

The Catholic Record.

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

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A GRAVE IN THE SUNSHINE.

After the attending physicians informed him on Friday that there was no hope of his recovery, the late Archbishop Lynch made a codicil to his will directing the church authorities to lay him on the sunny spot near the north wall of the palace garden.

His was a chance to make his grave, Neath the storied altar high, But his heart was changed to a boy's again, When they whispered that he must die, His thoughts flew back to his native hills, In their wonderful emerald shade, Then he asked to sleep where the sunshine falls, And the beautiful grass grows green.

He asked no grave in a chancel dim; No place in the shadowed gloom, He wanted the birds to sing their songs And chant o'er his sunlit tomb. He gave his life to his country's God, And he fought in that battle well; No wonder he asked for the grassy sod In a place where the sunshine fell.

They who knew the old man most Were those who loved him best, And none will wonder who knew him well At their old friend's last request. They'll take him out from the chancel dim, The pillared aisles between, And lay him down in a sunlit bed, Where the beautiful grass grows green.

Palms and cypresses—his equal step, At palace and cabin door, Calls forth the priest or peasant To the shadowless evermore. And so he came to the good old man, In the midnight hours between, And took him out from his princely couch To a bed where the grass grows green.

His armour is hung on his palace wall, His good sword is sheathed for aye, And he sleeps the sleep of a peasant child, As he waits for the judgment day. And years from now they will tell how he In the shadow of death unseen, Said, "Bury me out in the sunshine bright, Where the grass that I loved grows green."

The following has been furnished the CATHOLIC RECORD as a necessary appendage, by the talented parish priest of St. Thomas:

Pax Vobis.

There were words yet writ in the codicil More worthy to hold a place In the sacred annals—worthy still Of the generous heart of His Grace— My blessing I give to all men, he wrote, Ere my ebbing life shall cease; To all who gave trouble and pain I wist My episcopal kiss of peace.

His lot had been cast in evil days Opposition ran fierce and high But he grappled with every foe that came Nor halted—till death was nigh— And now, when he might have cursed, he prayed, When his heart but sought release In a quiet grave—he but calmly said I send them a kiss of peace.

And such was the end of a great career, Of missions in distant lands;— Of noble work done year by year, Since holy christ him touched his hands, 'Neath the peaceful shade of the Grove he loved. With his throbbing heart's succour Goes out to the few who had pained him most A message of love and peace.

Two faithful priests knelt by his couch Till midnight's lonely hour, And ministering angels, saintly nuns, Invoked the unseen Power. His lips are moved—all bend them low To gather his latest sign; Tell them, he whispered—I pardon all And bless them ere I die.

The crowded aisles and Cathedral dim And organ's solemn peal And priests and people who wait for him All showed their grief was real. The Prelate in tears, who the pulpit filled, But gloried in his decease— For heaven a saint was gone, he said, And to earth . . . "a message of peace." W. F.

THE AMERICAN CATHOLIC UNIVERSITY.

Thursday, May 24, 1888, the day of the laying of the corner-stone of the American Catholic University at Washington, is forever a golden day in American Catholic annals.

The ceremonies, as befitted the magnitude of the event, were grand beyond anything yet witnessed in this country. The strength of the Church was demonstrated by the presence of a Cardinal, four archbishops, twenty-one bishops and hundreds of priests, almost every one of the eighty dioceses in the United States being represented.

The friendliness of the State to a great religious and intellectual movement which will infallibly promote a higher standard of citizenship was manifested by the attendance of the President of the United States and the members of his Cabinet.

The orator of the day, Bishop John Lancaster Spalding, is pre-eminently the literary man of the American episcopate. It was a happy choice and a fitting one; for there is none more eloquently able to speak for the faith and patriotism of American Catholics, and none to whom the University owes more than to Bishop Spalding.

It is a subject of just pride to American Catholic womanhood that a woman's

name is recorded as the founder of the American Catholic University. The presentation of the gratulatio gift of Pope Leo XIII. to Mary Gwendolen Caldwell, whose offering of \$300,000 has started the building, was not the least interesting feature of the historic occasion.

The first centenary of the Church in the United States gloriously ends in the crowning and completion with a university of the Catholic educational system, which has grown to its present splendid proportions, be it remembered, from the little seed sown by the Jesuits in colonial days, when, in 1745, at Bohemia Manor, Md., they founded the first Catholic schools in the United States.—Boston Pilot.

Translated for the RECORD from the Revue Canadienne.

A PAGE OF OUR HISTORY.

The Jesuits in Canada Under English Rule.

CONTINUED.

IV. What was the subsequent attitude of the English government towards the Jesuits in Canada, until their suppression by Clement XIV?

First, let us look at a parallel case. In 1762, at the moment when the parliaments of France proscribed the Jesuits, and so shamefully decried them that their property, the English became masters of Martinique and under their protection the Jesuits of that island sold their possessions to subjects of the British government for about three or four millions of pounds. (*lives*) (1)

Now, as to Canada. Notwithstanding the efforts made by the English government and its emissaries in this country, to break their hold on the Jesuits, there were no more redoubtable than were the Sulpicians, or the Bishop himself.

Their Quebec College would have continued to flourish, had not the more affluent families, who had confided their sons to the Jesuits, quitted the country; in spite of its notable diminution in the number of scholars, it was not until 1765 that the course of studies was entirely closed.

The Seminary, which up to that time had sent its scholars to follow the course at the Jesuits', received them, in its turn, the few students remaining to the latter.

"The Fathers continued, however, up to 1776, to conduct personally or through others, a well-kept school, where young men were taught reading, writing and arithmetic.

"This school was open to all who wished to profit by it. But the government, having seen fit to place the archives in the only apartment of their house suitable for the reception of scholars, the aforesaid Reverend Fathers could not continue the government of their school. The only harassing measure of any importance taken by the government before the suppression of the Society by Clement XIV. was the prohibition of the reception of novices by the Fathers; this measure, which, by the bye, extended also to the Recolletes, indicated without doubt that the intention of the government was, from that time, to allow the sect to become extinct, and then to seize its possessions. (2)

Tyrannical as this measure was, it was mild in comparison with that taken by the French government in the mother country as early as 1762; besides it is probable that if the Pope had faced the storm, this measure itself would have been revoked by the English government, which held the Jesuits, as instructors of youth, in quite as high estimation as did the King of Prussia and the Empress of Russia.

This is what Monseigneur Briand himself says on this subject, to Cardinal Castelli, in his letter of November 15th, 1772:—

"The Jesuits of France are, I am told, recalled from exile. (4) I hope that this measure will be followed up, and that they may soon be able to resume their former works, which have been of such service to the Church and to the whole world. The English have not in any way molested them in Canada, and here they are, as well as the Recolletes, serving the Church with much industry. But neither order has permission to receive new subjects. I have asked that favour from the king of Great Britain, by an address, signed by the clergy and the people. I greatly fear that I shall not obtain it, as two years have now elapsed, and I have received no answer.

It was not until 1776 that the government closed the course of studies which up to that time, had been given in the College of Quebec, and converted the class rooms into audience chambers, a repository of archives, commissariat and prison; later the greater part of the building was also employed as barracks, the remainder, with the chapel being left to those Jesuits who still survived. (5)

"Mr. Garneau, who is never a safe authority, after having said that the Society of Jesus was obliged to send away its professors during the siege of Quebec by the English, says further on, that their teaching ceased in 1764, when the government dismissed their pupils, in order to convert the college into a prison, audience chamber and commissariat, leaving to the Fathers, only the chapel and a couple of rooms." Ribaud, p. 321. Note.—(Mr. Garneau here makes only the trifling mistake of a matter of twelve years.)

It is pretended that Lord Amherst obtained a grant of the Jesuits' estates, and that the difficulty of getting the titles thereof prevented him from taking possession. Garneau, himself, who is by no means partial to the Jesuits, is more accurate. He says: (Vol. 3, p. 66)

"Lord Amherst obtained from the king the promise of the grant of the

Jesuits' property, but later, the titles of the latter, having been found incontestable, the government withdrew the promise and indemnified the family of the general."

Here now is the truth of this point. Notwithstanding the capitulation of Quebec and of Montreal, the conditions of the latter being granted by himself, Lord Amherst early cast covetous eyes upon the Jesuits' possessions; as far back as 1770 he asked them of the king, who handed over the petition to his Privy Council. The council ordered the crown lawyers to prepare a deed of gift. These latter excused themselves from so doing, and there the matter remained.

(1) This evidently refers to French lives, valuing twenty cents each. The thirty-fifth article of the Montreal Act of Capitulation allows to all the clergy, and in particular to the Jesuits, this same right of selling their property.

(2) Memoir of Mgr. Hubert-Ribaud p. 37. (3) The Sulpicians were not spared either. They could not receive novices for many years, so far as to present a petition on this subject to the English king, but remained unanswered, and there was even reason to fear that the government would annul them as they did that of the Jesuits after the death of Pere Casot. It was not until 1776 that the Jesuits of Martinique were allowed to return to their faith. (4) This was evidently a false report. (5) Pagnonville, Lib. Belg. page 70. The trifling mistake of a matter of twelve years. TO BE CONTINUED.

IMPERIAL FEDERATION.

To the Editor of the Catholic Record:

DEAR SIR:—I read with interest, but, I must say, with a little astonishment, the essay of Rev. Eneas McDonnell Dawson, LL. D., F. R. S., etc., on British Imperial Confederation. It is really astonishing to note how men of genius and acknowledged literary talents can take one-sided views of questions which, when examined, on all their bearings, ought to be considered on every possible standpoint.

Your leading article on Imperial Federation leaves the whole subject an open question, while Rev. Mr. Dawson shows decided leanings to one side, and roams over more extensive ground than can be contemplated in your leader of last week's issue of RECORD. You viewed the question more as it concerns trade and commerce; but our rev. and venerable mentor in Ottawa takes in the whole programme—financial, military, and gubernatorial. "The central power," he admits, "would be at Westminster as at present." Of course it would, and the invading power, and the gobbling power, also, from its base in China or Egypt, or in Russia for the control of the Bosphorus and the Red Sea? No doubt the one hundredth Regiment was raised in Canada; but neither Sir John or Hon. A. McKenzie had anything whatsoever to do with the recruiting of that regiment. They permitted it—English recruiting sergeants to go through the country, offering a bonus of 25 sterling and a shilling a day to any loafer who was too lazy to do a man's work, and earn his dollar and a quarter a day for honest toil. About 800, mostly such characters, with a few political aspirants, formed the nucleus of the 100th Regiment. It was intended to help in suppressing the Sepoy rebellion in India in 1858. But when the crowd reached Liverpool the Sepoy war was at an end and the rock of Gibraltar became its destination, where most of the men and officers have since died of rock fever.

Such is the history of the so-much-vaunted 100th Regiment of Canada, ludicrously styled "the Prince of Wales' own."

Well, our hardy Canadian voyagers went out to help England to rescue Gen. Gordon, who was in Mahomedan toils, and kept prisoner in Khartoum. They were sent for by General Wolseley, who had experienced their skill and had carried in ascending rivers and carrying light canoes over a hazardous and perilous route, and left the British army at the head of the Nile, they returned to their native soil and brought their pay home with them; and they would undertake the same task to-morrow on the same conditions. But did they, or did Canada, enter into the cause of all this waste of money and effusion of blood? What did any Canadian or man take for General Gordon, or fanatics of his ilk, that England's old women of both sexes were going wild over—or had Canada or Australia any interest whatsoever in the whole business. English capitalists had large interests in Egyptian bonds, and English moneyed men, brokers and bankers, were interested; but not we, simple-minded Canadians. As we in Canada have nothing whatever to gain by the foreign war England may undertake for the subjugation of the Zulus, or the floating of her Egyptian or Turkish bonds, or for her supremacy on the Ganges or the Brahmaputra in India, there is no reason why we should ever be asked to spend money or blood in what concerns only the opium traders or money grabbers of England.

Rev. Mr. Dawson continues: "England in union with Scotland has always acted in perfect harmony." If the Scotch people are satisfied with the union no outsider ought to complain. But there is a very influential body of Scotchmen just now agitating for a disruption of this union to which Father Dawson appears so very partial. But what about England in union with Ireland? Has not such union produced untold ruin and miseries for centuries past? And the whole world is now agreed that there is no hope for Ireland's recovery, no panacea for her ills, no possible mitigation of her sufferings and

her sorrows, but in the disruption of the same baleful union. England in union with North America did not act in perfect harmony. Nor would there be harmony between them to-day, were not America perfectly independent and sovereign mistress of her own destinies. The rebellion of 1837 gave legislative responsibility and partial independence to Canada. And must we now go back on our own record, must we be shorn of that responsibility and administered in misery and increasing poverty, and all for an idea on our part, and for pound, shillings and pence on England's part?

I would certainly raise my voice in favour of free trade and Commercial Union with England's markets and all other markets, but with legislative Union, so prolific in misery for India and Ireland, and so disastrous for every country that had any experience of it, never! while "grass grows or water runs."

Yours, etc., CLERICUS.

FIRST COMMUNION AT THE SACRED HEART ACADEMY.

On last Thursday, the beautiful feast of Corpus Christi, six happy little girls received their First Communion in the chapel of the Sacred Heart in this city. Their names were Mary McWilliam, Denver, Col.; Berta O'Brien, Detroit; Katie Atkinson, Detroit; Norma Linden, Detroit; Maggie Wilson, London; Katie Howe, London.

The chapel was ablaze with lights and odorous with the perfume of spring flowers, tastefully arranged around the altar and its approaches. Rev. Father James Walsh officiated as celebrant of the solemn mass of the grand feast day, and administered Holy Communion to the six little chosen ones, all robed in white, with lace veils and wreaths of flowers on their heads. Besides the devoted ladies of the Sacred Heart and their numerous young lady boarders, several lay persons were also present, friends and relatives of the children, whose happiness they came to witness in that auspicious morning. Rev. Father Flannery preached a short but impressive sermon from the text: "I am bread which came down from heaven: if any man eat of this Bread, he shall live forever: and the Bread that I will give is My flesh for the life of the world." After referring to the blessings and the happiness which the children enjoyed for the first time that morning—of Ireland when they partook of manna in the desert—he spoke of the great and preferential love which our blessed Lord always manifested for little children—how He blessed them and drew them around Him and commanded His Apostles "to suffer little children to come unto Him, and forbid them not, for of such is the Kingdom of Heaven." He left the fold to seek the little lambs that had strayed. He left Heaven that morning and came down to make His abode in their loving, innocent little hearts. They should return Him love for love, and never, never cease Him to leave their hearts; by the communion of sin, but continue to love Him every day and every hour, till they were called away to join the blessed angels in loving Him forever in Heaven.

During the Holy Sacrifice "Lauda Sion," by Lambillotte, "Veni Dilecta Mea," "Mater Admirabilis," and other sacred hymns, were excellently rendered with piano and harp accompaniment by the religious and their accomplished pupils.

The priests who were present with the friends and relatives of the favoured children were afterward entertained by the ladies of the Sacred Heart in their spacious dining hall and enjoyed a very substantial dejeuner.

In the afternoon, at four, another interesting and edifying ceremony was witnessed. It was the renewal of their baptismal vows, by the little ones who had made their first Communion in the morning—the six little girls, arrayed in white with veils and wreaths, again approached the altar—an Act of consecration to the Sacred Heart of Jesus was read in a clear, distinct voice by Miss Nora Linden, when they approached by Miss and each little girl, placing her hand on the open gospel, said aloud, "I renounce the devil, with all his works and pomps, and consecrate myself forever to the service of Christ our Lord."

Solemn Benediction of the most Blessed Sacrament was then given by Rev. Father Flannery, after which Miss Katie Atkinson, in the name of her companions, read aloud, clearly and sweetly, an Act of consecration to the Blessed Virgin Mary, Mother of God. Each child was then invested with the holy scapular, and presented with the blue cord, symbols of their loving attachment and servitude to God's holy Mother for time and eternity.

GODERICH BAZAAR.

We would once more direct the attention of our readers to the grand bazaar announced to take place in the town of Goderich. The date of holding has been postponed to the 1st of July. The profits derived from this bazaar will be in aid of St. Peter's Catholic Church. There is indeed in this instance pressing need of assistance from the charitably disposed, and we hope our readers will readily respond to the appeal made by the beloved and highly esteemed pastor, Rev. B. J. Watters. Remittance may be made direct to him. The prize list is a most valuable one, and this fact alone should cause a rapid sale of tickets.

The Archbishop of Peking has received a donation of \$42,000 from the Emperor of China for the erection of a cathedral,

THE IRISH CIRCULAR.

THE ARCHBISHOP OF DUBLIN CONTRADICTS MANY GROUNDESS STORIES.

Irish College, Rome, May 7th.

To the Editor of the Dublin Freeman:

DEAR SIR: It is perhaps but natural that in the excitement which seems just now to prevail in Ireland, many persons should have written or telegraphed to me for some expression of my views as to the present position of affairs. It is, however, physically impossible for me to find time to comply with those requests by replying to my correspondents individually. I take, then, the best course that is open to me, addressing this letter to you with a request for its publication. I trust that it will be regarded as a sufficient reply—as I think it will be found indeed to contain a reply—to the many correspondents with whom it is impossible for me at present to communicate in any other way.

First, then, let me say a word as to the wild and vexatious statements to which the Roman correspondents of the London newspapers have succeeded in giving a world-wide circulation during the last week or ten days. In many of those statements my name has been very freely mentioned. Through the kindness of a friend, who is himself connected with the Press, I have seen, I think, all of them. Most of them, indeed, have been transferred to your own columns.

Now I can say of them all, without exception, that not even in any single instance did any of the statements thus made in reference to me contain even the smallest element of truth.

Conversations reported in minute detail, which, as a matter of fact, never took place at all; remarks said to have been made by me to an eminent dignitary whom, as it happens, I have not seen for the last five or six weeks; decisions come, and subsequently reversed, by "the Vatican," on matters upon which, I can safely affirm, neither the Holy Father nor counsellor of the Holy See ever bestowed a thought; the fabrication of these and of similar fictions seem to have been for some days past the chief occupation of the informants, whoever they may be, upon whose veracity the correspondents of the London newspapers seem to place such implicit reliance.

I do not wish to waste any more words in contradiction of the fables so mischievously put in circulation. Probably any form of world that could employ for its purpose would ingeniously be represented more or less consistent with the truth of the newspaper stories. I may content myself, then, with the broad and universal statement that any combination of words or phrases which it may be possible within the resources of the English language to employ as an absolute and unqualified contradiction of every one of those stories may now be taken as expressing my contradiction of them.

I have without much difficulty been able to trace more than one of those mischievous statements to its source. It may be well for me to add that they are, at least in many instances, the offspring of a sorely-felt disappointment at the failure of a very skilfully contrived design, which has happily, with God's help, been frustrated, and which, please God, has no other prospect before it now than that of absolute and hopeless failure to the end.

It is well to have three things most distinctly understood in Ireland: first, that a most determined effort has been made, or rather that for a considerable time past a series of such efforts have been made, to bring under the unfavorable judgment of the Holy See the Irish Nationalist movement, or at least the Irish National League; secondly, that the tactics resorted upon for the accomplishment of this design were skilfully chosen, and consisted, in fact, in an effort to identify the League, and the movement generally, with methods of work of the League in particular localities; and thirdly, that the persistent efforts thus made for months, and, as regards one point, for years, have ended in the most absolute and signal failure as regards the only object that was really aimed at, or substantially cared for, by their origination.

The methods of action in question, that is to say, the "Plan of Campaign" and "Boycotting"—involving, as they do, many grave questions of morality—were submitted by the Holy Father himself to a tribunal where they were to be considered on their own merits, and without any reference whatever to political considerations, with which, in fact, that tribunal has nothing whatever to do. The decision came to, after prolonged deliberation, was an adverse one; and at once, not perhaps unreasonably in the circumstances, the conclusion was rashly drawn in certain quarters that the National League, if not indeed the Nationalist movement in Ireland, was thereby condemned.

This pleasing delusion, however, had soon to be abandoned. But since then no effort has been spared by the discomfited intriguers to make it appear that the Nationalist organization has somehow or other fallen under a ban; that the step already taken by the Holy See is indeed only the first of a series of such steps which will be taken, no doubt deliberately, but with the utmost determination; that the formal condemnation of the National League is thus only a matter of time; and that, as a natural consequence, all good Catholics who are to be found among its members will take the first opportunity of severing their connection with it.

Now for all this there is not even a particle of foundation. The decision of the Holy See, which has already been published in your columns, is clear and definite in its terms. It is a decision on a question, not of politics, but of morals. As such it will be received by our Catholic people as every decision which has ever

yet been pronounced by the Holy See in reference either to faith or morals has been received by them. If doubts or controversies should arise as to its meaning or extent, these will speedily be solved by the bishops of Ireland, or, if it should be necessary, by the Holy See itself. But the question of morality being thus decided, the operation of the recent action of the Holy See is at an end.

The Irish people, whether at home or abroad, will, I trust, accept my assurance that neither the Nationalist movement nor the National League is in the smallest degree injuriously affected by the recent decree.

Beyond this I do not wish to go. As no one would be justified in supposing that the Irish cause is even indirectly censured by the recent act of the Holy See, so neither should we be justified in asserting that the Holy See was influenced in it by a desire to hasten on the triumph of our great constitutional movement. But what has taken place, I, for my part, have not the shadow of a doubt.

A new responsibility, in fact, which it would seem impossible much longer to evade, now lies upon English statesmen. The Irish cause will henceforth stand before the Empire and before the world as one that will have to be dealt with on its merits. Discussions about it can no longer have a tendency to drift away into abstractions as to the real or alleged obstacles which impudently or want of skill may have placed in the path of statesmen sincerely anxious to take it in hands with a view to its satisfactory settlement.

Is it too much to hope that there may be found in Parliament a body of independent opinion sufficiently strong to make it a matter of necessity that the Irish question, at least in its more urgent aspects, should now be taken in hand without delay? Not many years have elapsed since a great constitutional struggle was happily terminated in Parliament by the business like and simple expedient of dealing with it in a private and friendly conference between the leaders of the two great political parties whose interests it vitally concerned. Why could not something of the kind be now done for Ireland?

If the work of pacification is to proceed with any prospect of success, the speedy removal of the more pressing difficulties of the Land Question must undoubtedly be regarded as a matter of absolute necessity. Oppressive evictions should forthwith be rendered impossible. A simple method should be adopted of fixing, speedily, and upon some equitable principle, the rent to be paid upon each holding in Ireland, for whatever interval must still elapse, before the final settlement of the Irish Land Question can be effected by the enactment of a really comprehensive measure.

To any one who has given practical thought to the subject it must be manifest that there is a way, well worth at least the careful consideration of statesmen, by which all this could be accomplished.

Would it be possible to find a time when statesmen could take the work in hand with better grace, or with more hopeful prospects of success? I remain, dear sir, most faithfully yours,

WILLIAM J. WALSH,

Archbishop of Dublin.

AND NOW THE METHODISTS.

Boston Republic. American Catholics, while they naturally resent the false imputations that are cast upon their religion by busy bodies of other sects, cannot but be amused at the great concern all these dissenting denominations show now and then for their spiritual welfare, a concern which usually manifests itself in efforts to convert them, or, rather, to convert them to this or that Protestant belief. Now it is the Episcopalians who undertake that job, chiefly through the means of such instruments as Viatte and Bouland; then the Baptists take a hack at it with Fulton and his ilk, and even the Salvation Army now considers itself incomplete unless it has a "converted Romanist" among its screechers and singers to appear to "the benighted 'Papists' who may attend its meetings out of curiosity.

The Methodists are the latest sect to show their great zeal for the conversion of American Catholics. They held a general conference in New York, last week, and one of the leading divines in attendance was Bishop Merrill of Chicago, who made a long speech at one of the sessions, in the course of which he said:

"The increasing multitudes of Romanists coming to our shores to share our privileges and to rear their families under the influence of our institutions have claims upon us for instruction, and for special efforts for leading them into the purer light of the gospel, which claims we have never fully appreciated. As an ecclesiastical political power, Romanism forces herself upon the attention of all patriotic and evangelical thinkers, who know her history and appreciate her greatness and her spirit, as a menace to our liberties and a snare to our people; and yet the millions born within her pale and baptized at her altars are entitled to our sympathy and need our ministrations. We therefore ask your attention to the problem of evangelizing the Romanists in this country."

Inasmuch as it was a "Romanist" who discovered this country, much of whose greatness and prosperity is also due to "Romanists," Bishop Merrill is altogether too patronizing when he talks about "our privileges" and "our institutions," as if these were so many Methodist Book Concerns, and he is simply insulting when he alludes to Catholicity as "a menace to our liberties and a snare to our people." At the same time we wish him and his Methodist brethren joy when they undertake to persuade American Catholics to swap the gospel of Christ for that of John Wesley.

CATHOLICS OF SCOTLAND.

BY THE REV. FRASER M'DONNELL DAWSON, LL. D., F. R. S., ETC.

PART II.

FROM THE EXTINCTION OF THE HIERARCHY IN 1603, TILL THE APPOINTMENT OF BISHOPS, VICARS APOSTOLIC IN 1694. The King having overcome the popular tumult and returned to his capital, was now all-powerful, and prepared to inflict a new mortification on the refractory Kirk. This was nothing less than to reconcile it to the Catholic Ears, whose lives the ministers sought, in punishment of their "idolatry." The Ears were willing to be politically reconciled; and they were so. The story of their conforming to the Kirk so completely as to sign the Confession of Faith and take the ministers were pleased to call the sacrament, has all the appearance of being apocryphal. If, indeed, they signed, it was under coercion and in obedience to irresistible political emergency. The King had addressed a very peremptory letter to Huntley intimating to him that "the time was come when he must either embrace the Protestant faith, remain in Scotland, and be restored to his honors and estates, or leave his country forever, if his conscience were so tender as to refuse these conditions; in which case he must never look to be a Scotchman again."

champions of the Truth, were to be held up to scorn and avoidance, in terms such as these: "Take heed, therefore, my son, to such Puritans, very pests in the Church and common weal, whom no deserts can oblige, neither oaths nor promises bind; breathing nothing but seditions and calumnies, aspiring without measure, railing without reason; and making their own imaginations (without any warrant of the word) the square of their conscience. I protest before the Great God, and, since I am here as upon my Testament, it is no place for me to lie in—that ye shall never find, and your Highland or Border thieves, greater ingratitude, and more lies, and vile perjuries, than with these fanatical spirits." A rumour had spread through the country that King James was the author of the obnoxious passages, and that he had given instructions to the prince which showed inveterate enmity to the Kirk. It was thought that the best that could be done, in order to silence the clamour, was to publish the work. It was published accordingly; and it did more, Archbishop Spotswood believed, in favor of James' title, by the admiration it caused in England for the piety and wisdom of his royal author, than all the discourses on the succession that were circulated at the time. In Scotland, as was to be expected, it produced quite an opposite feeling. The wrath of the ministers was extreme. It was perfect phrensy. The favor in which the Catholics of Scotland now stood was shown on the occasion of the arrival of a French ambassador. The English Queen and the ministers of the Kirk were dissatisfied because they suspected that this ambassador's mission was connected with the king's intrigues with Catholics abroad. The ambassador was of the House of Bethune, and a younger brother of the great Sully. He was much caressed at the Scottish Court. He had brought with him a Jesuit, and this priest was frequently closeted with the king. Sully was, of course, allowed the full exercise of his religion; and this caused the ministers to grieve over the contrast of the present times of liberality and indifference to the Kirk, with the glorious days when it was deemed to celebrate mass in Scotland. But the wrath of the ministers was impotent and the monarch all powerful. He was too well informed to heed their censures, and too strong to dread their waning influence. When the ambassador of a Catholic Power was cordially received at the Court of Scotland, it was fitting and opportune that the king should send an envoy to Catholic Powers and to the chief of those Powers. Pourie Ogilvy, a Catholic Baron, was sent to Italy and Spain. At Venice and Rome, this diplomatist represented, and, as he alleged, by authority of the king, that this monarch was prepared to receive instruction in the Catholic faith and establish the true faith in his kingdom, and, as a pledge of his sincerity, send his son to be educated at the Court of Spain. He would require, on the other hand, that Philip should renounce all claim to the English crown, advance to King James 500,000 ducats and send to his aid a force of 12,000 men. Philip was distrustful. He doubted the envoy's credentials; and although he treated him with courtesy, gave him no encouragement.

Another envoy was despatched to Rome. He claimed that he was commissioned by King James. This envoy, Mr. Drummond, carried with him to the Papal Court a letter from his King to Clement VIII, in which it was suggested that the residence of a Scotch ambassador at Rome would be attended with the best effects, and he proposed that Drummond, Bishop of Vaison, a native of Scotland, should be appointed to this office. The ambassador proposed, moreover, and in the King's name, that His Majesty's son should be brought up in the Catholic faith, and that King James would place his castle of Edinburgh in the hands of Catholics. Ogilvy had acted a double part. He was a spy of Cecil as well as an envoy of the King of Scots. It was otherwise as regarded Drummond. The letter which he bore to Pope Clement, when challenged by Queen Elizabeth's ambassador, was known to be genuine, bearing the signature of King James. This the King denied. But the letter was produced and published by Cardinal Bellarmine, when it was proved to bear the King's signature. On investigation being made, the Scotch Secretary of State, Lord Balmerino, who was a Catholic and nearly allied to the Bishop of Vaison, confessed that he had presented the letter along with a mass of other papers, and that the king signed it without looking at its contents. This the wary monarch was not likely to do; nor was it believed that he did. The light punishment inflicted on Balmerino showed that he had made himself a scapegoat to screen his Royal Master. However all this may be, it is certain that there was intercourse with Rome which produced a most favourable impression in the minds of all the Catholics, as regarded the Scottish Monarch. All parties in England now favored him. In the summer of 1602 the English Lord Henry Howard wrote to the Earl of Mar, that "all men spoke as freely and certainly of the succession of the king of Scots, as if they were about to take the oath of allegiance to him in his own Capital."

It remained only for the politic Monarch, after so many triumphs, the fruit of his "king-craft" and diplomacy, to put an end to the feuds which distracted his kingdom. The families of Argyle and Huntley were reconciled and a marriage arranged between the former nobleman's daughter and the son of the latter. The Duke of Lennox and a party headed by the Queen renounced their deadly variance with the Earl of Mar. The powerful Houses of Moray and Huntley, whose inveterate feud of forty years had so often spread havoc and terror over the finest portions of the

country, came under the judicious and firm arbitration of King James and was at an end forever. This was great success. There was universal peace, and the greatest joy prevailed throughout the land. The English resident wrote to his Court: "Nothing was now heard but the sound of festivity and gratulation; the nobility feasting each other, consorting like brethren, and all united in one loving bond for the surety and service of the king." The year 1603 was a year of great events. It saw the bitter end of that most cruel enemy of all Catholics, Queen Elizabeth. It beheld also the undisturbed accession of Scotland's King to the throne of England, and the death of James Bethune, Archbishop of Glasgow, with whom perished the ancient Hierarchy of Scotland, which had subsisted without interruption ever since the second century.

The Catholics of Scotland, although deprived of their usual government, which they prized so highly, now enjoyed peace, and, encouraged by the recent conduct of the monarch towards them, entertained the hope that there would be a long continuance of tranquility. We shall now see to what extent this hope was realized. The more influential Catholics of Scotland continued to be favored by the politic King James after he succeeded to the English crown. The Earl of Huntley, now a marquess, received the royal sanction for the private exercise of his religion. The same favor was extended to Gordon of Craig, and it does not appear that for some time any serious persecution was attempted. The Catholics of Scotland were allowed to maintain an agent at London who negotiated for the intercession of the established Church. The severe laws against them were still, however, on the statute book, and there wanted not, in those dark days, the spirit of persecution which, ere long, caused them to be put in force. Several Jesuits who had returned from exile, were tried and once more sentenced to banishment. This was, as yet, the utmost penalty; for, although John O'gilvie, a Jesuit, was executed at Glasgow, in 1615, in the thirty-fourth year of his age, it was for an alleged crime against the State, the crime of treason. No other priest was put to death under the cruel statutes that still existed.

We learn from a letter of Father William Leely, who died Dean of St. Quinlan's in France, that in 1628, Charles I. had addressed a proclamation to the Bishops and Ministers, requiring them to send to the Privy Council, twice in the year, a list of all Roman Catholics who refused to attend the service of the established Church. When convicted they were to be excommunicated and their goods confiscated. In another letter of date 1st September, 1630, he states that the Catholics who had appeared before the Council, in the previous month of July, had all been sentenced to banishment. Seven weeks were allowed for their departure and one third of their rents was granted for the maintenance of their families, which would be forfeited if they returned to their country; and, besides, there was a penalty of fine and imprisonment. Father Leely, soon after 1636, was appointed Superior of the Scotch college at Douay. His brother, Father Andrew Leely, was a missionary in Buchan. In May, 1647, this priest was arrested and committed to prison at Aberdeen. In March, 1648, he was in Edinburgh jail, from which, through the influence of Count Montreuil, the French ambassador, he was released in July of the same year, and ordered to quit the realm under penalty of death if he ventured to return.

TO BE CONTINUED. WHY BAKING POWDERS ARE BEST. From Hall's Journal of Health. Baking powders properly compounded, and containing pure cream of tartar, are more convenient than yeast; and bread and pastry made with them are just as wholesome, and far more palatable. We are in entire sympathy with the manufacturers of the Royal Baking Powder—who commenced and are vigorously conducting the war against the use of adulterated baking powders. Before committing ourselves, however, we make tests of a sufficient number of baking powders to satisfy ourselves that the substitution of alum for cream of tartar in their composition has not been over-estimated, while a careful examination of the Royal Baking Powder confirms our belief that Dr. Mott, the Government Chemist, when he singled out and commended this powder for its wholesomeness, did it wholly in the interests of the public. We do not hesitate to say that the Royal Baking Powder people deserve the gratitude of the community whom they are endeavoring to protect.

Children Who Loved the Blessed Virgin. St. Teresa was twelve years old when her mother died. And as soon as her mother was dead, she went and knelt down before an image of the Blessed Virgin. She prayed to the Blessed Virgin with tears in her eyes, and asked her to be a mother to her. When the Blessed Margaret was only three years old she began to think about the things she had learned in the Catechism. St. Andrew Cosinai was at first a bad boy, till his parents told him they had consecrated him to the Blessed Virgin, when he became good. When St. Clare was about seven years old, she loved to say the Rosary, but she had no Rosary; so she got a good many little stones, and counted the Hall Marys with the stones. There never was a good Catholic child who did not love the Blessed Virgin very much. Time-tried Truly Tested. Tried for years; severely tested, and still recording in popular favor and use, is the record enjoyed by Dr. Fisco's Pleasant Purgative Pills—the little sugar-coated laxative pills, sold by druggists, anti-bilious and cathartic.

THE CHRISTIAN'S FAITH.

"Faith," the new Catechism says, "is a divine virtue by which we firmly believe the truths which God has revealed." A sound Christian faith, outside of the Catholic Church is becoming more and more rare. Faith and speculation are rather inconsistent with each other. We hear unctuous repetitions of the possession of a "faith on the Lord Jesus," on the part of persons who utterly despise and disregard the authority in the Church which Christ established, and the sacraments—the channels of His grace—which He instituted for our benefit. The age in which we live is becoming more and more averse to dogma, and impatient thereof. All the dogmas of the Christian religion, to be they comprehensible or incomprehensible, are the necessary objects of our faith, and we must believe them on the irrefragable authority of revelation. In matters of religion, we must examine whether God has revealed the mysteries the Church teaches; and when satisfied that God has spoken, it becomes our duty to believe in all submissiveness and humility. Faith—the daughter of heaven—must have issued from the bosom of God. She, that divine gift, reveals truths which, otherwise, would have been virtually undiscovered, or, in some cases, comprehend. "The greatest things that we know," says St. Chrysostom, "are not derived from reasoning, but from faith. God is everywhere, and yet without parts. What could be more repugnant to reason! Acknowledge, then, the darkness in which we are; every where inevitable contradictions. Everywhere faith is necessary. It alone is firm and solid." The rationalist affects to consider it a mark of weakness to believe in supernatural truths; whilst, standing as we do in the light of revealed religion, we fully and thankfully realize that there can be no real greatness except in that enlightenment which faith brings to the human soul. As the Abbe Segur expresses it: "Faith is to reason what the telescope is to the naked eye. The eye, with the telescope, sees what it could not perceive unaided. It penetrates into regions which are inaccessible without that aid. Who will say that the telescope is opposed to or conflicts with the natural eyesight?"

A GEM OF ELOQUENCE. Rev. Father Cotter, at McArthur Junction, Ohio, on a recent Sunday, after his regular sermon on the Gospel of the day, and with the emotions of true eloquence, alluded to the sin of drunkenness, saying: "The drunkard sets down his cup, and smacking his lips says, 'Ah, that tastes well! I propose now that he will wash the whiskey down with a cup of I will fill. First, drink down the tears of your sorrowing mother, and then say, 'That tastes well! Second, drink down the blood of your broken wife, and say, 'It tastes well! Third, drink down the cup filled with your own honor and say, 'It tastes well! You may say this is poetry. Seek then from those concerned the price. Let the drunkard ask his mother on his return home, what makes her eyes red-dimmed, and her sigh will give him a wordless, though eloquent answer. Let the drunkard ask his wife what has paled and furrowed her cheek, and her astonished remark that he did not know, will be a rebuke. "Let the drunkard ask his own heart what has become of his God-given affections, and he will find that the flame of alcohol has licked dry the deepest depths of his honor, and all this for what! Mayhap to reach a 'golden apple' of ambition? No, but to kill ambition itself. Maybe to reach a fortune? No, but to slake or prevent even the possibility of ever gaining one. Maybe to conquer an ever-painful victory? No, but to deliver himself, gagged and bound by a thousand chains to the arch-enemy of manhood, as well as true Christian character. He slaugthers all his sacred obligations for a bottle of rotten liquor, and goes on staggering through life, until, one day, he falls drunk at the foot of God's judgment seat!" These remarks brought forth fruit quickly and abundantly, for several young men of the congregation left their seats, and after the congregation left the church, approached the reverend gentleman to take the pledge for life.

Barbache, attacks in the side, inflammation and soreness of the bowels, are symptoms of a disordered state of the digestive and assimilative organs, which can be corrected by the use of Ayer's Cathartic Pills. THOROLD BAZAAR. GRAND DRAWING OF PRIZES. In order to perfect the arrangements and ensure the arrival of a number of prizes from Ireland, including busts, by Watson the sculptor, of Chas. Stuart Parnell, M. P., a short postponement, to 15th June, has been decided. Duplicates and remittances received up to that date will be in time for the grand drawing. Rev. T. J. SULLIVAN. How to Gain Flesh and Strength. Use after each meal Scott's Emulsion; it is as palatable as milk. Delicate people improve rapidly upon its use. For Consumption, Throat affections and Bronchitis it is unequalled. Dr. Thos. Prim, A.M., says: "I have used Scott's Emulsion on a child eight months ago; he gained four pounds in a month." Put up in 50c. and \$1 size. United Power. Bardeock Blood Bitters unites in one combination remarkable powers as a tonic, blood purifying, system-regulating and cleansing medicine. It has no equal in its power of curing all Diseases of the Stomach, Liver, Kidneys, Bowels and Blood. Messrs. Parker & Laird, of Hilledale, writes: Our Mr. Laird having occasion to visit Scotland, and knowing the excellent qualities of Dr. Thomas' Electric Oil, concluded to take some with him, and the result has been very astonishing. We may say that in several instances it has affected cures when ailments had been pronounced incurable by eminent practitioners. ENRICH THE BLOOD by the use of Milburn's Beef, Iron and Wine, which supplies the necessary blood building material.

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NATIONAL LOTTERY. The Monthly Drawings take place on the THIRD WEDNESDAY of each month. The value of the lots that will be drawn on WEDNESDAY the 20th Day of June, 1888, WILL BE \$60,000.00. TICKETS—First Series..... \$1.00 Second Series..... 0.25 Ask for the Catalogue and price of the Secretary. S. E. LEFEBVRE, 19 St. James Street, MONTREAL.

CHURCH FEWS and SCHOOL FURNITURE. The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Clergy of Canada are respectfully invited to send for catalogue and price before awarding contracts. We have lately put in a complete set of Fews in the Brentford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this line since we found it necessary to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Fews for new Churches in that country and Ireland. Address—BENNETT FURNISHING CO.'Y, LONDON, ONT., CANADA. References: Rev. Father Bayard, Sarala Lennon, Brentford; Holghy, Ingersoll; Corcoran, Parkhill, Trovay, Kingston; and Rev. Bro. Arnold, Montreal.

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THE CATHOLIC RECORD

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Catholic Record.

London, Ont., June 9th, 1888.

FEAST OF THE SACRED HEART.

The feast of the Sacred Heart of Jesus is kept by the Church on the Friday following the Octave of Corpus Christi, so that this year it falls upon the 5th day of June, and the month of June is specially dedicated by the Church to the honor of the Sacred Heart.

constate in this, that it unites our heart with His by a most intimate bond of union, and thus enables us to make to Him this offering which He demands from us.

"WAYS THAT ARE DARK."

We called attention, not long since, to the brazen Pharisaism of the bishops of the Methodist Conference which lately assembled in New York. They profess to see danger to American institutions in the great progress which the Catholic Church has made for many years past in the United States, and for this reason they are resolved to make special efforts for the conversion of the "Romanists."

they would abstain from their favorite course of attacking the Catholic Church, the great bulwark against infidelity. It is well worthy of note that the very conference that exhibited its virus against Catholicity should have made it so manifest that its members are very skillful "in ways that are dark and tricks that are vain."

CORPUS CHRISTI.

The festival of Corpus Christi was celebrated on Sunday last in Montreal with a magnificence exceeding that of former years. In Toronto also it was celebrated with great splendor. High Mass was celebrated in St. Michael's Cathedral, by Very Rev. Jos. M. Laurent, V. G., with Rev. Father Hand as deacon, and Mr. J. Carberry as subdeacon.

AMERICAN SYMPATHY WITH IRELAND.

If any further proof were needed of the utter worthlessness of Mr. Chamberlain's implied assertion that the people of the United States sympathize with the Coercionists in their barbarous administration of law in Ireland, that proof would be furnished us in the grand reception accorded to Ireland's envoy to America on the 25th of May.

of Wisconsin and Perry of Florida, and Representative Amos J. Gamble. The last named gave in his letter the encouraging information that on the day he wrote an informal canvass of the House of Representatives had been made, to ascertain their opinions with regard to Home Rule for Ireland.

DEATH OF MR. JAMES FAHEY.

On Saturday evening, 2nd of June, Mr. James Fahey died suddenly at his residence, Toronto. Mr. Fahey has been for many years a brilliant writer for the press, and at the time of his decease was a member of the Toronto World's editorial staff.

AN ADVOCATE OF JUSTIN D. FULTON.

A writer in the Mail of the 30th ult., by name C. A. Goodfellow, makes a long complaint against a certain Catholic family who had employed a Protestant seamstress, and before the latter had been many hours in the house, the conversation changed to turn upon the Rev. J. D. Fulton.

man have become members of the Catholic Church, while on the other hand where priests have become Protestants, in nearly every case they were unworthy of their sacred calling.

THE CLAIMS OF ANGLICANISM.

We have read with great pleasure a little book entitled "The Claims of Anglicanism," being an examination of the articles of the Church of England. The author is the Rev. Thos. Davis, P. P. of Medoc, Ont. From Father Davis' well-known scholarship and ability an excellent treatise on the subject was to be expected, and those who read the book with this expectation will not be disappointed.

quoted to the same effect, and it is shown that notwithstanding the condemnation of the usage in the twenty second Article of the Church of England, it is practiced by this Church "on a small scale," inasmuch as, on the feast of St. Michael and the Angels, the Book of Common Prayer orders that a prayer be recited that the Angels may "succor and defend us on earth."

GOLDEN JUBILEE OF A COLORED NUN.

While the Presbyterians of the North and South are still discussing the position which colored people should occupy in their Church, and while they cannot unite because the Southern Presbyterians refuse to admit colored brethren as entitled to stand on an equal footing with whites, and while in the Protestant Episcopal Church a regularly ordained colored minister is denied recognition, the Catholic Church admits of no distinction before God arising out of the color of the skin.

authority that Dr. John S. Foley, of Detroit, to succeed the Rt. Rev. H. Burgess.

EDITORIAL NOTES.

It is announced on apparently authority that Dr. John S. Foley, of Detroit, to succeed the Rt. Rev. H. Burgess. The Rev. Edward J. Sourin, S. J., St. Ignace's Church, died at Baltimore, Sunday, 20th May, in the 81st year of his age. He was a devoted well known throughout America.

JUNE 9, 1888.

EDITORIAL NOTES.

FATHER LOUIS A. LAMBERT, the well-known author of "Notes on Ingersoll," has in press a Volapuk grammar.

It is announced on apparently good authority that Dr. John S. Foley, of Baltimore, has been appointed Bishop of Detroit, to succeed the Rt. Rev. Caspar H. Borgess.

The Rev. Edward J. Sourin, S. J., of St. Ignace, died at Baltimore on Sunday, 20th May, in the eightieth year of his age. He was a devoted priest well known throughout America.

COMMENCEMENT day at Ottawa University is put down for Wednesday, June 20th. The 400 students who attend this institution will leave for their homes next day.

REV. MR. MORRILL, an ex-Protestant minister of Providence, Rhode Island, was ordained to the Catholic priesthood in the Grand Seminary at Montreal on Ember Saturday.

For the first time in the history of New Hampshire the Catholic prisoners confined in the State prison were allowed the privilege of hearing mass. By the consent of the governor the Very Rev. Father Barry, V. G., said mass in the chapel at the State prison on last Sunday.

GENERAL SHERIDAN has been promoted by vote of the House and Senate from the rank of Lieutenant-General to that of General of the Army. This rank has been revived for the benefit of General Sheridan. The President signed the decree, and it was at once taken to General Sheridan's residence by Senators Hawley and Anderson.

SINCE the absolute withdrawal of Mr. James G. Blaine from the Presidential candidacy, Mr. Chauncey M. Depew has received many assurances of support from all parts of the Union. It is stated that already a majority of the delegates to the Republican Convention have declared that he will be their choice. Mr. Depew stated in an interview that he does not seek the nomination, nor would he be willing to accept if any other candidate would be stronger than himself. The nominee of the Convention will receive his hearty support.

THE Crofters' Commissioners in Scotland have rendered upwards of one hundred decisions on applications for fair rent in Rosshire. The reductions range from twenty-seven to fifty-seven per cent, the average being thirty-five per cent. on rents and fifty-five per cent on arrears. The tenants on the Duchess of Sutherland's estates have obtained a reduction of thirty per cent on rents and thirty-four per cent on arrears.

THE Russian press express great irritation against England, under the impression that she will join, or has joined, the Central European alliance. The czar considers the military activity in England, arising out of the late panic, to be made in view of possible hostilities with Russia. The papers warn England that if she take part against Russia she will be made to suffer dearly for it.

ON the 27th ult. a monster meeting was held in Chicago to protest against the refusal of the City Council to prohibit saloons within 200 feet of churches and school-houses. It was attended by representative citizens of all parties and denominations. Archbishop Feehan endorsed the object of the meeting in a letter which was read. The meeting decided to demand, further, the closing of saloons on Sunday, and to present their demands to the City Council backed by a committee of delegates. This was done at the Council meeting of the 28th ult.

THE Rt. Rev. Dr. P. T. O'Reilly has received from Cardinal Rampolla a letter granting to the Catholic Total Abstinence Union of America the Apostolic benediction as a testimony of his paternal affection, and of the Holy Father's interest in the good work to which the Total Abstinence Union devotes itself. His Holiness expresses his ardent desire that so useful a society may be from day to day more and more extended throughout America, and "he fervently beseeches to be propitious to their undertakings God and to shower down His heavenly blessings upon them."

WHILE a large force of police and emergency men were detaining upon twelve farmers for tithes at Denbigh, Wales, on the 17th May, they came into conflict with a large number of the peasantry, and seventeen persons were badly injured, including several women. Thirty-five others were slightly injured. The dominant Church is every day making itself more odious to the people of Wales by its exactions, and as Wales is not Ireland, the time must be near at hand when the people of the Principality

will be delivered from the incubus of the Establishment.

A BILL is under consideration in the Quebec Legislature to give wives who have been deserted by their husbands, the right to seize their delinquent husbands wages. Some such stringent measure is highly desirable to protect married women and their families from the barbarity of heartless husbands, and to render such desertion an unprofitable speculation. The *Mail* asserts that all this proves wife desertion to be very common in Quebec. If this be good reasoning, intemperance must be rampant in Ontario; for nowhere is there made a more persevering effort to introduce prohibition. We should thank the *Mail* for his lesson in logic.

WE WERE pleased to be honored this week with a call from Mr. Stephen O'Meara, High Sheriff of Co. Limerick, Ireland, who is on a visit to his cousin, Mr. M. F. O'Meara, of London. Mr. O'Meara is one of the bravest and noblest soldiers in the Home Rule army, and it is because of the presence of such material in the ranks that Parnell's fight has been such a glorious one, and his prospects of victory so bright and cheering.

THERE are in the United States 287 French-Canadian societies with an aggregate membership of 43,051. Great preparations are being made by these societies for the welcoming of President Cleveland on 28th June at Nashua, N. H., when the President is expected to visit the Convention of French-Canadian delegates in that city. The visit will be made in company with one or two members of the Cabinet. This Presidential visit is in response to an invitation signed by 10,000 French-Canadian members of the St. John the Baptist Societies of New Hampshire and other States. Besides the New England States, New York, Indiana, Ohio, Kansas, Illinois, Wisconsin, Michigan, Minnesota, and Dakota will be represented.

AN Ottawa minister, the Rev. Mr. Pollard, while preaching in St. John's Church, made most uncharitable and presumptuous reference to His Grace the late Archbishop of Toronto. He said that His Grace has now become conscious of his false teaching in regard to the honor and reverence which he inculcated to be paid to the Blessed Virgin, and that he would long to return to his brethren in which they are placed through his erroneous teachings. Mr. Pollard does not recognize that it may be that he himself has misled his parishioners by refusing to grant to the Blessed Virgin that honor which was accorded to her by God Himself, and which justified her in saying "Behold, from henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me, and Holy is His name."

PROFESSOR Elliot of Harvard University has no sympathy with the attempt made in the Massachusetts Legislature to hamper the operation of the Catholic parochial schools. In reference to this subject he spoke thus before the House Committee which had the matter under consideration: "I suppose we all feel the warmest respect and admiration for the self-sacrifice of the Roman Catholic population which supports the parochial schools. I do not see how the children of the Puritans can possibly feel other than the warmest respect and admiration for the self-sacrifices that the Roman Catholic population make day by day for the schools which in their view are the only schools where their conscientious belief concerning the education of their children can be respected. I say that the projected legislation tends to perpetuate the most undesirable division, because I can only believe that the effect of this legislation will be greatly to improve and strengthen the parochial schools."

AN action against the rector, churchwardens and vestrymen of Holy Trinity Church, New York City, was decided at Syracuse, N. Y., last week, for having procured a rector for their church from England, and they were subjected to the payment of a fine of \$1,000 under the U. S. law which prescribes that penalty for knowingly encouraging the migration of any alien into the United States "to perform labor or service of any kind under contract or agreement, express or implied." Some are of opinion that it was not the intention of the legislators to include clergymen in the alien law, but that the judge was obliged to apply the law as he found it. Others, however, are of different opinion. They say that those clergymen who come to America through love for American institutions will find their way to it without a previous contract, and that those who come, precisely because they have been previously engaged, are not wanted, because they are not likely to assimilate themselves to the country in which they take up their residence under such circumstances.

FAREWELL TO ESMONDE.

THREE GOVERNORS AND A HUGE ASSEMBLY OF NEW-YORKERS BID HIM ADIEU—HIS OWN SPEECH.

"Every true American is in favor of home rule for Ireland." That was the sentiment of the great meeting held in the Academy of Music, New York, May 25, for the purpose of bidding God speed to Sir Thomas Henry Gratton Esmonde, the Irish Nationalist. Every speaker echoed this sentiment, the audience cheered it and the resolute one truly representative in its character. The Academy was crammed from the footlights to the roof, and a more intelligent assemblage was never gathered with the walls of the building of famous meetings. On the stage were ex-Mayor William H. Grace, Commissioner Charles H. York, Charles A. Dana, C. C. Shays, Colonel Edward Gilon, Major William L. Cole, Bryan G. McSwyn, H. H. Brown, Coroner Ferdinand Levy, Mayor P. M. Haverly, William T. Robinson, Commissioner Miles H. O'Brien, ex-Commissioner Moses B. Perkins, Rev. Father T. Powers, Father John Connolly, Fire Commissioner Purroy and Sheriff Grant. The interior was effectively decorated by the American and Irish flags, for they gave color and beauty to the scene. Owing to the unavoidable absence of Mr. Eugene Kelly the meeting was presided over by Judge Van Hoesen, who, before introducing the guest of the evening, said it was not true that Americans by birth and adoption had no sympathy with Ireland in her present hour of trouble. Americans of every shade of political opinions are a unit on the question of home rule for Ireland. The feeling in America is all one way; it could not be otherwise. When Judge Van Hoesen introduced the guest in whose honor the meeting had been called, Sir Thomas stepped forward and was received with such a tumultuous round of cheers that his cheeks glowed with emotion and his eyes glistened with emotion. "It is almost superfluous for me to endeavor to express what an honor it is to address so splendid a meeting," said Sir Thomas Esmonde when the applause gave him a chance to make himself heard. "This is perhaps, the most enthusiastic meeting I have ever addressed in my life. I have now been in this great country for something like eight months, and everywhere I have met with cordiality and kindness personally and earnest support and sympathy for the cause I have the honor to represent. When I come to look back at the many meetings I have attended, and remember the marvellous expression of popular sentiment which everywhere welcomed me, I don't think I exaggerate in describing my tour as nothing short of a triumphal progress. And this wonderful welcome has not come entirely from my own kith and kin, but also from those American citizens who have no connection with Ireland, but who merely sympathize with the Irish people because, as Americans, they are Home Rule men. The highest distinctions which they could possibly be a stranger. Some of them have given the use of their legislative chambers in which to hold public meetings in which to plead the cause of my country. At each of my meetings I have had some of the most distinguished of your citizens, and they had not only attended the meetings, but have taken up the cudgels for them. I am bound to confess that they often left me behind in their eloquent expositions of the wrongs of Ireland, and that they went much further than I have in their denunciation of the oppressors of the Irish people. Not only in this great country, but also in Scotland the people have left nothing to the Irish people in their ardent sympathy and support of the Irish cause. Even so far south as your sister republic of Mexico I have been received as the envoy of the Irish people with remarkable distinction and honor. How anybody can have the audacity to assert that the people of the American continent are opposed to the claims of the Irish people is a most curious and unaccountable phenomenon. There is one debt which I wish particularly to acknowledge to-night as representative of the struggling people of Ireland, and that is to the press of the United States. In Ireland we recognize that were it not for the magnificent stand upon our side made by the press of the United States from as bright as they are at the present moment. Your press has undoubtedly won the public opinion of this country to our side and vindicated the much abused character of the Irish people. We thoroughly appreciated the fact that but for the assistance of

THE AMERICAN PRESS and the public opinion which it has created and still stimulates, the Irish struggle, which is practically suppressed by the English government, would be utterly unable to explain the condition of things in Ireland so as to rivet the attention of the English speaking world upon the oppression, coercion and tyranny of the British rule upon the Irish people. I shall convey to the Irish from the message I have received from my friends of Canada, Mexico and this great country. I shall tell them that so long as they have the spirit of men, so long as they show themselves deserving of the blessing of freedom, so long may they confidently rely upon the sympathy and support of the people here. We are determined to miss no

opportunity, to leave nothing untried, or neglect any conceivable device by which our object can be most speedily accomplished, and we hope in our conduct of this battle always to conserve the generous sympathy and support you so freely extend to us." It was soon evident that this was not a meeting of Irishmen exclusively, for with only one exception every speaker who followed the guest was an American by birth, and the other, Rev. William Lloyd, was an Englishman. Governor Robert S. Green of New Jersey made an eloquent address. He said the true American need not always be native born, so long as he loves his country and her freedom, obeys her laws and glories in her progress. That made him a true American. Referring to the statement of Mr. Joseph Chamberlain that no true American favored Irish home rule, the governor asked in what part of his broad country had that man been wandering. The fact was that Americans were in favor of home rule for Ireland, because they knew what home rule had done for them. "Sir," said he, turning to Sir Thomas Esmonde, "when you go home tell the Irish people and the English people that all true Americans are in favor of home rule in Ireland because the four years for it and have for one hundred years enjoyed its inestimable blessings." Governor Phineas B. Lounsbury of Connecticut spoke as a descendant of the Pilgrims, and addressing the guest, said: "Sir Thomas, go to your home across the sea, bearing with you the love and the friendship of the entire people and the friendship of many God-fearing people and many God-fearing people. Biggs of Delaware said he had come as an American citizen

TO RAISE HIS VOICE FOR IRELAND, and against the Tory government of England. He caused a remarkable scene by requesting all who were in favour of Ireland to be seated. The speaker then stood and made the huge building ring with cheers. Mr. Thomas L. James said that if Sheriff Grant had a warrant to find a defender of the bloody Balfour in the city of New York he would find "The hour of Ireland's redemption is nigh," said he, "because her people are in the right and God is with them." Mr. Dana said that the American press would always be found supporting and advocating home rule and equal rights. The people of America would not only sympathize with the Irish people but send them money to win their cause. "Sir Thomas," said he, "we are with you. We have watched your progress through our country, and we intend to stand by you to the end of your great struggle." Ex-Judge Nosh Davis then presented the resolutions and they were seconded by Rev. William Lloyd. The resolutions stated that the people of America, with substantially perfect unanimity, are in the deep and earnest sympathy with the Irish people in their struggle for home rule through legislative independence. As citizens of a nation assured of the stability of its institutions, because founded upon the principles of home rule, Americans would be recreant to human liberty if they failed to extend cordial sympathy and generous aid to the Irish people. The policy of coercion as now exercised by the Tory government in Ireland is repugnant to the spirit of the age and at war with Christian civilization. Sir Thomas was also requested to tell William E. Gladstone and Charles Stewart Parnell that the hopes and prayers of America are with them in their patriotic and Christian efforts to terminate the feuds of centuries between countries that should be bound together by justice and love, and not by bayonets and prisons, and to substitute for such feuds the stripes of peaceful industries and loyal aspiration that shall have no higher aim than the happiness and prosperity of a common empire. The resolutions were adopted by acclamation and enthusiasm, and their religious and humanitarian character being sent cabled to Ireland. The meeting then adjourned, every one present being delighted with the proceedings.

THE BISHOP-ELECT OF DETROIT.

Cleveland Universe. A Roman cablegram to *Detroit Journal*, 22nd inst., announced the appointment on that date, of Rev. Dr. John S. Foley, of Baltimore, as Bishop of Detroit. The Foley is Irish by descent and in the old land was distinguished for patriotism and religion. The parents of Dr. Foley came from Ennisborough to Baltimore, 1817, where both were highly esteemed, and died within this decade. Rt. Rev. Bishop Foley of Chicago, deceased, was one of the children born to them in Baltimore. Rev. Dr. Foley is fifty-four years old, Baltimore born, and was in youth educated in that city by the Sulpicians. Upon receiving Minor Orders from Archbishop Kenrick, he went to Rome, 1854, where he was the first American student to enter the Apollinaris. His intimates there were a brilliant and now notable group. He was ordained priest November 20, 1859, St. John Lateran, by Cardinal Truzzi, Pope Pius the Ninth's Vicar-general. Dr. Foley studied another term at Rome and then received the degree of Divinity doctor, made a tour of the Continent, England and Ireland, returning home November, 1857, when Archbishop Kenrick appointed him the first pastor of St. Bridget's, Canton, a now populous suburb of Baltimore with a then population of but about 400. Port Deposit and Havre de Grace were added to Dr. Foley's charge. This was a rigorous field of duty and it was well performed. The next year Father Foley was transferred to Elliot City, Md., succeeding Father Varot, who had been appointed to the See of St. Augustine, Fla. In this new field Dr. Foley worked for six years, when he was made assistant to Mgr. McColgan, St. Peter's, Baltimore. After five years spent by the Doctor at St. Peter's, Archbishop Spalding commissioned him to establish a new congregation, and the corner-stone of the church, St. Martin's, was laid in 1867. It is a handsome structure. Under Dr. Foley's vigorous administration the con-

gregation of 900 grew to its present three thousand. St. Martin's now contains Sisters of Charity, Brothers of Mary, in charge of large schools; the ladies of the Bon Secours; a half-dozen benevolent organizations, of men and women respectively; Young Men's social and literary organizations, with a fine hall—and a special and successful missionary work has been done among the negroes. Further, through Dr. Foley's efforts the orphan girls' home or House of Industry, under charge of Sisters of Charity, was erected, and the present spacious buildings of the Good Shepherd—for which community he also opened a house at Washington, D. C.

HISTORY OF THE COUNTY OF MIDDLESEX.

The field of history is divided into the Critical and Documentary. In the first there is a good deal of originality, because the writer selects one important fact out of one hundred facts and deals with it from his own standpoint, seldom or never looking at it as the persons who made the fact originally looked at it. In documentary history the whole one hundred facts are brought up and every name, date and incident given as it was really understood at the time of action. Local history must of necessity be of the latter class; because its object is to bring order out of chaos by taking up the most important records in the archives and presenting every name and event connected with the settlement and progress of a locality, going so far sometimes as to bring up some unimportant names and incidents. The Good-speed Publishing House has resolved to give such a work to this county. That it will be a great record book of the county's past and present, and one of the most valuable for one of the hardest and most enthusiastic workers in the field of historical documentary history has been given charge here.

FURTHER TRIBUTE TO FATHER HOLZER.

To the Editor of the Mercury: SIR,—It is not often that our city papers have the opportunity of publishing a more interesting production than the obituary of the late Rev. Father Holzer, which appeared in the Mercury a few evenings ago copied from the *Catholic Record*. Any article emanating from the pen of that profound scholar and chaste English writer, J. G. Moylan, Esq., is always acceptable to his numerous friends in Guelph and throughout the County of Wellington. No one in Canada is better qualified to sketch the history of the departed priest, for no one knew him more intimately than did Mr. Moylan during the period of his early career in Guelph. He was Father Holzer's ideal of a Christian layman, and the sanctity, learning and humanity of the priest were qualities congenial to the learned and pious mind of his secular friend.

The writer, in companionship with a young and saintly ecclesiastic long since passed to his reward, drank at the fountain of knowledge under the able tutelage and paternal supervision of Father Holzer and Mr. Moylan, on the "Catholic Hill." There we received the first inspiration to emulate the virtues and, if possible, copy the lives of these exemplary men. Amongst the literary productions of Father Holzer, I may refer to the "Triduum," or "Three days meditation on solid virtue," published under the sanction of the Jesuit Fathers. It is a work specially intended for the use of religious communities and, to know that I had the privilege of rendering humble assistance to my reverend friend in the translation of this excellent work, will always afford me great pleasure.

When the Catholics of little Germany were informed that their beloved priest was about to be transferred to the more important mission of Guelph they were very much grieved, and some wore inclined to use physical resistance towards the deputation from Guelph sent to escort him thither. It was upon this errand that Mr. Thomas Heffernan, and father of the Collector of Customs, contracted a cold which caused his death, and it may here be stated that it was a great measure due to the efforts of Mr. Heffernan that Father Holzer was brought to Guelph. Mr. Moylan, in his reference to the labors accomplished by this zealous missionary, omitted to mention that he also established and maintained a Separate School, connected with which was a classical department, intended for the training of young men for the priesthood and other professions. Here, under the able professorship of Mr. Moylan, who was induced to come from New York to superintend these schools, the nucleus of a Catholic College was formed and the present rectory was incorporated as "St. Ignatius College." From this unpretentious seminary of learning, many a student has gone forth prepared by solid instruction to commence his struggle with the world in various avocations. Amongst these I may be permitted to mention Father Fennessy, a distinguished linguist; Father O'Reilly, who became a professor in St. Mary's College, Montreal; Father Synott, Father Madigan, Father Cushing and Mr. John Nunan, brother of Dr. Nunan, a young man of more than ordinary promise, cut off in early life while pursuing his studies for the Church. By his affable manner, his unfeigned humility and zeal, "ad maiorem Dei gloriam," Father Holzer endeared himself to his devoted flock and also found many warm friends outside the pale of the Catholic Church. Chief amongst these was the late Rev. John Hogg, D. D., of St. Andrew's church, whom he esteemed for his great learning and logical mind. It was the intention of Rev. Father Hamel, now Superior of the Jesuit Order in Canada, to have had Father Holzer present at the opening of the new church in August next. Although this long

cherished hope of his life, to witness the dedication of a magnificent temple on the Catholic hill, has been frustrated by death it must be the earnest wish of his loving parishioners, who joined with him in the struggles of bygone days, that his spirit may be permitted to hover near to witness and invoke the blessing of God upon this crowning realization of his earthly hope.

A PROTEGE OF FATHER HOLZER. Guelph, May 30, 1888.

LATEST PHASES OF THE IRISH QUESTION.

A member of Parliament, writing in the *New York Sunday Herald*, attributes to Lord Randolph Churchill the change of opinion which has taken place in England in regard to the Coercion policy of the government. He says that though everybody was against him he kept on winning the cheers of an Irish audience. No. The people who applauded vociferously were the hard-headed operatives of Lancashire, the shrewdest men in England. All this speaks well for the Lancashire operatives, but from their shrewdness and earnestness we may well infer that it was not that which won the cheers of Sir Randolph which brought out this manifestation of their sympathies. They cheered, not because Sir Randolph had converted them, but because they were glad to find that he was himself converted to views which they already entertained, enlightened as they were by the noble enunciation of principles proclaimed by Messrs. Gladstone, Morley, Sawley, Leabrook, Lord Ripon and other prominent Liberals. The men of Preston are too shrewd not to have learned where justice lay, before Lord Randolph addressed them.

The *Dublin Freeman's Journal* of May 3rd has the following in reference to the fruits of Home Rule in Canada, and draws the very natural inference that it would equally benefit Ireland: "We have recently received from the Minister of Inland Revenue in Canada, the Hon. John Costigan, the last issue of the Statistical Abstract and Record. The publication is the record of a thriving and prosperous country. Every page of it is a conclusive argument for Home Rule. A country of endless possibilities, rich in its natural resources, and offering its inexhaustible opportunities for the energy and industry of its people, Canada stood still until it received responsible government. Even the contiguity of a nation like the United States, phenomenal in the world's history for its progress, failed to fillip the Dominion, while under an alien system of government, into activity. With the unrestricted power of making its own laws, which remains a subject province of the British Crown, Canada began to step out, and it has since gone forward, and still goes forward, with increasing velocity, in the march of national prosperity." Some statistical figures are then given which justify the *Journal's* inferences, after which he makes the following complimentary allusion to Hon. Mr. Costigan: "The Hon. John Costigan, the Minister of Inland Revenue, is himself a sturdy son of the old soil, and Irishman and Catholic as he is, he is the direct representative in the Dominion Cabinet of his countrymen in Canada."

Mr. Pym, M. P. has been released from gaol.

The Irish Catholic Archbishops and Bishops have issued an address declaring that the Pope's decree relating to Irish affairs affects morals only and does not interfere with politics. They warn the people and the League leaders against speaking irreverently of the Pope, who has assured them that he does not intend to injure the Irish National movement, but he desires to remove the obstacles in the way. *United Ireland* and other Nationalist organs express themselves satisfied with the explanation of the Bishops. The receipt is not at all withdrawn, and the Bishops affirm its authority, but they agree in asserting that it has not a political object.

The contempt in which coercion and its concomitant jails and punishments are held is vividly illustrated in a little incident which has just taken place in Kilslesh, Ireland. Mr. O'Mahony, a respectable inhabitant of that town, was asked to appear before the borough court there on Saturday, to answer for the crime of having emitted a groan at the police, after these martial men had made a furious charge upon the people who were erecting a platform for a meeting. Mr. O'Mahony was did not appear, and in his absence he was going to prison for a fortnight. He will go for the fortnight, it is said, rather than pay that sixpence.

A cable despatch states that in the letter of the Irish Bishops to the Pope admitting the Pope's authority to decide all matters of morality, and in accepting the decree of His Holiness regarding the Plan of Campaign and Boycotting, they add that the Holy See has not been correctly informed as to the acts which are enumerated in the receipt. They therefore submit to the Holy See the consideration whether the circumstances which gave rise to those acts may possibly constitute them a means of legitimate resistance to an unjustly exercised authority. Their letter is said to conclude with renewed expressions of devotion and respect for the decisions of the Holy See.

The Roman correspondent of the *Daily News* states that the Pope has repeatedly asked the British Government to mitigate the rigor of its measures in Ireland and to facilitate the conciliatory object of the receipt.

The Clare Artillery Militia, on assembling at Ennis Barracks for their annual training of twenty-seven days, groaned their commandant, Colonel John O'Callaghan, and gave three cheers for William O'Brien. The men are preparing a protest to the War Office against serving under Colonel O'Callaghan, because of his cruelty in his treatment of his Bodke tenants.

JUNE 9, 1906.

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Donohoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XXII.

THE HOLY EUCHARIST AS A SACRIFICE. In every place there is offered to My same a clean oblation, from the rising of the sun even to the going down thereof. Great is My name among the Gentiles!

In every sacrifice, properly so-called, something is immolated by destruction or change in acknowledgment of God's supreme dominion over all creatures. It is the one indispensable, essential act of religion. To imagine a religion without sacrifice would be to imagine a God without altars.

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THE MARTYRS OF CHELSEA.

THE CARDINAL ARCHBISHOP AND HIS THOMAS MORE.

At St. Mary's Cadogan Street, Chelsea, Sunday last, being within the octave of the Feast of the English Martyrs, was observed with special solemnity, two of the best-loved having been connected with the mission—Father John Lukes as parish priest, and Sir Thomas More as a resident.

The church was decorated as on great festivals, and in the choir-chapel was a reliquary containing the hair shirt worn by the martyred chancellor. High Mass was sung by the Lord Bishop of Emmaus, His Eminence the Cardinal Archbishop pontifically assisting. His Lordship was assisted by Fathers I. A. Trochu, O. Moncrieff Smyth, and A. Fowler, the Rev. D. Nolan being master of ceremonies. The Very Rev. J. E. Crook (President of St. Edmund's College) was assistant-priest to His Eminence, the Very Rev. Canon Johnson and the Very Rev. T. Graham, D. D., being deacon and subdeacon.

The Rev. M. C. Kelly was His Eminence's master of ceremonies. A large number of clergy were present in the sanctuary or sprinkled among the congregation, among the former being the Right Rev. Monsignors Fenton and Tylee, the Very Rev. Canon Banns, and the Very Rev. Prior Sisk. The sermon was preached by His Eminence from the text, "I saw under the altar the souls of them that were slain for the Word of God, and for the testimony they held."

His Eminence said that the great army of martyrs began in the first days of the faith, and had been filling up and ascending ever since; but in later times perhaps from no soil had there ascended the cry of the blood of martyrs more abundantly than from England three hundred years ago. It was a wonderful reversal of the unjust judgment of the world at that time which brought them there that day; and he would therefore not dwell on the history of the past. The task I have to-day (continued His Eminence) is more pleasant, consoling, and sweet. And yet I hardly know how it is possible to deal with it. We have to thank God to-day for the beatification of four and fifty martyrs—a goodly company added to the great multitude in heaven. How can I speak of them all? And yet how can I pass one of them by? It would go against the love of my heart not to speak of them one by one, and yet it is impossible. And there is a special reason why I may pass lightly over the glorious band. And yet I cannot pass without saying that John Blasen, of Rochester, was the glory and the light of the Church of God in England; that blessed Thomas was the dignity and the light and the ripeness of the lady of England, and that Margaret Pole was THE VERY DIADEM OF THE WOMANHOOD OF ENGLAND.

And what shall I say of those that remain? I can only recite them as they are in our list: The Blessed Fathers of the Charterhouse, the poor parish priest of Isleworth, and after that St. Francis had his share, and St. Augustine and a multitude of the pastors and humble parish priests of England. And then in later times the larger army of poor priests and three blessed sons of St. Ignatius. We bless God to-day and our act of thanksgiving we can hardly utter better than in the Gloria in excelsis et Sanctus, Sanctus, Sanctus—the words which fell from heaven, and which the Church has caught up and put into the hearts and on the lips of her children. Nevertheless, I may now turn especially to the one great saint who has, I may say, inscribed his name upon Chelsea, so that it shall never be effaced as long as England stands. It was here in Chelsea that the Blessed Thomas dwelt until he was crowned. I will not attempt to recite his history. You know what he was in his youth—the ripe scholar of his time, one who in his mastery of the English tongue and of the Latin language was beyond his peers and his contemporaries. And when he grew to manhood, a deep and learned lawyer, the light of the law, well-known to his Sovereign, an ambassador again and again a trusted counsellor and friend with the intimacy a King can bestow so long as he is worthy to be a friend, and then Lord High Chancellor of England. Such was the time of his prosperity. Such, I may say, was at least the nought of the glory of the Blessed Thomas. At this time he dwelt in Beauport House, hard by where we are. Then the clouds came over the sun, and the first great cloud was that atrocious crime and violation of the law of God—the attempt

TO PUT AWAY A LAWFUL WIFE for the indulgence of a hateful and criminal passion. And from that moment the faithful counsellor stood aloof. He went forth from the presence of the King and stood faithful to the law of God. With the foresight and the ripeness of his cultivated intellect he foresaw that a time was coming when it would be impossible for him to serve his King as Chancellor of England, and after two and a half years of that great dignity, which an ambitious man would have clung to through evil and good report, he laid it down, and broke the link between his upright and pure soul and the Monarch who at that time was walking in the path of darkness and death. And in passing, I cannot forget that when he was Lord High Chancellor of England and his venerable father judge in Westminster Hall, Blessed Thomas, who went to his court day by day, would go to the court of his father, and in his humility kneel down before him to receive his blessing. And then, next came the Bill of Succession—that is, an Act of Parliament to declare the effigy of the late King's daughter, who was illegitimate and capable of succeeding to the crown of England. Then came messengers to Beauport House to summon the first who had been created by unlawful power to bear the title of Archbishop of Canterbury, and of certain others, he was examined and tested whether or no he would accept this iniquitous law. That morning he went by water from the bankside near his house to Lambeth with his son-in-law, and on the way he was silent, thoughtful, few words he uttered; but on his return journey he was bright, cheerful, and full of evident confidence. And when he came to the garden of Beauport House his son-in-law asked him the reason of this great change. His answer

was, "By God's help I have this day given the devil a foul fall, for I have gone so far it is impossible for me to go back." He had made the act of a martyr, and that act of inflexible and heavenly courage brought serenely and unshaken once more into his soul. Almost immediately he was arrested and sent to the Tower. There is not a wife or a snare that was not laid for him there. There were sent to him from the King, Lords and theologians to prevail over him, and

THE OATH OF SUPREMACY was then framed and proposed to him. He refused them, and they went away. But there was worse than this. Blessed John, Bishop of Rochester, was imprisoned with him, and to break down the courage and fidelity of that holy martyr they told him that Thomas More had taken the oath. But he did not believe it. And they came and told Thomas More that John Fisher had taken the oath, but neither did he believe it. And when they were told that they sent his own wife to him to work upon his human heart; and she, with a woman's love and weakness—which I will not in any way find fault with, for what could a loving wife do but desire to save her husband's life?—came to him and besought him for her sake and the sake of their children not to let down his head. And he said, "How long do you think I will live?" And she replied, "Twenty years." And he said, "You ask me for twenty years to forfeit eternity." In that year of imprisonment he wrote two books—one on consolation in time of affliction, and the other on the Passion of Our Lord until he came to the words, "They laid hands on Him," and then all was taken from him by the jailers—pen, paper, and ink. He then closed the windows of his cell, saying that he had no more need of light, and all that remained for him was to prepare for his last passage into heaven. I cannot pass over the last act of his life without reading his very words to you. No doubt you have heard them before, but we have read the Holy Scriptures over and over again from his childhood, and shall until our lives end. Are the words of Holy Scripture less sweet to us because of their often repetition? No. And so I will say that the words of the martyr, breathing the supreme dignity of a good and upright man, are words that can never lose their vividness or their power over the human soul. When he was called up to the last judgment, the presence of his judges that when our Divine Lord did with the Pharisees and Scribes who tempted Him with the tribute of money—he baffled them with an acuteness beyond them all. He would not put his foot into the snare. At last

FINDING THEMSELVES BAFLED, they passed sentence of death on him. Then when they had committed this sin, and he was no longer responsible, he said these words: "I have by the grace of God been always a Catholic, never out of the communion of the Roman Pontiff; but I had heard it said at times that the authority of the Roman Pontiff was certainly lawful, and to be respected, but still an authority derived from human law, and not standing on Divine prescription. Then when I observed that public affairs were so ordered that the sources of the power of the Roman Pontiff would necessarily be examined, I gave myself up to a most diligent examination of the question for the space of seven years, and found that the authority of the Roman Pontiff which you rashly—I will not use stronger language—have set aside is not only lawful, to be respected, and necessary, but also founded on the Divine law and prescription. That is my opinion—that is the belief in which, by the grace of God, I shall die." He had hardly ended his words, when all cried out that he was a traitor and a rebel. You know the rest—his martyrdom, the noble fortitude which he died. He is now crowned, and we are in the very neighborhood of his home, and he therefore is the first and chief in our thoughts to-day. Now, if any man thinks that the beatification of these martyrs is a mere ecclesiastical event which can pass over the conscience of English Catholics without leaving an ineffaceable mark, without moving the souls of English Catholics to a higher life, may God have pity on him! The souls that cried from beneath the altar have waited for this day. It is an answer to their prayers, and it comes in a timely moment for us. Our forefathers were persecuted for their faith for three hundred years—for when martyr laws and penal laws were under penal laws, and penal laws are like the sharp winds of spring which, cutting off the early and tender blossoms, harden the tree. The faith and fidelity of our forefathers were hardened by those foul and sharp winds in which they lived and died. But we are in the sunshine; we have come out of the catacombs; we are in the light of day. We are mixed in the world, and the softness and sweetness of the world is upon us and around us; we breathe, and many of us have come to live. This is the peril of Catholics mixed into this England of ours, and if we do not lay to heart that we are called to a higher life, that we are called to return back upon

THE FOOTSTEPS OF OUR FOREFATHERS, to be like them, and to forsake the footsteps of the world, which are printed all round about us, we shall lose the blessing and the grace which ought to flow to us from this wonderful, presidential event—an event that none of us in our early life dared to hope to see accomplished—and if we are not the better for it, we shall be the worse. Time would fail me if I were to go into particulars, but there is one point on which I must touch. How do we observe Lent, the penitential season of the year? I am old enough to remember that when Lent was observed, the public law closed them all. In those days what was called "society," that arrayed itself in black, and abstained from all worldly amusement. What do we see now? I will not say. Unhappily, we have no control over those that are without, but may God in His mercy pour out upon us Catholics the penitential spirit of our forefathers, that we may bless Him for those forty days of sweet abstinence, and of wholesome reminder. And now, what has been the testimony of the world of England? For the Vicar of Jesus Christ, the successor of Peter, and the Holy See of Rome. From the time of St. Anselm to the time of Oliver Plunkett, the last of the martyrs, it has been a testimony for the world of God, the authority of Jesus in His Vicar, and His

kingdom upon earth. No nation has ever separated itself from that realm of Divine authority, and that source of Divine jurisdiction, but it had fallen. Look at THE HISTORY OF CONSTANTINOPLE. Degradation of inward corruption and outward subjugation greater than that of Constantinople in punishment of its schism and of its rebellion against the See of Peter is not to be found in the history of the Christian world. And Rome itself, standing in the midst of the flood, the waves of which have beaten against it with all the ferocity of the world's bitterest hundred years, stands to-day in all the majesty of its power. Every nation that had been faithful to the Holy See has kept the faith in all its integrity. Look at Ireland that has never fallen in its fidelity to the Vicar of Jesus Christ and the See of Peter, in which the Catholic faith in all its purity, in all its perfection, is to be found at this hour. And in England and all that exists of the ancient faith lives at this moment by fidelity to the Divine authority, that Divine law which has sustained the faith of men and the faith of nations. Its history for 300 years has been one of the most mournful pages in the whole story of Christendom; and perpetual conflict, unceasing controversy, growing doubt, the scattering of the flock, the loss of souls—these are the chief features of the history of our land during that time. Proceeding to inquire whether there was any hope left for

THE RETURN OF ENGLAND TO THE OLD FAITH. His Eminence replied that there were abundant reasons for such a hope, pointing out, first of all, that the English people never rejected the faith, but were robbed of it; secondly, that the English people believed the Bible to be the Word of God and had actually forced it into those schools established by law when it was intended the Word of God should never be read; and, thirdly, their inflexible resolution not to be dictated in matters of conscience and religion by human teachers. Was not this spirit to be appreciated and encouraged, and was it not the duty of Catholics to pray, as they prayed that day in the Holy Mass, that the people of England might be once more one in faith and one in worship, that the words of our Divine Master might be fulfilled, "Other sheep I have which are not of the fold. These also I must bring, and they shall be one fold and one Shepherd."

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