
situated on the Great Western Railway, 50
miles from Detroit. This spacious and commodious building has been supplied with all
the modern improvements. The hot water
system of heating has been introduced with
success. The grounds are extensive, including groyes, gardens, orchards, etc., etc.
The system of education embraces every
branch of polite and useful information, including the French language. Plain sewing,
fancy work, embroidery in gold and chenille,
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Board and Tuition per annum, paid semiannually in advance, \$100. Music, Drawing
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Dundas street, London, Ont., has a stock of
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Maeetings.

TATHOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and thirs Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Albion Block, Richmond St. Members are requested to attend punctually. M. HARTMAN, Pres., JAS. CORCOREN, Rec. Sec.

TRISH BENEVOLENT SOCIETY —The regular monthlymeeting of the Irish Benevolent Society will be held on Friday evening, 12th inst., at their rooms, Masonic Temple, at 7.80. All members are requested Temple, at 7.30. All members are requested to be present. C. A. SIPPI, President.

NEW BOOK.

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Comprising Evidences of Christianity and Complete Answer to Col. Ingersoll.

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424 pages. Paper, 75c.; cloth, \$1.25.

Sent on receipt of price. Active canvassers wanted.

WHITE SULPHUR BATHS Dunnett's Baths and Pleasure Grounds, Dundas Street, London, are now open. The baths have been thoroughly cleaned and

JOHN FLEMING, Proprietor, 16 DUNDAS STREET, CITY.

### FIVE-MINUTE SERMONS

FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

NINTH SUNDAY AFTER PENTECOST.

"God is faithful, who will not suffer you to be tempted aboye that which you are able."

—Epistle of the Day.

There are Christians, dear brethren, who talk as if God were anything but faithful—Christians who look upon the trials and difficulties and temptations of this life as so many traps set by Almighty God to ensnare them. So it would seem at least from the excuse they offer for committing sin: \( \frac{\pi}{2} \) "I was sorely tempted and could not resist." To talk and act in this wise is to do a great injustice to a faithful and loving God, and comes either from an imperfect knowledge of the nature of the temptation, or an ignorance of God's providence in regard to it.

Know, then, that we must be tempted, and this from the very nature of our existence. We are made up of body and soul-at present two conflicting elements. There was a time when the soul, being the superior, had the right to command, and the body obeyed—but original sin destroyed that happy union of authority and submission, and the result has been a pitched battle ever since, the body with its passions striving for the mastery over the

Now, brethren, in this conflict the soul has to contend with many enemies. We have a battle-ground within us, our own evil inclinations and inordinate desires-a source of contention ever present, which we will carry with us throughout life, and for every action, every impulse, a battle has to be fought and a victory or defeat has to be scored.

And again, we have our enemies from without. The devil, who is always on the alert, ready to pounce upon us in our unguarded moments—who employs the world and the flesh in order the better to accomplish his ends-this is our great enemy from without.

All this is not very encouraging, this perpetual struggle with flesh and blood, with powers and principalities. But we must never forget that we are not alone in this conflict, that we have God with us, a God who is faithful and will not suffer us to be tempted beyond what we can bear. We must also remember that temptation, of whatever kind, is never permitted save for our good, as a source of merit, the raw material out of which our glory comes. Our moral powers need exercise. This is a principle in the divine economy. The use of a limb strengthens it, while an arm tied up loses its power. So it is with the soul—without temptations and trials it would lose most of its printing trials. spiritual vigor. Things upon which much depends are worth nothing until tried, and an eternity of happiness or woe depends on the trials to which the soul is

Let us understand, then, the true nature of these temptations. A temptation may be said to be an allurement of the soul towards evil under the guise of something good, or the allurement of the soul to a forbidden good. It is this very appearance of a good to be obtained that makes the temptation dangerous and sin at all possible. For no man is base enough or fool enough to commit a sin simply and solely because he wants to offend God. For example: a man commits a theft, certainly not for the mere pleasure there is in robbery-no, but because he discovers that there is to accrue to him some present good from his theft. It is, therefore, the apparent good in the temptation that makes it at all palatable.

So it happens, brethren, when the devil would lead us astray, he transforms him-self, says the Apostle, into an angel of light, and we must be on our guard to detect him. If you were to meet, for instance, some venomous snake with loathsome spots upon his scales, his eyes full of rage, his head raised to strike you, hissing and showing his fangs, there would be no temptation to have to do with him; you would know that you had to do with an evil reptile, and you must either kill him or escape from him at once. But if, again, you were to meet, as you may meet in the tropics, a lovely little coral snake, its mouth so small that it seems impossible that it can bite, and so gentle that children may take it up and play with it, then you might be tempted, as many a child has before, to fondle it, wreathe it around the neck for a necklace, till the play goes one step too far, the snake loses its temper, gives one tiny scratch upon the lip, and that scratch is certain death.

So it is with most of our temptations; they appear pleasant at first, but their sting is soon felt, and we discover to our dismay that the wages of sin is death. Take this lesson home, brethren; we must needs be tempted; then let us fight our battles manfully, knowing that God is with us, that He is faithful, and that His grace is sufficient.

Helpless Upon a Friendless Sea! Who, in taking passage in a great trans-Atlantic steamer, does not feel a thrill of exultation over her magnificent power. Against her the Storm King may hurl his elemental forces, nor pierce her armor, nor stop her onward course.

But let me describe a scene when, one morning in mid-ocean, there came an alarm from the pilot house followed by a cry: "The ship's rudder is lost!" From the confident expression, consternation came to every face. The wheelman being helpless to direct her course, the vessel was at the mercy of wind and

The captain had been negligent—the hangings of the rudder were allowed to wear weak, and suddenly it had dropped

deep into the sea! Strong in intellect, in physical vigor, in energy and in ambition, man confronts, undaunted, gigantic tasks and commands applause for his magnificent achievements. But, all unexpectedly, an alarm comes—the rudder of his constitution is gone. He has been careless of its preservation; mental strain, nervous excitement, irregular habits, over-work, have destroyed the action of his kidneys and liver. This would not occur were Warner's safe cure used to maintain vigor. And even now it may restore vitality to those organs and give back to the man that which will lead him to the haven of his ambition,—The Traveler. NAPOLEON THE FIRST.

HOW THE EMPEROR WAS OUTWITTED BY A

WOODMAN. As Napoleon was riding out, attended by several officers, I was one of the party. We rode past a forest where some wood-

men were cutting timber.

Observing one of them singing, the Emperor, with a smile, turned around to

"Observe that man, who, though toiling hard for his daily bread, seems to be happy and content."

The woodman, observing so many persons looking at him, made a respectful bow, and approached us to inquire if we

had lost our way.

"No," said the emperor, "but tell me, my honest fellow, what makes you so cheerful? What may you earn a day?"

"Three francs, your honor," was the realy

reply.
"Three francs!" exclaimed the Emperor, Tell me how you manage to do so, my good fellow?"

"With pleasure, your honor, if you will step this way. With three francs I do not only keep my wife and family, but I also put money out at interest, and

pay off my old debts."

"Explain yourself," said the Emperor.

"Willingly, your honor. I keep my
wife and children; I place money out at
interest by educating the latter at school;
and pay off my old debts by maintaining my aged father and mother. So you see,

your honor, I may well be happy."
"Excellent man!" said Napoleon;
"here is a Napoleon for you," tossing him
the money. "Keep what you have said a secret. I am your Emperor; and on pain of my displeasure I enjoin you to tell no one till you have seen my face at least one hundred times."

"Sire, it shall be so," said the wood-

Napoleon turned his horse's head and joined us. The same evening, as he appeared thoughtful, General Rapp asked him if anything unpleasant had occurred

that day.
"No," said the Emperor; but I met a man this morning, who, with three frances per day, told me he kept his family, placed money out at interest, and paid off his old debts. Gentlemen," continued the Emperor, "you will please me much if any of you can tell me the meaning of what

All of us were anxious to please our monarch, and knowing that he had spoken to a woodman in the forenoon, we rode off early on the following morning; and having found the woodman asked him did he know to whom he had spoken on the pre-

vious day. The man said:
"Yes, I had the honor of talking with
the Emperor." "What did you say to him?"

"Excuse me, gentlemen, that I must

One of the party said: "I will give you fifty Napoleons to tell

"No, I dare not."

"You shall have one hundred if you will oblige us," rejoined our companion. The woodman after pausing a minute "Place the money in my hand and I will

We placed it in his hand; and after he had carefully examined every piece he told us all that had transpired.

We rode off and on our arrival at the palace asked to be admitted to the Emperor, when we expounded his riddle. Napoleon, pale with anger, exclaimed:
"Bring that woodman before me, dead or alive!"

He was soon found and ushered into

the presence of his angry monarch. "Sirrah, how have you dared to break

your promise with me?" "Sire," said the woodman, "you told me I should tell no one until I should see your face one hundred times," Then putting his hand deliberately into his pockets, he laid the pieces of money one by one before the Emperor with their heads up-

"There, sire," continued he, "have I not seen your face one hundred times?" Napoleon burst into a loud fit of laughter, gave him a slap on the shoulder, called him a clever fellow and made him

a captain in the artillery, where he proved

### himself deserving of his good fortune. A Sad Case of Poisoning

is that of any man or woman afflicted with disease or derangement of the liver, resulting in poisonous accumula-tions of the blood, scrofulous affections, sick-headaches, and diseases of the kidneys, lungs or heart. These troubles can be cured only by going to the primary cause, and putting the liver in a healthy condition. To accomplish this result speedily and effectually nothing has proved itself so efficacious as Dr. Pierce's "Golden Medical Discovery," which has never failed to do the work claimed for it, and never will.

### A Hint or Two.

It is the penny saved more than the penny earned that enriches; it is the sheet turned when the first threads break that wears the longest; it is the damper closed when the cooking is done that stops the dollars dropping into the coal bin; it is the lamp or gas turned low when not in use that gives you pin money for the month; it is the care in making the coffee that makes three spoonfuls go as far as a teacupful ordinarly; it is the walking of the care in the walking of the walkin one or six blocks instead of taking a car or omnibus that adds strength to your body and money to your purse; it is the careful mending of each week's wash that gives ease to your conscience and length of days to your garments; and last of all, it is the constant care exercised over every part of your household, and constant endeavor to improve and apply your best powers to your work, that alone give peace and prosperity to the family.

What can be more disagreeable, more disgusting, than to sit in a room with a person who is troubled with catarrh, and has to keep coughing and clearing his or her throat of the mucus which drops into it? Such persons are always to be pitied if they try to cure themselves and fail. But if they get Dr. Sage's Catarrh Remedy there need be no fail.

Few are the remedies whose beneficial qualities and real merits have made them so popular with the public, and increased from year to year their consumption, which, whilst possessing the most valuable remedial properties, are yet so simple in their compound, and so easy to take, as The Quinine Wine, prepared by Northrop & Lyman of Toronto. article is prepared from the pure Sulphate of Quinine, combined with fine Sherry Wine, and choice aromatics, which relieves the Quinine of its bitter taste, and does not impair in the least degree the efficacy of its action upon the patient; while small doses, frequently repeated, strengthen the pulse, increase muscular force, and invigorate the tone of the nervous system, and thus, by the general vigor which it imparts, creates an expetite which circuit the control of the c an appetite, which gives to the stomach tone and energy, and fortifies the sys-tem against all infectious diseases. Ask for Northrop & Lyman's Quinine Wine; sold by all druggists.

Mr. C. E. Riggins, Beamsville, writes:
"A customer who tried a bottle of
Northrop & Lyman's Vegetable Discovery says it is the best thing he ever used; to quote his own words, 'It just seems to touch the spot affected.' About a year ago he had an attack of bilious fever, and was afraid he was in for another, when I recommended this valuable medicine with such happy results." Sold by Harkness and Co., Druggists, Dundas Street.

\* \* \* \* Rupture radically cured, also pile tumors and fistulas. Pamphlet of particulars two letter stamps. World's Dispensary Medical Association, Buffalo,



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D. C. MACDONALD,

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beverage, which may save to many the distribution by the judicious use of such articles of dist that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us, ready to attack wherever there is a support of the weak of the support of the support

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J. BURNE

MONEY

J. BU PRINCIPAL, LONDON, ONT.

LAINS. f the Post called upon terday morning, in ect story of the priwho have recently s and whose story y, accepted as truth investigation by a

found in his office The of gout, a little behind on the prairies, which has returned to home again. I he had read the reports

him n

tements of the two men, contai wholly incorrect. The ly as follows: There were two companies of the 65th, numbers one and seven, at Edmonton and Saskatche wan respectively, two points about equal distances from St. Albert. These two companies were invited by the settlers around that point to attend the celebration of Corpus Christi, the Sunday following the feast. He told the captains of the companies that he was willing to allow this, especially as the settlers seemed to wish that the men should come, in offering them transport, and so on, but he added that the guard duties would have to be provided for. Capt. Doherty sent an officer and half a company, and Capt. Des Troismaisons made arrangements. The colonel said he had understood there were a few Protestants in the regiment, but had never asked about them in any way. The companies, how-ever, came into Prince Albert, as asked, and when the guards had been provided by Capt. Mackintosh he (Col. Ouimet) had ordered a general parade, and that every man was to take part, not knowing or thinking at the moment anything about Protestants. He afterwards learnt that a minister named Howard had been telling the Protestants that they should not attend the procession, and that Conway, whose name figures so prominently in the newspaper articles, was causing trouble and counselling the other Protestant men not to go or fall in. The man enlisted as a Catholic, and wore a scapular, but now pretends to be a Protestant. He ordered the men to fall in on parade and then to state any complaint or grievance they had to make. This was after a refusal to fall in had been given. Having obeyed, they were then ordered to fall out. He told Conway that he was to go to the parade because he thought he was a Catholic, as he had represented himself. With regard to the other three men who fell out, they were told that as they were not going to the church they would have to snpply the place of the absentees and do guard duty. To this they raised ob-jections, but did the duty, however. At the embarkation on the waggons taking the companies back again Conway and Adams remained behind. At the time the men were ordered to fall in Conway was insolent and defiant, and the Colonel added. "I see he has reported that I nearly kicked Well, as a matter of fact, I nearly did, and if I had not been the Colonel of the regiment I probably should have, as his manner was so defiant and unbearable." Conway was told to go to the guard room for his insolence and insubordination, and the next morning he was charged for two offences against the regulations, firstly for refusing to parade, and secondly for insolence to his commanding officer, Capt. Des Troismaisons, and inciting to insu dination. "I only dealt with one charge," said the Colonel, "overlooking the others, and sent him to jail for seven days for using insolent language to the captain." Adams was discharged and treated leniently. Conway had always been more or less insubordinate and was troublesome as to a transfer to another company. There were two or three English-speaking people in the regi-ment who gave trouble, refusing at times to do their duty, and their example had to be checked as it was injurious to discip-line. "This," said the Colonel, "is the whole case. It may be interesting, how-ever, to mention that two days after Conway was sent to the bastion Adams refused to go on guard and was brought up again. I told him that if he was not careful he would have to go to jail. He said he did not care and would as soon as not go to the bastion. I said 'you want to see your friend. You will go to Fort Saskatchewan instead.' When he was being sent away he cried so piteously that I pardoned him. After his imprisonment Conway was well behaved." As to Flanagan the Colonel said he thought he had always

behaved well enough. It will thus be seen that the alleged cruelty revolves itself into some rather lenient treatment of a few insubordinate men who were clearly entitled to some more severe punishment than they re-

With reference to certain charges made against the 65th, Lt. Col. Ouimet said he had received the following letter from Lt. Col. Osborne Smith, C. M. G., formerly Deputy Adjutant-General for this district,

which would speak for itself.

Fort Pitt, July 3rd, 1885.

DEAP Con OUIMET,—

Shown a letter which has been,

I military tensively copied in the press

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OSPORNE SMITH. Commanding 65th

A NEW CONVENT FOR WESTPORT,

Immediately after High Mass on Sunday last in the Church of St. Edward, Westport, His Lordship Bishop Cleary solemnly blessed and laid the first stone of the new Convent, which the zealous pastor, the Rev. Father Stanton, hopes soon to see completed and fulfilling its beneficial mission among his people and extending its influence for good to people living at a far distance from Westport Parish. The benefits flowing from sound education, based upon religion, as its living principle, will not be confined merely to the limits of Father Stanton's mission, but will spread abroad and produce abundant fruit of blessing amongst the Catholic children of the whole neighborhood: So anxious are the people to see this good work begun that an immense concourse gathered on Sunday to witness the promising ceremony and take a part in the solemn and interesting blessing of the foundation of the Convent school. The Westport Brass Band contributed their best efforts to enliven the holy scene with strains of stirring music, and the weather was as agreeable and favorable as the people of Westport could desire. The Bishop congratulated the people upon the good work inaugurated under such pleasant circumstances, and gave his Episcopal blessing to all who had aided the efforts of the Pastor in the establishment of the Convent. He likewise praised the children whom he had examined previous to administering the Sacrament of Confirmation for the admirable manner of their answers and the evidence they gave of assiduous study on their part and of their Pastor's zeal and care. The Bishop's address was listened to with the deepest attention. The music during the Bishop' visit was of an excellent order. Besides the efficient choir of Westport, Miss Walsh, of Napanee, and Miss O'Loughlin, of Perth, together with the Rev. Thos. O'Connor, of Kingston, lent their valuable assistance and rendered most delightful music. The collection realized upwards of \$500. - Kingston Freeman, July 19.

ST. JOHN, N. B. DEATH OF REV. JAMES QUINN. Despatches received from Miltown, St. Stephen, on Sunday, 18th July, brought the news that the Rev. James Quinn, an old and venerated clergyman of the diocese of St. John, had died suddenly at that place. The news was heard with much regret, for the venerable priest was a great favorite in St. John. The Very Rev. Vicar-General Connolly announced the sad intelligence in the Church of the Assumption, after Vespers, and spoke of the many virtues of the deceased, and the large amount of good work he had done. The Rev. James Quinn was born at Mooncoin, Kilkenny, Ire., and was educated in the old country. He came to New Bruns. wick when a young man and was ordained priest in 1838—forty-seven years ago. He was the oldest priest in the diocese, his age being 76 years. He was stationed in St. John for many years, and he also lived and worked a long time in Carleton, Miltown and St. Stephen. As a writer in the press on religious, national, social and political affairs, he was always able and vigorous. He was an ardent temperance advocate, and as President of old St. Malachi's Society he did good service. It was during his pastorate in Carleton that the order of Sisters of Charity was established there. Father Quinn was a zealous, hard-working priest, a man of simple habits and unostentatious life, kind, charitable, and indefatigable in good works. The funeral took place at Miltown 21st July. The church was heavily draped with emblems of mourning. The altar was adorned with a splendid cross, worked in silk velvet; the coffin of the dead priest was surrounded by a profusion of costly flowers, the gifts of the ladies of this country as are contained in the folthe congregation. The building was lowing paragraph: thronged with an immense crowd of people representing all denominations. At English to the backbone, and the appointment of a French Governor to this terrivanced to the sanctuary and solemnly chanted the office of the dead: Rev. E. Doyle, St. George; Rev. O. M. Conlan, Calais; Rev. F. Bradley, Miltown; Rev. J. M. O'Flaherty, St. Andrews; Rev. A. B. O'Neil, C. S. C., Memramcook; Rev. Jas. Walsh, Fredericton, and Rev. Wm. Dollard, St. John. Immediately after the office a solemn high mass was celebrated by the Rev. Wm. Dollard, assisted by the Rev. Jas. Walsh as deacon, and Mr. T. Casey as sub-deacon. The ceremonies were most grave and the music appropriate. Rev. Edward Doyle pronounced an eloquent eulogy on the deceased and urged all to follow the teachings which the deceased pastor had striven to inculcate during life. After Mass the funeral service was chanted by Rev. Fr. Doyle and responded to by Rev. Frs. Conlan, O'Neil and O'Flaherty. The body of the venerable and revered dead was then borne by the priests to the hearse and the procession was formed. The cortege was one of the largest ever seen in Miltown, extending nearly a mile. A short service was held in the cemetery, where the members of the choir presented a beautiful floral offering for the decoration of the

### DEFAMING A SOLDIER.

Col. Ouimet, the gallant commander of the 65th, has been foully slandered and wantonly misrepresented in connection is also equally safe to assert, not be tolerated by the British population who, by the content of their brows, have opened up the Protestant volunteers of his regiment. The papers which have had a hand in the dirty work ought to be proud of their fanatical achievements in defaming an honest man and a brave officer. Our contemporary, the Witness, has much to answer for in this respect. Stirring up religious feuds is a bad and nasty job at any time; but to do so without any substantial reason, and when there is no cause for it, is simply unpardonable. Col. Ouimet had given his word of honor that the punishment meted out to certain members of the 65th at Edmonton was not tion of the Old Country and, under wise administration, will develop to be a credit both to the Dominion of Canada and to the country which gave it birth."

Toronto, June 15.—Wheat—Fall, No. 1, 00cto 00c; No. 2, 89c to 89c; No. 3, 89c to 89c; No. 3, 89c to 89c; No. 3, 92c to 00c; No. 2, 69c to 00c; No. 3, 92c to 00c; No. 2, 69c to 00c; No. 3, 92c to 00c

charges, given them prominence and had them telegraphed all over the continent, thus helping to spread the lie and do Col Ouimet irreparable harm and a shameful injustice. It is really deplorable that the sense of fairness and of common justice is not more prevalent among the certain class of journals that we have reference Their misrepresentations of character and motives, their distortion of facts and their prejudiced or bigoted utterances are calculated to work lamentable injury. The peace and harmony of the community, where there is such a mixture of creed and race, are constantly undermined thereby, and dissensions and distrust are made to take their place. Of course we feelings of the readers of the Daily Witness in reading in its Wednesday issue?

"On the Government must rest the odium of the outrage committed on Protestant soldiers of the Sixty-Fifth until a thorough investigation is made and all necessary reparation afforded to the vic-

We should say that if any of them believed the Witness to be narrating well-substantiated facts, their indignation could not be too strong, and their idea of religious freedom in Canada could not be too poor. But so far from that being a state. ment of the truth, the Edmonton outrage is all the other way. The behavior of our contemporary's Protestant martyr was so offensive and disrespectful to his superior officer, that Colonel Ouimet would have chastised the culprit bodily if he had not been colonel of the regiment.

The Witness and the other papers like it owe much reparation and an humble apology to the commander of the 65th for their cowardly attack on his honor and malicious defamation of his character .-True Witness, July 29.

#### "NO FRENCH NEED APPLY."

The Montreal Daily Witness' own correspondent at Regina has undertaken to give the Federal authorities some extraordinary pointers as to the class of people who should be appointed to office in the North-West. He first begins by handling Lieut.-Governor Dewdney without gloves. and charges His Honor with abusing his privileges in the most glaring manner, and with exhibiting partiality towards certain persons, to the detriment of the interests of the general population. The correspondent says no one, far or near, outside the recipients of gubernatorial favors, seems to have a good word for Dewdney, and that the popular dislike of the Governor is so great that not a single person would attend his levee at Prince Albert. That is even a worse condition of affairs than when Earl Spencer lived in Dublin Castle. After making the comprehensive charge that "throughout his whole career as Lieut. Governor of the North-West he appears to have abused every privilege which was within his power by exercising them for his own aggrandizement," the Witness writer with a degree of the standard writer, with a degree of imperturbability and impertinence which is really amus-ing, ventures to inform the rest of the Dominion that "disliked as Dewdney is, he would be preferred to a French Governor whom there is some talk of appointing as his successor." The old motto, "No Irish need apply," is transformed by this Witness oracle into "No French need apply." This introduction of race hatred and prejudices into questions of public administration is as wicked as it is insane. And we are surprised at the Daily Witness favoring it. Is any responsible journal justified in having specially written for it and in publishing such threats against the Gov-

"The majority of the settlers here are tory would certainly be productive of something very much like a rebellion among them, as the feeling against a French ruler would be strong."

Here the Government is told that if it attempts to appoint a Canadian citizen to

attempts to appoint a Canadian citizen to office who is not English to the backbone, there will be a rebellion. Does the Wit ness fully appreciate the danger and atrocity of such utterances? It would be the more charitable view to say that it does not know what it is talking about than to say it means what it writes. Our contemporary's own correspondent adds other reasons why a French-Canadian should not be appointed Lieutenant-Governor of the North-West. We give them to the public in their naked malice and

offensiveness: -"Besides this there would be the natural appointment of his own countrymen to the various positions which might be in his gift, the possible appropriation of the wealth, which it would be in his power to accumulate either by the lawful exercise or abuse of his privileges, either to his own selfish ends or to the further advancement and affluence of the French, whether in this territory or drained for the benefit of his countrymen down East, matters not. The condition of this countryment down the self-the executive of the condition of this condition. dition of things, which, it is safe to assert, sweat of their brows, have opened up and settled this territory, and who, true to their native instincts and to that love of freedom which characterizes every Englishman, would prefer, and will insist on being governed by one similar to themselves, one who will have the same natural instincts as they, the same thoughts and feelings and one who, above all, is of that faith which is the stronghold of every Englishman. If these conditions and reasonable demands are complied with, this country, providing other things are propitious, will continue to improve, will in fact become promised land for the overcrowded popula-

contemptible. What arrogant and pompous absurdity, to say that, true to their native instincts and to that love of freedom which characterizes every English man, they will insist on being governed by one similar to themselves and with the same natural instincts-whatever that may mean. The natural instincts are often not very elevated.

Di d not Lieut, Governor Dewdney, who is a thoroughbred Englishman, and not long out, have the said natural instincts? But what gives the *Witness* writer the most anxiety is the religion of the Lieut.-Governor. The Englishman to fill the bill must, besides the said similarity to his cousins and aunts and his natural do not say that our contemporaries aim instincts, be "one who, above all, is of wittingly to produce this result, but, whether they intend it or not, such is the unavoidable effect of their teachings. For without that stronghold will not be acceptinstance, what would naturally be the able! What idiotic bombast!! Thus the fate of the North-West can only be secure in the hands of an Englishman, who is similar to all Englishmen, who has their na-tural instincts and that faith which is his particular stronghold. Then the North-West will become a paradise and a credit both to the Dominion and to the country u gave it birth. Now who ever heard of the country that gave birth to the North-West territories? What miserable rot!—True Witness, July 29.

### LATEST BY TELEGRAPH.

Earl Carnarvon is making a tour of leading Irish towns. He travels without police escort.

Cardinal Moran, at Rome, on the 2nd, consecrated Dr. Walsh, Archbishop of Dublin, and other prelates.

The Nord, of Brussels, says that England has consented to the Russian proposal to leave the Zulficar question to be settled by the joint boundary commis-

A Simla despatch says :- The information of a camp in Pishing Valley is not a sudden resolve, but is a portion of a general scheme for the protection of the frontier.

Messrs. Davitt, O'Connor and Red-mond, addressing League meeting in Ireland to-day, condemned the Land Purchase Bill and advised the Irish to wait for Mr. Parnell to take the initiative.

French troops in Tonquin are suffering terribly from dysentery and fever. The deaths now average 12 per day. The Paris Temps, commenting on this fact, urges the Government to recall troops who have served 18 months, General MacPherson succeeds Sir

Frederick Leigh Roberts as Commanderin-Chief of the army of the Madras presidency, and the Duke of Connaught will succeed Lieut, Gen. Harding Comman-der-in-Chief in Bombay presidency. The Mahdi selected Abdullah for the

Southern Soudan, Osman Digna for the Northern Soudan, Seneussia for Egypt, and Mollah Abdullah for Kordofan, and Darfur to continue the war, and appropriated 20,000,000 piastres therefor.

Mr. Gladstone, in a letter, says personally he would have been glad if the age of protection of girls had been raised Mr. Stead and others interested met to-day and appointed a committee to arrange a demonstration in Hyde Park in respect to the protection of

It is stated that Count Von Munster, the German Ambassador at London, has refused the Ambassadorship at Paris, and that he will quit the diplomatic service. Count Von Hatzfeldt, who desires to vacate his present position in the German Foreign Office, will take the place of Count Von Munster at London. Rev. Dr. William Thompson, Arch-bishop of York, to-day addressed an

ernment, the liberties and constitution of audience of men, and denounced the conspiracy of silence by which it had been sought to weaken the Pall Mall to weaken Gazette's revelations. He said this was not a party question; it was the duty of the whole nation to stamp out this rampant and horrible vice.

The Sultan of Turkey, in negotiations regarding the sending of an expedition to the Soudan, has raised the question of the early evacuation of Egypt by British troops, offering to substitute Turkish troops in their place. Mr. White, British representative at Constantinople, has been instructed to decline to consider British evacuation of Egypt. Advices from Cairo state that the prospects of the British leaving the country are more remote than ever. The position of staffs of garrisons, which have hitherto been held temporarily, have been converted into permanent positions.

The French Chamber of Deputies has voted \$250,500 to organize coaling stations at Obcok, the French territory south-west of the Red Sea.

The Persian envoy, at St. Petersburg, has handed to the Czar an autograph letter from the Shah, together with a magnificent gift for the Czarina. Owing to the difficulty in collecting

revenues the Spanish treasury is com-pelled to obtain a loan from the Bank of Spain for current expenses.

The St. Petersburg Journal says that Lord Salisbury's speech shows he has in-formed himself of the views of European courts regarding European alliances for preserving peace, and says it is desirable to agree therewith.

### MARKET REPORT.

MARKET REPORT.

MONTREAL.

FLOUR—Receipts, 0,200 bbls. Quotations are as follows: Superior, \$4.90 to \$4.06; patents, \$450 to \$5.75; superior extra, \$4.35 to \$4.40; extra superine, \$4.25 to \$4.25; spring extra, \$4.00 to \$4.05; superine, \$3.80 to \$3.90; strong bakers, \$4.25 to \$4.75; fine, \$3.55 to \$3.60; middlings, \$3.25 to \$3.5; pollards, \$3.00 to \$3.20; Ontario bags, \$1.90 to \$2.15; city bags, \$2.35 to \$2.35; city bakers, \$5.80 to \$0.00 GRAIN — Wheat, new white winter, 93c to 94c; Can. red winter, 95 to 0.96; No. 2 spring, 0.95 to 0.96. Corn, 60c to 61c. Peas, 78c to 78c. Oats, 35 to 36c. Rye, 72c to 74c. Barley, 50c to 55c. MEAL — Oatmeal, \$4.50 to \$4.75; cornmeal, \$2.90 to \$3.00. PROVISIONS—Butter, new townships, 15c to 17c; Morrisburg, 14c to 16c; Eastern Townships, 12 to 14c; Western, 12c to 14c. Cheese, 7c to 73c. Pork, \$13.50 to \$14.00. Lard, 93c to 10c. Bacon, 11c. to 12c; hams, 11c to 12c.

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