

# The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 2.

LONDON, ONT., FRIDAY, SEPT. 10, 1880.

NO. 100

**GENTLEMEN,**  
See our IRISH and SCOTCH  
TWEEDS and SERGES—the  
nicest patterns and most dur-  
able texture ever shown.  
Our Cutting and Tailoring is  
unequaled in the city.  
**N. WILSON & CO.**

## ECCLIASTICAL CALENDAR.

SEPTEMBER, 1880.  
Sunday, 12.—Seventeenth after Pentecost.  
Feast of the Holy Name of Mary. Double  
Major.  
Monday, 13.—St. Elizabeth of Portugal, Widow.  
Semi-Double.  
Tuesday, 14.—The Exaltation of the Holy  
Cross. Double Major.  
Wednesday, 15.—Quarter Tense. (Fast) Octave  
of the Nativity of the Blessed Virgin.  
Double.  
Thursday, 16.—St. Cornelius and Cyprian,  
Martyrs. Double.  
Friday, 17.—Quarter Tense. (Fast) Stigmata  
of St. Francis. Double.  
Saturday, 18.—Quarter Tense. (Fast) St. Joseph  
a Carpenter, Confessor. Double.

Written for the Record.

## The Harvest Prayer.

The harvest, indeed, is great, but the laborers few. Pray, therefore, the Lord of the harvest that He send forth laborers into His harvest.—St. Matthew, 9, 36-38.

Come, reapers, come; the harvest fields are white,  
Why tarry ye? too soon it will be night.  
No man can labor then; come, reapers, come,  
And gather in the grain to our harvest home.

Our fields are watered well with martyrs' blood,  
The goodly seed was sown; the tender bud  
Nurtured with care, the sun shines bright;  
Come, reapers, come, and work while it is light.

The harvest fields are white, why thus delay?  
The grain is falling, dropping day by day,  
The laborers are few, the wages great,  
The seed was purchased at so dear a rate.

The night is coming on; that fearful night  
Of direful disaster, and new-found light,  
Oh, hasten, then, for the sweet Saviour's sake,  
For souls, redeemed by Him, are now at stake.

Oh come, Oh come! our prayers ascend on high,  
While threatening clouds are gathering in the sky;  
The furious storm will burst ere long; and then  
Woe to those souls who put their trust in men.

God of the harvest; on Thy name we call,  
Who puts His laborer in Thy soil never fail,  
Send forth Thy laborers ere the day-light  
To save the souls, Oh Lord, which Thou hast made.

Send us a Xavier, full of holy zeal,  
A Peter Claver for the negro's weal,  
A Father Mathew or a Henry Young  
Whose names are household words on every tongue.

Send forth a band of reapers, tried and true;  
Whose hearts are in the work they have to do,  
Whose spirits faint not till their crown be won,  
And they hear Thy will come words "Well done."—M. M. M.

## THE CATHOLIC PRESS.

"A most infernal fraud and humbug" is what one of the New York charitable societies is called by one of its ex-officers. It goes without saying that the society thus characterized directs a great deal of its attention to the capture of Catholic children. It is managed by a minister, who makes a good living for himself, anyway.—*Pilot.*

"The Lord save us from such lords!" was O'Connell's earnest ejaculation after some unpopular action of the peers in Parliament. The English people seem inclined to re-echo the sentiment in their agitation for the abolition of the Upper House. It looks very much as if these old fogies who represented no one but themselves will soon be relegated to private life and their place filled by an elective body. Feudalism is on its last legs in England, but is dying hard.—*N. Y. Tablet.*

POLICEMEN in Ireland have very exalted notions of their prerogatives. A thing very commonly done by them is to tear down or efface placards which convene what they, in their wisdom, consider to be improper gatherings. For instance, in Kildare, a poster giving notice of a land meeting was indignantly removed by a police-sergeant. He was offended by it, and that was enough for his trouble, and we cannot say we are sorry for his meddling with other people's property, and suppression of a perfectly legal announcement.—*Liverpool Times.*

In this age of unbelief and irreligion it is too often said that the age of miracles is passed, and that the world has long since entered on that of progress and practical experience. If the advocates of this theory would only for a moment consider the blasphemous consequences of what they think or assert, they would, if they believe in an Almighty, shudder at the audacity which would place a

time or a limit to the omnipotence of the Most High. To say that "the age of miracles is gone by" is to say that "the arm of God is shortened and its power lessened."—*N. Y. Catholic Herald.*

In discussing, last Sunday, the subject of "Future Punishment," Rev. Dr. Strong, of the Rochester Theological Seminary, observed that—  
Much of the misconception of the doctrine of the eternal punishment is caused by a failure to comprehend the meaning of those passages which speak of it, owing in part to the figurative language employed.  
And yet, as the good Doctor must have known, the Bible, and the Bible alone, interpreted by each one's private judgment, is the cornerstone of the thing called Protestantism. But, alas! if there be "a failure to comprehend" those passages which speak of "a most vital dogma of the Christian creed, among the learned—even among the teachers in Israel—what will become of the less mentally gifted, and especially of those who cannot read at all? Do our separated brethren ever think of this?—*Buffalo Union.*

The wickedness of divorce is no longer a luxury for the rich only; the establishment of the Divorce Court has brought the evil licence home to the million. In the past legal year there have been no fewer than 653 divorces or attempts at divorce. Such a list affords a gloomy picture of the state of English morals. The artisan and laboring classes contribute by far the greatest number of suits of divorce, even when we take into account the numerical majority of marriages in the lower classes. In the upper classes matrimonial scandals are hushed up for the sake of appearances, or in order not to disturb marriage settlements. Moreover, in the upper circles of society there is far greater privacy of life for married couples, who are not of necessity thrown so much together, and can more easily evade suspicion and detection than is the case in the lower ranks of life. The greater the liberty of divorce the looser is the marriage tie.—*London Universe.*

M. DE PRESSEDSE, the well-known French Protestant pastor and politician, replies in the *Times* to the Abbe Martin's strictures upon himself and his co-religionists in France for approval of the present persecution. We are glad to be assured by M. de Pressense not only that he was "opposed to the famous Article 7 of the law for liberty of higher education," but that, while he maintains the legality of the decrees, he has "persistently urged the necessity for fresh legislation on the whole subject, which should render it easy for corporations to obtain the necessary previous sanction in all cases where no serious peril to the State was involved." We are gratified also by the assurance that M. de Pressense has, in several reviews, "steadily opposed the attacks made upon the liberty of Catholics, whether in Germany or Switzerland." M. de Pressense deprecates, "as heartily as anyone, a Kulturkampf;" "which must be fraught with peril," and "for this very reason" he pleads "for fresh legislation." But as the terms employed by M. de Pressense imply that the "corporations" would have to apply for sanction, and that the government would have the fixing of conditions and the decision of the question whether the existence of those corporations was or was not "a serious peril to the State," we do not see how such fresh legislation would alter the existing law as interpreted by the French Government.—*N. Y. Catholic Herald.*

CONSCIENTIOUS Protestants are exercised in mind over the question of using wine in their communion service. So greatly has this question troubled the larger and more wealthy churches, that they have adopted the use of sour or unfermented wine. "In the smaller churches," writes a troubled correspondent of the *Tribune*, "they still adhere to the old way of using fermented wine, usually home-made. Probably the small churches are as conscientious as the others, but the imported sour wines would cost something, so the former are reduced to about the same extremity that the missionaries are, and make some kind of toddy." To show to what straits the missionaries

are reduced, he quotes this pathetic passage:

"We have used no fermented wine at our Communion service for several years; we prefer a drink made from grape jelly, by simply adding water to the jelly and boiling it a few minutes. This prepared Saturday evening keeps perfectly good until it is wanted. This the fruit of the vine, and if drunk from a cup, do we not fulfil the letter as well as the spirit of the Bible requirement? If the grape jelly cannot be had, it seems to me better to use molasses and water, or pure water, than either to omit the sacrament or to use that which can destroy both soul and body."

The amazing self-complacency of this statement goes well with the tricks played before high Heaven that are said to make the angels weep. These self-righteous interpreters of the Scriptures are determined, at all hazards, to place a higher standard of temperance before the people. The interpretation of the Scriptures which can sanction the use of water or molasses and water instead of wine is very liberal indeed. In reading of these things, their utter absurdity only make the wisdom and glory of the Church more apparent.—*Brooklyn Review.*

It is remarkable that, in spite of the reiterated statements that the people of Mexico are sunk in the depths of ignorance, they manage to read the Bible with so much fluency whenever it is presented to them by the wondering evangelist. "Oh sir, I cannot tell what a great boon you gave me in that book," cries a poor but honest Mexican in *Zion's Herald*. "Since I began reading I feel like a new creature. I have within me something which I never felt before. I am so happy and contented now." Any poor Mexican who has had a good square meal at the expense of the mission would naturally feel within him what he never felt before; but the spiritual-minded missionary attributes the ecstasy of the benighted Mexican to the reading of the Bible. He does not care to mention the material things which have been purchased with the mission-box offerings in order to comfort the benighted Mexican. "Soups" are not confined to Ireland, and the sudden and miraculous conversions of which we read every week in the Protestant press must be taken with a grain of salt.—*Brooklyn Review.*

The Vera Cruz correspondent of the *Evangelist* writes, in a charitable frame of mind: "One of our evangelical hymns has been adopted and is sung in the Roman Catholic Church in Vera Cruz now. I rejoice at it, and heartily wish they would take all the rest of them (and the Bible too) and use them." The correspondent does not state whether the Catholics of Vera Cruz have adopted which we read every week in the Protestant press must be taken with a grain of salt.—*Brooklyn Review.*

NO ANSWER would have been much more creditable to the Chief Secretary for Ireland than the one he gave to Mr. Callan on Monday. The question was whether it is a fact that in the county of Tyrone, with a population of 215,000, of whom 120,000 are Catholics, among the 120 magistrates of that county there is not a single Catholic included; whether it is a fact that in the county of Fermanagh, with a population of 92,000, of whom upwards of 51,000 are Catholics, there are 65 magistrates, of whom not one is a Catholic; whether complaints have not been frequently made of the persistent exclusion from the magistracy of those professing the same faith as the majority of the population, more especially in the province of Ulster; whether repeated representations, both public and private, have not been made to the Irish Executive, that there are Catholic gentlemen in those counties at Coonstown, Strabane, Omagh, Enniskillen and other districts fully qualified in

every respect to be placed in the commission of the peace; and whether, in view of the foregoing circumstances, Mr. Forster would communicate with the Lord Chancellor of Ireland the desire of her majesty's government that all just causes of complaint with respect to the constitution of Catholics therefrom, should be forthwith removed. Note the answer, people of England! First of all, bear in mind that due notice was given of the question, and that it has been some days printed on the business paper of the House of Commons. Mr. Forster's reply was that he was unable to give precise information on the subject, that he had not made particular inquiries respecting the matter—of course not—and that no complaint had been made to him, or "the beloved," to the Lord Lieutenant. Yet Mr. Callan knows very well, that the facts referred to are facts. The matter will surely not be allowed to rest with such a government reply as this.—*London Universe.*

## SECTARIANISM AT THE ONTARIO TEACHERS' CONVENTION.

### A PROTEST AGAINST PRINCIPAL MACVICAR'S ADDRESS.

[To the Editor of the Canadian Post.]  
SIR,—I think it is time to call the attention of the teachers and people of Ontario to a practice becoming too common at the annual meetings of the teachers' associations in the city of Toronto—that of seeking to create prejudice in the minds of the teachers against the Catholic religion. A few years ago one reverend doctor, also a principal of a college, began his address by expressing a wish that the Ontario teachers, then in convention, might be protected in their deliberations from sinking into such a depth of folly as that reached by the Vatican council. Another speaker tells his audience how worthless is the education given in the convents of the continent of Europe. At the convention held in August last Mr. Goldwin Smith tells us of the ignorance and superstition of France. Each year some speaker has something to say prejudicial to the Catholic Church and of a nature to repel Catholic teachers from the association. But it was at the convention of August, 1879, that the most shameful and unjustifiable attack was made upon the Catholic religion by M. Macvicar, L. L. D., S. L. P., principal of the Presbyterian college, Montreal. The discourse was "Moral culture an essential factor in public education." A report of it was published at the time in the *Globe and Mail* and in the *Canadian School Journal* for October, 1879.

In this discourse, addressed to the teachers of the sectarian schools of Ontario, the learned and reverend Dr. Macvicar, in the words of the distinguished Joseph Cook, "that on the fertile banks of the lower St. Lawrence we have a Republic of Ignorance, where the prolonged childhood under Romanism—ignorant, industrious, social but non-progressive. Lower Canada is a part of France unreformed by the revolution of 1782. The Roman Church of Louis XIV. yet collects its tithes on the eastern St. Lawrence, and Joseph Cook, significantly adds, as explaining this state of things—the intellectual stagnation for centuries—the *Januit is active there.*" Dr. Macvicar himself then adds—"Yes, and his system of education is one-sided, unsymmetrical and unnatural in the last degree." I beg leave to say in reply:—No, there is no truth in those assertions. Dr. Macvicar's lecture was on moral culture in the schools. The charge most frequently made by secularists in education against the schools in Lower Canada is that there is too much time spent in moral and religious culture. In my opinion the doctor will find himself at odds with his "distinguished friend" in attributing a want of moral culture to the schools of Lower Canada. Had he said these schools were somewhat behind ours in secular instruction and in material outfit and equipment no one here would have found much fault with him, except, perhaps, the *Maid* newspaper, which mainly claims that the schools in Lower Canada are in no respect behind ours. However this may be, the Lower Canadianians are more reformed than we are. They have *Porte Sainte Francoise* which we have not. This fact is known and asserted, openly and repeatedly, by all intelligent persons who have had the opportunity to mix with French society. Sir John A. Macdonald, Hon. Mr. Campbell and Sir Francis Hincks will bear me out in what I say here. Are their schools not to be accredited with any share in the causes that produce such a distinction? The Lower Canadianians are ignorant? Of what? In what respect? In moral culture? Look at their criminal calendar; then look at ours. They are non-progressive? Is this a crime? I think it was in May last the *Maid*, in an editorial of great ability, referring to the then approaching assembly of French Canadianians at Quebec, gave, not assertions, but the facts and figures to show and to prove that the history of the world has no parallel to that of the French Canadian race in America. How do the bishops and priests of Lower Canada compare with those of any other lands? And the judges; are they less learned and less upright than ours? Is their law inferior? In the House of Commons at Ottawa where do you look for the polished gentleman, the fine scholar, the cultured orator? In literature where are we equal with them? Non-progressive under Romanism? Is a church always responsible for the natural peculiarities of its adherents? Does it always shape and mould their national tendencies; their political tastes and habits; their commercial qualities; their military instincts and aspirations? Is a

church always to blame for the vices of a people? If so, is Presbyterianism responsible for the vices of Scotland? or Anglicanism for the beer-drinking and brutal wife-beating of England? Under what religion was Pagan Rome and Greece most progressive? Was France unprogressive under Romanism when old Napoleon was galloping over Europe on horseback, trampling its institutions in dust? Was Romanism to blame for this over-progressiveness? Was England unprogressive under Romanism when she framed her present constitution and secured those liberties which formed the basis and groundwork of her past and present greatness? And finally, how about Scotland? Was she or was she not unprogressive under Romanism when the universities of St. Andrew, Glasgow and Aberdeen were established and founded and so richly endowed—afterwards handed over to Presbyterianism, fully equipped with all the educational advantages of the times. The Lower Canadianians inherited nothing like this from their predecessors, the Indians. All they had to start with was a rude hatchet and a little powder. No; all this reasoning is faulty, illogical and altogether unworthy of a clergyman of the undoubted ability, high titles and distinguished position of the Rev. Dr. Macvicar. Some attribute the greatness of Scotland to oatmeal porridge and the Bible; others to schools; others to other causes.

But we are told "the church collects tithes in the eastern St. Lawrence." What of it? Is that, too, a crime? Is it call on Catholic parents everywhere to withdraw their children from under influences and insinuations such as those I am here combating and place them where the pearl of their faith—that which is dearest to them in life—may be known and respected.

I intended to have brought this matter before the last convention, but it was almost over before I knew it was in session. I now leave it in the hands of the intelligent teachers of the public schools of Ontario. I know their verdict will be in my favor as will also be that of every man of common sense in the country.

M. STARRVORN, Priest.

## AFGHANISTAN AFFAIRS.

### DEFEAT OF AYOUB KHAN.

London, September 3.—An official despatch from Quetta to-day says that General Roberts attacked and defeated Ayoob Khan's force and captured twenty-seven guns. The Cabules have retreated up the Argandab valley. The battle was fiercely contested. Ayoob Khan occupied a strong position on the broken hills near the Argandab river, a few miles from Candahar, where he entrenched himself, raising the siege of Candahar. His force, somewhat weakened by desertion, was estimated at 23,000 men, though it was likely somewhat less. Gen. Roberts's force available for the attack numbered about 14,000 men. Owing to the strength of Ayoob's position, and the number of his guns, which his artillerymen handled so ably in the battle with Gen. Burrows, it is thought the British loss in the late engagement must have been heavy.

At the time the above news left Candahar Ayoob was in full retreat. A dispatch from Quetta to the war office states that Gen. Roberts has encamped his infantry on the plain west of Candahar and his cavalry under the south wall. Gen. Phayre is said to be within twenty miles of the city. Musa Khan is reported to be in Ayoob's camp.

### SCHOOLS FOR GIRLS.

Convent schools are the best for the education of girls. Their superiority over all competitors is acknowledged by competent judges everywhere. It was only the other day that Sir James Langdon, Governor of the Isle of Ceylon, visited the establishment there of the Sisters of the Holy Family. "I cannot help recognizing," he said, "that everywhere Catholics are animated by the same spirit, and that the education given in their schools is the best possible, as nothing is more pernicious than education deprived of that moral direction which only can assure to the young future happiness."

A graduate of an academy conducted by Sisters can always be distinguished from among a bevy of young women educated elsewhere. There is a simplicity about her manners, a modesty in her demeanor, a quiet dignity that commands respect, and a gentle equanimity that is a guarantee of goodness, of clear principles and of solid attainment.

A Boston Congregational paper, in a late issue, contained a letter from a correspondent on the education of girls, in which was embodied a pathetic note from a mother deploring the state of mind of her daughter, who has fallen into a habit of doubting, and become in some measure a sceptic. The dearest friends of the young lady are in the same boat. The correspondent, as we learn from *Zion's Herald*, attributes their agnosticism to the morally unguarded condition of the popular colleges for females in charge of public and sectarian teachers, and of "the serious spiritual exposure in them of inadequately defended young women." These are strong words, but they are needed to describe the situation.

Protestant parents could not entrust their dear ones to safer or better hands than to the members of religious orders who have consecrated their lives to the education of the young.—*Catholic Mirror.*

teachers may have felt inclined to express their dissent, but were perhaps restrained by their respect for the learned and venerable ecclesiastic.

And, finally, I charge the press, and particularly the *Canada School Journal*, with an oversight and forgetfulness of our rights of equality with our fellow-citizens in opening their columns to receive and scatter broadcast over the land the foul seed of bigotry and of vile transatlantic ignorance, prejudice and superstition.

I am a Canadian by birth and I am proud of it. I am a Roman Catholic by faith and conviction and glory in it. Both as a Canadian and Roman Catholic I claim for myself the civil rights of this country common to all its citizens, and perfect freedom of worship. I claim this also for every Roman Catholic child and man in school and out of school in Canada. There can be no liberty of any kind without religious liberty. To have this liberty in the country we must have it in the schools, and to have it in the schools we must have it in the teachers, for the teacher makes the school. Are the public schools in Ontario unsectarian? We are told they are. Then at the conventions of the teachers of those schools let no man dare to stand up and single out the Roman Church or any other church for special attack and attempt to make it odious in the sight of the teachers or the public. We will not submit to any such outrage. We will look on all that is said to the unsectarian character of the public schools as a sham and a fraud, and to the Catholic a delusion and a snare, and we will call on Catholic parents everywhere to withdraw their children from under influences and insinuations such as those I am here combating and place them where the pearl of their faith—that which is dearest to them in life—may be known and respected.

I intended to have brought this matter before the last convention, but it was almost over before I knew it was in session. I now leave it in the hands of the intelligent teachers of the public schools of Ontario. I know their verdict will be in my favor as will also be that of every man of common sense in the country.

M. STARRVORN, Priest.

## AFGHANISTAN AFFAIRS.

### DEFEAT OF AYOUB KHAN.

London, September 3.—An official despatch from Quetta to-day says that General Roberts attacked and defeated Ayoob Khan's force and captured twenty-seven guns. The Cabules have retreated up the Argandab valley. The battle was fiercely contested. Ayoob Khan occupied a strong position on the broken hills near the Argandab river, a few miles from Candahar, where he entrenched himself, raising the siege of Candahar. His force, somewhat weakened by desertion, was estimated at 23,000 men, though it was likely somewhat less. Gen. Roberts's force available for the attack numbered about 14,000 men. Owing to the strength of Ayoob's position, and the number of his guns, which his artillerymen handled so ably in the battle with Gen. Burrows, it is thought the British loss in the late engagement must have been heavy.

At the time the above news left Candahar Ayoob was in full retreat. A dispatch from Quetta to the war office states that Gen. Roberts has encamped his infantry on the plain west of Candahar and his cavalry under the south wall. Gen. Phayre is said to be within twenty miles of the city. Musa Khan is reported to be in Ayoob's camp.

### SCHOOLS FOR GIRLS.

Convent schools are the best for the education of girls. Their superiority over all competitors is acknowledged by competent judges everywhere. It was only the other day that Sir James Langdon, Governor of the Isle of Ceylon, visited the establishment there of the Sisters of the Holy Family. "I cannot help recognizing," he said, "that everywhere Catholics are animated by the same spirit, and that the education given in their schools is the best possible, as nothing is more pernicious than education deprived of that moral direction which only can assure to the young future happiness."

A graduate of an academy conducted by Sisters can always be distinguished from among a bevy of young women educated elsewhere. There is a simplicity about her manners, a modesty in her demeanor, a quiet dignity that commands respect, and a gentle equanimity that is a guarantee of goodness, of clear principles and of solid attainment.

A Boston Congregational paper, in a late issue, contained a letter from a correspondent on the education of girls, in which was embodied a pathetic note from a mother deploring the state of mind of her daughter, who has fallen into a habit of doubting, and become in some measure a sceptic. The dearest friends of the young lady are in the same boat. The correspondent, as we learn from *Zion's Herald*, attributes their agnosticism to the morally unguarded condition of the popular colleges for females in charge of public and sectarian teachers, and of "the serious spiritual exposure in them of inadequately defended young women." These are strong words, but they are needed to describe the situation.

Protestant parents could not entrust their dear ones to safer or better hands than to the members of religious orders who have consecrated their lives to the education of the young.—*Catholic Mirror.*

The Young Sailor's Confession.

Two little sailor ships of France In bravest war ships ride, And minute battles on the wave With all a sailor's pride. The one was Claude, a sleeky boy— A faithful child of Rome; The other, Ernest, had been taught By Calvinistic doctrine.

FOO STRANGE NOT TO BE TRUE.

BY LADY GEORGINA FULLERTON.

She was gone. Gone whither? gone with whom?—a young savage for her guide. Had she almost consented to be, she stretched herself on the ground near the opening through which the child had passed, and gazed on the meadow illumined by the brilliant moonlight. Distinctly she discerned Mina's figure, bounding over the dewy grass with the swiftness of a young antelope, and keeping pace with the Indian who had joined her. The two forms on which her strained eyes were gazing, disappeared from her sight. They plunged into the thickets which led to the river. She turned round and hid her face in the heap of dried leaves on which the child's head had rested a moment before, to stifle the least sound from passing her lips, to still, by a strong effort, the agony which was convulsing her frame.

who were, however, tightly bound to their respective stakes, had fallen asleep, having largely indulged throughout the night in the "fery essence," as they called brandy, which they had brought away in large quantities from the French fort. Madame d'Auban was still speaking, in a feeble, exhausted manner, to poor Madame Lennox, whose cries of despair had subsided into weary groans, when she heard a voice close behind her, and turning around, as much as the ropes with which she was bound allowed, she saw Osseo, with a knife in his hand, standing half concealed from sight. "Daughter of the white man," he whispered, "where is Mina? I will cut these ropes and show thee how to escape while these men sleep, if thou wilt tell me where I can find her." "The Great Spirit alone knows where she is now," answered Madame d'Auban, shuddering at the expression of Osseo's face. "Do not talk to me of the Great Spirit, or of your detested prayer. I want Mina; and I have in my bosom a sword which will help me to find her, if thou dost refuse to tell me where she is, and thou are going to die." He added in a mocking tone, "The fire is even now being kindled which will shrivel thy white limbs, as the flame burns up the wood of the forest. Tell me where Mina is, and I will save thee."

"I will not leave you, father," Mina cried, convulsively grasping her father's arm; "let me see you, my father, I will keep up with you, let me stay with you." "Mina, in God's name, and as your father, I command you to remain here." He had spoken as if in anger, and the child flung herself on the ground in a paroxysm of grief. He did not trust himself to look back. He went on, for every minute was a matter of life and death; and the fair-haired child remained laying on the greenward motionless as a marble image, pale as a broken lily, refusing to be comforted by the tears which fell in vain to direct her thoughts to other objects than the onward march of that little band towards the city where the lives of both her parents were hanging on a thread. The hour had arrived when the schemes were to be assembled in the square witness the execution of the European captives. The gong which was to summon them was to have sounded when the sun rose, but the sleeping guards awoke from their drunken slumbers to witness a far different scene. Weapons were brandished in their eyes and over their heads. Flames were bursting forth from various buildings in the town. The wigwags were set on fire in every direction, and d'Auban warriors had encircled the square, whilst he rushed to the stakes and cut the cords which bound the prisoners. A cry of rage and terror arose from the afflicted city. The whitem triumphant Natches now rent the air with their howls of fury. They rushed about in wild confusion, some to oppose the enemies, the number of which they could not discern, so utter had been the surprise, so swift and stealthy their approach,—some to extinguish the flames which were extending over the village, and threatening the chief's palace. D'Auban had caught his wife in his arms just as she was sinking to the ground. "Mina!" she had just strength to murmur. "She is safe," he answered. "The lives of a while, my beloved one. The lives of all these helpless ones depend on the success of this hour. Then assault the direction of the assaulting force, he assigned to a hundred men the task of conveying the women and children to the shore, where boats had been previously sent to await them. He dispatched a man to the spot where the Indian protector, with orders to proceed at once to the river side. With his remaining force he kept the enemy engaged, and dreadful was the fierce encounter between the two tribes. Many Natches fell under the blows of the more warlike Choktaws; but the struggle was unequal, and, if prolonged must have turned to the advantage of the Children of the Sun, who began to recover from their surprise and hurried from every side to join the conflict. At last the shore was reached, and the gallant band under d'Auban's command faced the foe, the women and children were embarked in the boat and barges manned with rowers of the friendly tribe. Madame d'Auban's face turned as pale as ashes, for she had seen her mother bent upon him; and shot down the stream, impelled by the rowers and aided by the current. But one remained. D'Auban fought on; but how long would they remain by his side? How long were they to wait? How long would they shed their blood for the sake of that missing child? Himself he felt his strength giving way, his arm waxing weak, his head growing dizzy. At that moment the sky was lighted up by a lurid glare. The Natches looked back towards their homes, and saw the flames burst out afresh from every grove and every temple of the City of the Sun. A cry arose to their lips; abandoning in tumultuous haste the pursuit, they retraced their steps, and rushed wildly back towards the burning town. At that moment also, staggering under a burden that was no longer a light one for the dying man who was bearing it, Pearl Feather, the swiftest runner of his tribe, fell breathless at d'Auban's feet. Mina was in her father's arms, and the Indian prey sought to carry away the dove, and his fetich had great power. But the Great Spirit of the Christian prayer was more powerful still. He gave me strength to bring her to thee, my white brother, and now depart and leave me to die."

her dead deliverer, and a few of their companions in the late combat, descended the river with all the swiftness possible under the circumstances. It was a wonderful escape the captives had had; and Mina's, perhaps, the most wonderful of all. Osseo had met her and her protector on the way to the river, and sought to detain the white maiden, who, he said, was a runaway slave from the chief's palace, and force her back to the town. Her strength was superior to that of an old man and child, had not Osseo, who was also searching for Mina in every direction, arrived on the spot at that very moment and taken part with the fugitives. Osseo turned with fury on his new opponent, which gave the Indian time to fly with the little girl in his arms. Like an arrow from a bow, swiftly and straightly he crossed the plain, through the feathery grasses and waving fields of green maize. Already were the armed men on the river side and their boats there in sight, when a shaft, poisoned one too, came whizzing through the air and struck him as he ran. No cry escaped his lips; he scarcely slackened his pace; but the child he was carrying felt he was wounded, and that his steps were faltering. She shut her eyes in anguish and called to him to stop, but he heeded her not; his lips faintly murmured a chant which was the death song of his tribe, but the words he set to it were those of the Christian prayer. His blood covered the greenward up to the margin of the stream. He died silently at the feet of the friend whose child he had saved. No wonder that burning tears of gratitude and of sorrow fell on that lifeless form of the Indian, as he lay stiff and cold at the bottom of the boat, and saw the captives to safety and to freedom. Three days afterwards sheltering walls enclosed the wretched fugitives, and the call of the French sentries, as they paced around the fort which had received them, sounded like music in their ears. D'Auban met his wife and child looking at them with a tenderness too deep for words. He was beginning to feel the effects of the intense fatigue and excitement he had gone through. His weary limbs and overwrought mind were sinking with exhaustion. He was becoming gray-headed, and his hair had turned white. He had left St. Agathe. His wife recovered more quickly. At her age there is still an elasticity of spirits, which surmounts more speedily the effects of suffering than at a more advanced period of life; and though she had borne much anxiety, she had not, like him, to act under its intolerable pressure. When Mina went to bed that evening she hid her face in the pillow, but her parents heard her sobbing as if her heart would break. "What ails you, my child?" her mother tenderly inquired, whilst her father anxiously bent over her. "I shall never see my brother again," cried the weeping child. "He has saved my life, and I love him better than any other man in the world. I have heard one of the soldiers say that the French was marching to the Natches' city, and would kill all its inhabitants. O father, they will kill my brother, who saved your life and mine!" D'Auban was much affected at this thought, and at his daughter's well-founded fears. He assured her that as soon as they reached New Orleans he would go to the governor, and entreat him to send orders to the commandant of the French troops to save the life of the young chief Ontara, and to treat him with kindness. "Let us go on at once then," cried Mina, sitting up in bed. "We shall start to-morrow morning," said her mother. "Try and sleep, my child." It was some days, however, before d'Auban recovered sufficiently to leave Baton Rouge; but he sent a letter to M. Perrier by one of the soldiers of the fort. He felt great misgivings about the young Indian's fate, though he tried to calm his fears by saying to himself, "I am almost a woman in thought and feeling during the same lapse of time. She did not play any more. Her mind was incessantly going over the past, or forming plans for the future, with an intense imaginative power which hastened in some respects the development of her character. The scenes she had gone through; the memories they had left behind them; the sight of her father's enfeebled frame, and the anxious looks her mother bent upon him; the uncertainty in which Ontara's fate was involved,—had a depressing effect on her affectionate and highly sensitive temperament. It was an abrupt transition from a life as joyous and as free as a child had ever led, to one too full of care and conflicting feelings for a young and so naturally thoughtful. As her spirits did not revive after their arrival at New Orleans, her parents resolved to place her for a while at the school of the Ursuline Convent, in the hope that regular habits of study and the society of girls of her own age would dissipate the depressing effects of the scenes she had witnessed. The results of this experiment were not at first very successful.

ted in this world, and in all time to come, and always nearest to God. And Mary answered: My Lord, how shall this be? And the Angel said: God creates what He will, and He says so shall it be. Numerous are the miracles the Koran ascribes to Jesus. It relates the return of Christ, in which He shall be universally acknowledged. Every earthly prince and king shall resign their power into His hands. Antichrist shall be vanquished by Him, and a blissful life of the faithful shall begin after the final resurrection, under the reign of Christ. THE SACRED HEART. "Love is the fulfillment of the law." Yes, religion is all love. Its beginning is love, its law is love, its end is love, as the heart is its symbol and its organ. Christianity is the religion of the heart, it is above all the religion of the Heart of Jesus, and in the Heart of Jesus it finds its perfection and its plenitude. Religion is an intimate relation between God and man, founded on Christ, manifesting itself by gratitude and adoration, and consummating itself in love. The act in which it finds its trust and complete expression is oblation or sacrifice. Hence it is that man, instinctively religious, has brought to the altar of God, in succession, all that he found in the world; the precious metals, earth, water, fire, plants, animals, everything in nature. Even man himself has been placed on the altar and sacrificed to God, or else, rising to the idea of a purer and more spiritual worship, man, instead of immolating human life, presented to God the bread and wine which are the nourishment of that life and its symbol, or he offered from his heart the true adoration of love. Thus, to bring all nature to the heart of man, and there to offer it, with the heart of man, to the Heart of God, is the highest natural religion. But how poor is such an offering, how imperfect and truly unworthy of God such a religion! God can be satisfied with nothing less than God, and the only offering worthy of Him is Himself. Nevertheless, if God alone offers himself to God, as does the Word eternally in the bosom of the Father, religion will remain incomplete, there will always be an infinite distance between the perfect religion accomplished in the bosom of the Trinity and that of which man is the priest in the midst of Creation, and it seems as if such a shadow of religion would not be acceptable to God, and that the offerings of earth would be valueless in His eyes. But God ordained a perfect offering and an admirable sacrifice. He brought His Heart close to the heart of man, and melting them into one Heart, united it in all the worship, all the love of His Son, and also the worship, the adoration, and love of all nature assembled in the heart of man. He made religion one love, one sacrifice, one symbol, one perfect offering, in which He delights, and which, in a single act, combines all possible worship. Oh Heart of Jesus! living symbol and true realization of perfect religion, I adore Thee, and offer Thee at the same time; I offer Thee, and in thee, with Thee and by Thee, I offer to God the eternal homage of the Divine Word and the noblest created love. Oh Jesus! in Whom heaven and earth meet to offer themselves worthily to God, receive me, be Thou also my centre, my religion, and my life. Heart of the eternal Word! in Thee creation and the heart of man are suspended to the heart of God, in Thee religion and love are perfected. I desire to offer Thee continually to God. Thou art my religion, my oblation, my sacrifice, in Thee I place my heart, to unite it with Thine to the Heart of God, and to immolate it in the accomplishment of the same sacrifice and the perfection of the same love. A BOY AGAIN. Sometimes an old man becomes a boy again, though too smart to drop into his second childhood. An illustration of this pleasant tendency was given, not many months since, by an old man with several millions. He was in the habit of prowling around the office of the insurance company in which he was a Director. One morning as he was thus investigating, he happened to come across the dinner-pail of the office-boy. His curiosity led him to take off the cover. A slice of home-made bread, two doughnuts and a piece of apple-pie tempted the millionaire's appetite. He became a boy again, and the dinner-pail seemed the one he had carried sixty years ago. Just then the office-boy came in and surprised the old man eating the pie—he had finished the bread and doughnuts. "That's my dinner you're eating?" exclaimed the boy, indignantly. "Yes, sonny, I suspect it may be; but it's a first-rate one, for all that. I've not eaten so good a one for sixty years." "There," he added, as he finished the pie, "take that and go out and buy yourself a dinner, but you won't get as good a one," and he handed the boy a \$5 bill. Four days after, the old man kept referring to the first-class dinner he had eaten from the boy's pail. ST. PETER CELESTINE. As a child, Peter had visions of Our Blessed Lady and of the angels and saints. They encouraged him in his prayer, and child when he fell into any fault, they sent him to school, feeling sure that he would one day be a saint. He made great progress in study, and at the age of twenty left his home in Apulia to live in a mountain solitude; here he passed three years, assaulted by the evil spirit and beset with temptations, but consoled by angels' visits. After this, his seclusion was invaded by disciples, who refused to be sent away, and the rule of life which he gave them, formed the foundation of the Celestine Order. Angels assisted in the church which Peter built: unseen bells rung peals of surpassing sweetness, and heavenly music filled the sanctuary, when he offered the Holy Sacrifice. Suddenly he found himself torn from his beloved solitude by his election to the Papal Throne. Resistance was of no avail. He was consecrated at Apulia, and took the name of Celestine, to remind him of the heaven he was leaving and for which he sighed. After a reign of four months Peter summoned the Cardinals to his presence, and solemnly resigned

his trust; so strange an act was regarded with suspicion; he was therefore placed in confinement, and thus, alone with God, he joyfully awaited his death, which took place A. D. 1296. CHRISTIAN SOLDIERS. The nomination of Hancock at Cincinnati has set everybody to telling stories about the war, and people whom no one suspected of being old soldiers before suddenly bubble over with reminiscences of camp life. Among other things much to the credit of the Irishmen who served during the late war in the American army, a genuine and enthusiastic old soldier said that he had noticed that in spite of the licence for which soldiers were proverbial long before that famous force swore so sulphurously in Flanders, the Irishmen who gathered around the fire at night never told indecent stories. All kinds of yarns were spun, some pointed, others pointless, but none tainted with obscene allusions. In this respect the conversation of the Irish soldiers was an exception to the manner of talk which obtained among the rest of the army in its hours of ease; and these Irishmen who made such a clean record in camp and such an honorable record in the field were not picked men—no men whom we would put forward as representative Catholics or Irishmen—but men taken just as they came, from all parts of the country. And surely this is worth remembering and worth recording at a time when certain persons are only too ready to say and write anything discreditable to a race whose morality as well as its courage has always been remarkable. THE GIRLS WHO GET MARRIED. "How did that homely girl ever contrive to get married?" is not infrequently remarked of some good domestic creature whom her husband regards as the apple of his eye, and in whose plain face he sees something better than beauty. Pretty girls who are vain of their charms are rather prone to make observations of this kind, and consciousness of the fact that flowers of loveliness are often left to pine on the stem, while weeds of homeliness go off rapidly in many cases, at the bottom of the sneering question. The truth is, that most men prefer homeliness and amiability to beauty and caprice. Handsome women are apt to over-value themselves, and in waiting for an immense bid, principally overstep the market. Their plain sisters, on the contrary, aware of their personal deficiencies, generally lay themselves out to produce an agreeable impression, and in most instances succeed. They do not aspire to capture patagons with princely fortunes, but are willing to take anything respectable and love-worthy that providence may throw in their way. The rock abode of our haughty Junos and coquetish Hobbies is fastidiousness. They reject and reject until nobody cares to woo them. Men don't like to be snubbed, and to be trifled with—a lesson that thousands of pretty women learn too late. Men who are caught merely by a pretty face and figure do not, as a rule, amount to much. The practical, useful, thoughtful portions of mankind is wisely content with unpretending excellence. BETTER THOUGHTS. God wills, and things are; that is divine omnipotence. Things are, and man wills them; that is human wisdom. Things are, man wills them, and that, too, as God wills, when He wills, and because He wills; that is Christian philosophy.—Miss Elizabeth, of France. If we stand at our post and do our duty like good soldiers, under the eye of our true and sovereign Chief, and when death comes it will find us ready; its summons will be to us an awakening from sleep, the vanishing of a dream, the dawn of the real day, and of the life which is the beginning of bliss.—M. De Guignes. God will remain, the Catholic Church will remain, and standing at her right hand—brave and unconquered, like a true soldier, without reproach and without fear—battered if you will, wounded and bleeding, but still with the laural of victory on his head, will be seen the figure of Ignatius and the great Society of Jesus.—FATHER BURKE. Perfection easily endures the imperfection of others. God's will remain, in the most advanced souls, certain weaknesses disproportionate to their high landmarks (tempus) in a piece of ground which has been levelled, to show how deep the original unevenness of the soil has gone. God leaves in great souls, landmarks or remnants of the wretchedness he has removed. Everything is promised to the prayer made in the name of Jesus Christ, our only mediator, and animated by a true confidence in His merits. He deserves to be heard because it contains a real desire to belong to God; let this desire comprise also application to the means, and let this application exclude everything that is not conformable to the will of God.—D'Aguassano. Beyond all this we may find another reason why God hath scattered up and down several degrees of pleasure and pain in all the things that environ and affect us, and bled them together in almost all that our thoughts and senses have to do with; that we, finding imperfection, dissatisfaction and want of complete happiness in all the enjoyments which the creature can afford us, might be led to seek it in the enjoyment of Him with whom there is fullness of joy, and at whose right hand are pleasures for evermore.—Locke. Rome is the queen of cities, a world apart from that which we have known, where all is unlike what we encounter elsewhere, whose beauties and contrasts are of so lofty an order that one is wholly unprepared for them, and their effect can neither be imagined nor described. Every lack we find at Rome adds to the impression she produces; one would not see her Campagna cultivated, her well-inhabited suburbs repopled, or the unhabited portions of the city enlarged. Rome, bearing the impress of antiquity, most needs be little sad to correspond with so much subverted power and grandeur in the dust. Your ideas are enlarged here, your emotions more deeply religious, your heart is at peace, you hardly care to see in the sight of spots which recall so much suffering, nor fall in fortitude where so much has been shown.

Written for the Record. That Love is far too Fleeting That Only Lasts for Ever!

You have told me that you loved me. Asked me all a man can claim— The right to win a woman's heart. To share each joy and pain...

A CATHOLIC CHURCH FLOODED.

GREAT LOSS OF LIFE.

SINGULAR ESCAPE OF THE PRIEST.

Gweedore, Monday. A huge flood burst down the glen and swept the church, ten feet high, within walls, at Communion here yesterday. The number drowned and carried away by the flood is not yet known...

The actual disaster occurred in this way:—The thunder was followed by a regular downpour of rain, swelling the brook to such an extent that the arch under the chapel was not spacious enough to permit the water to pass...

Another account from Letterkenny says while the Rev. James M'Fadden, P. P., Gweedore, was celebrating Mass on Sunday in Derrybeg Church, which is built over a rivulet, in a deep, rocky gorge...

twenty have been either drowned or wounded. The chapel is known as the Catholic Church, Derrybeg. Much excitement prevails in the district, and the commiseration is general for the unfortunate victims.

The chapel is situated at the head of a lake in a glen between two hills, about two miles from the well-known Gweedore Hotel, one of the wildest but most picturesque parts of Donegal.

LETTER FROM A. M. SULLIVAN, M. P. We take the following from the Times of Thursday:

Sir,—There comes to-day the sad news that on Sunday last, in a wild and remote glen of Donegal, a mountain stream, rushing into the Catholic chapel during divine service, submerged the crowded building, several of the worshippers being swept away and drowned.

I know the place well, and the singular circumstances and the curious history of the little church, the story which has just occurred, afford us an instructive glimpse of Ireland a hundred years ago.

Between the Pass of Dunlewy and the sea, about two miles from Lord George Hill's pretty rustic hotel at Gweedore, the traveller reaches the hamlet of Derrybeg. Half a mile or more "up the glen" stands, or stood, the chapel in question. Even when I was there it was in a few perches of the edifice, I looked for it in vain on my first visit to the spot some years ago.

After a while I noticed, raising as it seemed in the midst of a brake of heather, a stone edifice, which I at first took to be the cross stood on the pointed gable of a building, the roof of which was below the level of the land ground.

I found myself on the brink of a wild ravine, at the narrow bottom of which a noisy mountain river crawled and danced its way from lake to sea. Down below, built across the stream, was the "chapel" of Derrybeg. Its walls on either hand almost touched the sides of the rocky fissure, on which wild evergreens and dwarf oak clustered beautifully.

I descended, and found as neat and as impressive a little church as ever entered my sight. The interior was simplicity itself. All was well ordered; and scrupulous cleanliness and devotional care were observable in the most minute arrangements.

Far remote as it was from the noisy world, I noted that even here the village blacksmith could hear his daughter's voice singing in the village choir, for the hymn books and even a harmonium were at hand; while the river outside, and beneath the floor where I stood, supplied a never-ending "thorough bass."

Of course, I asked why so singular a spot had been chosen as the site of this building. "It was not all choice," replied my companion, the pastor of the district; "not an inch of ground would the neighborhood jostle for the soil give us on which to erect a roof; we are here by prescription."

For nearly 200 years, or ever since the building, the sign of Anne, which the ravine was the secret place of worship for the Catholic peasantry of the neighbouring glens. Sentries were posted on the edge of the cliffs above, while on either brink of the river below the mountaineers knelt, a ledge on the rocks, still pointed out as the site of the altar. Indeed the place afforded usual advantages or facilities for such prescribed devotions, so easily could several hundreds of worshippers be secreted there.

About 100 years ago the sentries happily were dispersed with, and a little wooden box was fixed on the natural altar ledge, and the candles were not blown out by the wind. Later on, a permanent wooden hut, put at the end facing down the river, was open up, within which the officiating priest and his attendant had room to stand or kneel.

There are old men living near Derrybeg, who remember this hut, the wooden stage, with the sky for a canopy, being the only church or chapel where the people prayed, under summer sun and winter rain, till a comparatively recent period.

I am not astonished that, independently of the refusal of landlords to give a site for a "Popish chapel," this spot, hallowed by such memories and associations, should have been clung to by the people. So, thirty or forty years ago, they, by voluntary labor, blasted away the bottom rocks, bridged over the stream, and built their "new chapel" in the cleft of the ravine I have described.

I would ask, you, sir, for kind permission to add a word or two about the poor people on whom the calamity of last Sunday has fallen—the congregation of worshippers in that little church. It is my belief that there does not breathe within our islands a rustic community more nearly approaching in simplicity and homeliness the lives of the picture Longfellow has drawn for us of life in the village of Grand Pre.

Though privations have tried them sorely during the past year, they have contributed naught to the records of disorder or crime. Death, swift and terrible, has moved little from the walls and gables of their humble homes—these homes where, as I well know, a wayfarer ever found smiling welcome, and wherein "a stranger was a sacred name."

Their good friend and benefactor, Mr. William A. Ross, of Dunlewy Castle, is now away in Egypt, and may not hear of this tragedy for several weeks to come. In his absence I shall be glad to receive and forward to the clergymen of the district, or to the Most Rev. Dr. Logue, the estimable Bishop of Raphoe, any help which kindly and sympathetic hearts on this side of the Channel may feel disposed to contribute.

I am aware, sir, that it is not lightly to be permitted any such appeal to the readers of the Times, and I can only hope that you may perceive in the circumstances of this case some ground for extending that privilege on the present occasion.

Yours very truly, A. M. SULLIVAN, House of Commons, Aug. 17th.

HAVE COURAGE.—You may suffer from scrofula or some foul humor, your liver may be congested, your lungs diseased, your kidneys deranged, your joints distorted with rheumatism, you may not have most a walking skeleton, yet despair not, Burdock Blood Bitters has cured others—it may cure you.

DR. FOWLER'S Extract of Wild Strawberry cures canker of the stomach and bowels, dysentery, cholera morbus, and all summer complaints.

THE SHRINE OF KNOCK.

THE ENGLISH PILGRIMAGE—ONE THOUSAND PILGRIMS—MORE WONDERFUL CURES—LETTERS TO ARCHDEACON CAVANAGH.

The Liverpool Catholic Times of August 14, gives a long description of the English pilgrimage to Knock, from which we condense the following report.

Fathers O'Callaghan and Walsh have for some time been making arrangements for a grand pilgrimage of the Catholics of Lancashire to the humble shrine of Knock. Having agreed upon their programme, they took effective steps to secure success.

The start was fixed for Monday afternoon, and from St. Chad's Church, The Very Rev. Canon Sheehan, V. G., had kindly agreed that the pilgrims should be at St. Chad's at a quarter to three, and that Benediction of the Most Holy Sacrament should precede the formal departure.

The start was fixed for Monday afternoon, and from St. Chad's Church, The Very Rev. Canon Sheehan, V. G., had kindly agreed that the pilgrims should be at St. Chad's at a quarter to three, and that Benediction of the Most Holy Sacrament should precede the formal departure.

The Very Rev. Canon Sheehan, V. G., then, a stone edifice, which I at first took to be the cross stood on the pointed gable of a building, the roof of which was below the level of the land ground.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

On arrival at Warrington, a contingent of about forty, including the Rev. Mr. Wigan, joined the party, and cheers again greeted the arrival and marked the departure of the train.

CATHOLICITY IN SCOTLAND.

ARROYAL AND THE ISLES—LAYING THE FOUNDATION STONE OF ST. KIERAN'S NEW SCHOOL, CAMPBELLTOWN—SERMON BY THE BISHOP.

The Lord Bishop of the diocese laid the foundation stone of St. Kieran's School at about 2 p.m., on the 26th ult. His Lordship, accompanied by the Rev. Father Macdonell (pastor of the mission), the Rev. Fathers Taylor and Cunningham, Greenock, and the Rev. Father Taylor, of St. Patrick's, Glasgow, ascended the platform, where a number of visitors, and the leading members of the congregation, had gathered to witness the interesting ceremony.

Prayers were then read by the Bishop, and the Psalms prescribed for such an occasion like this, which to me, and probably to most of you, is one of very deep interest, it is expected that I should say a few words, were it only to congratulate the Catholics of Campbelltown on the very flattering testimony which this building bears to the zeal for religion and education, and to thank those here who are not members of our congregation for the sympathy, or at least the good will, they have shown by being present.

Not quite two years ago I made my first visit to Campbelltown, and I was soon impressed—I may say painfully impressed—with the great want of a Catholic school; and it was evident that the sooner this want was remedied the better. But I must say that I had then but little hopes of seeing it met for many years to come.

I must say that it speaks very highly for the zeal and energy of your good pastor, Mr. Macdonell, that in so short a period, and that when times were not the best, he has been able not only to plan but even to bring so far towards completion these two buildings—a presbytery or a residence for himself and his successors in office, and a school for the education, secular and religious, of the children of the congregation.

I must not detain you long; but I may be allowed to say a few words in explanation of the interest which we feel in the ceremony. And although there may be some here whose views on education will not coincide with mine, I say, still I assure you listen with deference to the statements of sincere convictions which they themselves may not share.

We Catholics, then, believe that education, to be sound, must be religious also. If you give a man a good secular education—if you train his intellectual faculties thoroughly, and store his mind with learning—you give that man a power the amount of which it is not easy to estimate. He may make a good or a bad use of it, and according as he makes a good or a bad use of it the results will be either highly beneficial or most disastrous.

In our judgment, I say, still I assure you listen with deference to the statements of sincere convictions which they themselves may not share. We Catholics, then, believe that education, to be sound, must be religious also.

If you give a man a good secular education—if you train his intellectual faculties thoroughly, and store his mind with learning—you give that man a power the amount of which it is not easy to estimate.

He may make a good or a bad use of it, and according as he makes a good or a bad use of it the results will be either highly beneficial or most disastrous.

In our judgment, I say, still I assure you listen with deference to the statements of sincere convictions which they themselves may not share.

We Catholics, then, believe that education, to be sound, must be religious also.

If you give a man a good secular education—if you train his intellectual faculties thoroughly, and store his mind with learning—you give that man a power the amount of which it is not easy to estimate.

He may make a good or a bad use of it, and according as he makes a good or a bad use of it the results will be either highly beneficial or most disastrous.

In our judgment, I say, still I assure you listen with deference to the statements of sincere convictions which they themselves may not share.

We Catholics, then, believe that education, to be sound, must be religious also.

If you give a man a good secular education—if you train his intellectual faculties thoroughly, and store his mind with learning—you give that man a power the amount of which it is not easy to estimate.

He may make a good or a bad use of it, and according as he makes a good or a bad use of it the results will be either highly beneficial or most disastrous.

In our judgment, I say, still I assure you listen with deference to the statements of sincere convictions which they themselves may not share.

We Catholics, then, believe that education, to be sound, must be religious also.

If you give a man a good secular education—if you train his intellectual faculties thoroughly, and store his mind with learning—you give that man a power the amount of which it is not easy to estimate.

He may make a good or a bad use of it, and according as he makes a good or a bad use of it the results will be either highly beneficial or most disastrous.

In our judgment, I say, still I assure you listen with deference to the statements of sincere convictions which they themselves may not share.

We Catholics, then, believe that education, to be sound, must be religious also.

If you give a man a good secular education—if you train his intellectual faculties thoroughly, and store his mind with learning—you give that man a power the amount of which it is not easy to estimate.

THE CHURCH AND THE NEGROES.

Protestant newspapers, particularly Methodist, are exhibiting great jealousy and alarm at the progress of Catholicism among the colored people of the Southern States.

If they really had the moral and spiritual improvement of this class of our population at heart, it would be hard to discover a reason for these feelings.

The experience of past efforts has conclusively shown that Protestantism has no power to lift the colored people out of the practical heathenism into which large numbers of them have sunk.

During the rainy days of the "Freedmen's Bureau" regime an army of Protestant ministers and teachers were engaged in the work of "evangelizing" after their own style the negroes, and at the same time lining their own pockets.

The results, so far as religion was concerned, as reported in the newspapers, were numerically quite imposing.

But the time that has elapsed since then shows plainly that there was nothing substantial in them.

The so-called converts retain their heathen superstitions and immoral practices and simply add to their certain forms and rites borrowed from Protestant modes of worship.

Their hymns are mostly ridiculous and absurd doggerels, and in not a few instances are positively blasphemous.

Since the Freedmen's Bureau operations have closed and Government money is no longer expended in subsidizing Protestant ministers, their zeal for the colored people of the South has wonderfully abated, though not their jealousy and hatred of Catholic missionaries.

Yet it is the latter who have succeeded in really improving the colored people. Those of them who have become Catholics at once exhibit the salutary effects of the change in their improved habits and character.

GREEK MEETS GREEK.

M. Gambetta's policy is working beyond his own frontiers. A convent of French nuns, which has been established for many years at Athens, gained a reputation for the education of youth, which induced a number of distinguished Athenian families to send their daughters there.

But I may be allowed to say a few words in explanation of the interest which we feel in the ceremony. And although there may be some here whose views on education will not coincide with mine, I say, still I assure you listen with deference to the statements of sincere convictions which they themselves may not share.

We Catholics, then, believe that education, to be sound, must be religious also.

If you give a man a good secular education—if you train his intellectual faculties thoroughly, and store his mind with learning—you give that man a power the amount of which it is not easy to estimate.

He may make a good or a bad use of it, and according as he makes a good or a bad use of it the results will be either highly beneficial or most disastrous.

In our judgment, I say, still I assure you listen with deference to the statements of sincere convictions which they themselves may not share.

We Catholics, then, believe that education, to be sound, must be religious also.

If you give a man a good secular education—if you train his intellectual faculties thoroughly, and store his mind with learning—you give that man a power the amount of which it is not easy to estimate.

He may make a good or a bad use of it, and according as he makes a good or a bad use of it the results will be either highly beneficial or most disastrous.

In our judgment, I say, still I assure you listen with deference to the statements of sincere convictions which they themselves may not share.

We Catholics, then, believe that education, to be sound, must be religious also.

If you give a man a good secular education—if you train his intellectual faculties thoroughly, and store his mind with learning—you give that man a power the amount of which it is not easy to estimate.

He may make a good or a bad use of it, and according as he makes a good or a bad use of it the results will be either highly beneficial or most disastrous.

In our judgment, I say, still I assure you listen with deference to the statements of sincere convictions which they themselves may not share.

We Catholics, then, believe that education, to be sound, must be religious also.

THE PATIENT IRISH AND THEIR PRIESTS.

The Dublin correspondent of the London Tablet writes: "It is marvelous how patiently the poor people have borne their almost overmastering afflictions; nowhere else in the world I believe would such a thing have been so submissively endured.

From one end to the other of the distressed districts, universal testimony is borne to the devotedness with which the priests are struggling to lighten the sufferings of their flock, and to the heroic charity with which they are ministering to their spiritual and, as far as their own miserably stinted resources will permit, to their corporal needs.

The constant presence of their priests in their midst, the affectionate sympathy shown with them in their terrible privations, and the kindly exhortations to patient submission to God's inscrutable will, have, I feel convinced, been sources of boundless comfort to the stricken people, and have, beyond question, been the only effective means of checking the same.

Every complaint and discontent, which, though they might have been attended with lamentable results, could scarcely have been wondered at, I was nearly saying could scarcely have been blamed, by any who were aware of their pitiable condition."

FRENCH JESUITS IN ROME.

The shady avenue and picturesque walks about Albano, Marino, Lariano, Castigliondo, and all the neighborhood of Rome, are swarming with French priests, who are easily recognized by the traditional dress of the disciples of Loyola, to be some of the Jesuits recently expelled from France.

Some of them have settled at the Convent of Gallura, which used formerly to belong to their order. After the events of 1870, the convent was expatriated by Government, and ceded to the municipality of Lariano for the founding of a hospital, which, however, the municipality neglected to do, preferring to hand it over to the care of Prince Mario Chigi, marshal of the Conclave and municipal councillor, who, it is said, was just offered to the French Jesuits.

It is said, moreover, that the latter have also purchased some ground at Castigliondo with the intention of constructing an establishment there. The arrival of Father Beckx, General of the Order, is announced; it seems he has been called over from Florence by the Holy Father, for the special purpose of talking over the settling of the French Jesuits in Italy.

We shall hear her voice, and be delighted by her beauty, and kiss those hands which have sent us so many graces; and then and not till then, shall we know with full the astounding joy and exultation with which all heaven and its angels are overflowing because the Queen of paradise, of angels and of men, your Mother and mine, was through the omnipotence of unutterable love, conceived without stain of original sin.—Faber.

WHAT A POOR SERVANT GIRL DID.

The decency of Divine worship and a love for the place where God is ever silently dwelling, says the Catholic Observer, prompts the heart to deeds of nobility and generosity. Believing that nothing can be too fine for the sanctuary, we find many good people who take pleasure in contributing towards its embellishment.

The Catholic ladies of the different congregations of this city are notable for such offerings. Only the other day one instance was brought to the notice of the editor of the Record, living with a family, had accumulated enough money from her hard, small earnings, to buy some handsome lace for the altar of the Cathedral.

She begged not to have her name revealed, and we will not go against her wish. She, in common with many others of her class, will receive rewards that this world cannot give. May God bless these noble Catholic young women, who are so mindful of His sanctuary.—Tulolo Globe.

THE GREATEST POPULARITY OF DR. FOWLER'S EXTRACT OF WILD STRAWBERRY IS WHERE IT HAS BEEN LONGEST KNOWN. TIME CANNOT DETRACT FROM ITS MERITS. IT IS AN INFALLIBLE REMEDY FOR ALL BOWEL COMPLAINTS INCIDENT TO THE SUMMER SEASON.

THE DECEITFULNESS OF THE GREAT SYSTEM RENOVATOR, BLOOD AND LIVER SYRUP, ACTS ON THE BOWELS, LIVER AND KIDNEYS, AND IS A SUPERB TONIC.

AYER'S AGUE CURE IS AN INFALLIBLE REMEDY FOR FEVER AND AGUE IN ALL ITS FORMS. THE PROPRIETORS WARRANT IT, AND THEIR WORD IS AS GOOD AS A U. S. BOND. TRY IT.

**The Catholic Record**  
 Published every Friday morning at 42 Richmond Street.  
 Annual subscription..... \$2 00  
 Six months..... 1 00

**ADVERTISING RATES.**  
 Ten cents per line for first, and five cents per line for each subsequent insertion. Advertisements measured in non-paired type, 12 lines to an inch.  
 Contract advertisements for three, six or twelve months, special terms. All advertisements should be handed in not later than Tuesday morning.

**TO CORRESPONDENTS.**  
 All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

**THOS. COFFEY,**  
 Publisher and Proprietor.

**LETTER FROM HIS LORDSHIP BISHOP WALSH.**  
 London, Ont., May 21, 1878.  
 DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its aim and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,  
 Yours very sincerely,  
 + JOHN WALSH,  
 Bishop of London.

**MR. THOMAS COFFEY,**  
 Office of the "Catholic Record."

**Catholic Record.**  
 LONDON, FRIDAY, SEPT. 10, 1880.  
**SOCIAL DEGRADATION.**

In the midst of our vaunted advancement and loudly trumpeted enlightenment, ought we not pause from time to time to reflect on the sad increase in crime, both in this country and the United States? The publication by sensational dailies of horrid crimes with all their harrowing details has made crime so familiar to the public that each new horror witnesses but some slight manifestations of piteous curiosity without ensuring aversion for the crime and speedy chastisement for the criminal. But what is still worse, criminals guilty of monstrous outrages on society are even sometimes lionized by small-hearted men and weak-minded women, whose morbid fancy leads them to admire the degenerate notoriety of the criminal. It is indeed painful and humiliating to notice such exhibitions of abject wickedness. The man who commits the greatest crime, whose savage deeds should strike all with horror in, in many places, made the hero of the day. He is visited in his cell—loaded with floral offerings in the Court-room, and covered with tears of sickening sympathy at his execution. We make no exaggeration when we say that men and women, too cowardly to practice virtue and too sensualistic to admire true heroism, glory in shameful deeds which, in the most degenerate days of the pagan states of antiquity, would excite loathing and disgust in every rank of society. Yes, we declare emphatically that the age we live in is, as far as its materialistic social fabric is concerned, not progressive but retrogressive in the very worst sense. With crime defiled and rascality ennobled, this nineteenth century recalls to mind the very worst days of Caligula and Nero and Heliogabalus, whose crimes brought on them in brief time the indignation of the people. We have had, and yet have our Caligulas, our Neros, and our Heliogabals. In Europe they have had and have yet voluptuous despots who have made royalty a mockery and monarchy a scandal. We have statesmen who have debauched public opinion and covered whole nations with disgrace. A licentious press, under the inspiration of infidel and heretical teaching, has contributed its quota to general disorder and degradation—we say degradation, and repeat it pointedly. When we find, as disclosures from the records of crime within the past few years, and notably within the past few weeks, unmistakably show, that crime is openly pursued as a profession in our large cities, must we not admit that, amidst the splendid progress made by the American continent, social deterioration is plainly visible. We have been horrified within a month or two by the details of an outrage of unmentionable brutality in Buffalo, and now two others, even surpassing that of Buffalo, follow in the city of Chicago. Isolated cases of crime would not, in our estimation, call for the severe censure with which we visit society in the New World. But, from the evidence...

tion with these cases, we see that crime is followed as a profession, to the ruin of families and the lasting disgrace of individuals. Our prisons are filled—but not with those guilty of the greatest crimes. The drunkard, and the burglar, and the forger, all find place in these institutions, but the red-handed murderer, who follows his avocation in open day light, escapes chastisement. If we desire true progress—if we hope to attain social security—it is time that these miscreants were stamped out. The sensational pulpit and the hiring press has each proved ineffectual as a social reformer. Only in those places, in those ranks of society covered by the mantle of Catholic teaching, do we witness immunity from these startling crimes, and it will, we firmly believe, be only when the sphere of Catholic influence is broadened and its scope enlarged, that society will make that true advancement springing from the peace of families and the security of individuals.

**THE TURKISH QUESTION.**

The European Powers are evidently somewhat interested in the adjustment of Turkish difficulties. They have decided on a naval demonstration with the view of alarming the Porte. The Porte will not, however, be alarmed. The Powers themselves do not believe in the proposed naval demonstration as a means of securing or enforcing internal reforms within the Turkish Dominions. The whole affair may safely and justly be denominated a grand diplomatic farce. The policy of Lord Beaconsfield to keep alive Turkish power in Europe, was a false policy—a policy antagonistic to the requirements of the populations subject to Ottoman rule and to the just expectation of the age. But Lord Beaconsfield, in the framing of his policy, did not consult the wants of these populations, and did not seek the honors of a great social and political reformer. His purpose was to maintain British ascendancy in the East by the thwarting of Russian projects on Turkev. He looked on Russia as Britain's rival and enemy in the East and so framed his policy. But to us it seems that the minister who, to accomplish some special purpose of his own, seeks the aggrandizement of his own government by the perpetuation of the cruellest abuses, deserves not the high honors and exalted titles of statesmanship. We did think that when the reins of government were entrusted to Mr. Gladstone that he who took so lively and humane an interest in the amelioration of the condition of the Christian populations under Turkish rule would initiate a policy whereby Britain should commit herself to the maintenance of her rights and to the protection of the much-abused Christian subjects of the Sultan. But what do we find? We see the present administration itself, led by Mr. Gladstone, pursuing the same course as its predecessor, demanding indeed, but not insisting on the inauguration of the reforms so much needed in the internal administration of the Ottoman Empire. We are ourselves of opinion that the inauguration of these reforms will not be witnessed till Turkish rule shall have been overturned. But when the governments of Europe undertake to insist on reforms, under the actual regime in Turkey, they must see that something more persuasive than a naval demonstration is required to secure the object aimed at. The present proceeding cannot surely be looked on even by the Powers themselves as serious. Nothing can come from the naval demonstration but a prolongation for a brief period of Turkish rule with all its hideous abuses and cruelties. The time is coming, and coming rapidly, when a new and powerful empire must arise on the shores of the Bosphorus. It is that empire and not Russia that Britain will have to fear in the future.

WHAT shows in a remarkable degree, the excellence of the Catholic Church in a human point of view, is the avidity with which its enemies seize upon falsehoods uttered by foul-mouthed men against its teachings and practices. Lies are the only weapons that can be used against the Church. The truth is in its favor. Which will triumph is evident.

**THE ANNIVERSARY OF SEDAN.**

The Germans this year indulged in their usual commemoration of the anniversary of Sedan. The celebrations of the day were not, however, as universal or enthusiastic as in past years. For the first few years after the battle of Sedan the German people seemed to imagine, or to believe, that when the French Empire perished at Sedan the French nation fell with it. Never was mistake greater. The French nation may be truly termed "the imperishable." From the days when Caesar invaded the fair Provinces of Gaul to the present time it has never been truly conquered. Its history proves that its trials, its vicissitudes and its triumphs have all served to increase its strength and promote its growth. The defeat of the French army at Sedan was, in many respects, a blessing to France. The Napoleonic dynasty had failed in its duty to the country, to the French people and to Europe. Napoleon III., intimidated by the agency of secret societies, lent himself to projects and to views antagonistic to the solid growth and steady progress of France. He began his reign with a zeal in behalf of religion worthy a successor of Charlemagne and St. Louis. The first years of his reign saw France growing in respect and influence throughout the world in a manner to excite the envy of every rival nation. So great, indeed, was the prestige of France for many years under his sway that it may be truly said that even in the palmiest days of the first Napoleon, who made kings and kingdoms as he traversed the continent, France enjoyed no more influence than when Napoleon III. filled the French imperial throne. But Napoleon committed a fatal mistake when he sought to reconcile revolution with religion and good order. The empire in its last years looked for a foundation on the baseless principles of Robespierre and the terrorists of '93. It sought the security of the monarchy on doctrines opposed to social order. The emperor, surrounded by evil councillors, endeavored to perpetuate by *plebiscites* the dynasty of the Bonapartes. The people, under military pressure and influenced by the historic recollections associated with the Napoleonic race, did, indeed, vote for a perpetuation of the imperial form of monarchy. But though a numerous majority of the people cast their ballots in favor of the empire, they were not satisfied with the mode of government pursued by the emperor. Louis Philippe had, before him, tried the experiment of an atheistic monarchy and failed most ignominiously. The experiment of Louis Napoleon perished at Sedan. But France did not die with his dynasty. The French nation yet survives. Its voice is yet heard with respect in European councils. Germany succeeded, it is true, in aggrandizing itself by the fall of the French Empire. But the German Empire of to-day is even more powerless than the French Empire of 1870. The commemoration of Sedan must, therefore, be looked upon as a sort of mockery and delusion. France, notwithstanding the senseless policy of its Republican Government, is to-day, everything considered, the most powerful nation in Europe. In a short time it will be again the diatrix and mistress of European politics. Then we shall hear no more of Sedan.

**THE JUDGMENT.**

The city press announced, during the past week, the arrival home of his Lordship of Huron, Bishop Hellmuth. This time his Lordship's arrival was marked neither by a "service of praise" nor any of those exhibitions which gave rise to that unpleasantness that recently brought his Lordship before the Court of Chancery. He just arrived in time to hear that the decision of the court was against him, and that the venerable archdeacon whom he wished to see banished from the board of the college would still retain his place. We have no doubt that His Lordship would have preferred a view of the waters of the St. Lawrence even *in silk* to that *Marshy* perspective which greeted his arrival home. With the true inwardness of Mr. Schulte and the amenability of the archdeacon et al.,

the Bishop of Huron is likely to have a lively time. We heartily congratulate the venerable Archdeacon Marsh on the favorable decision rendered by Chancellor Spragge in the case *Marsh vs. Huron College*. It seems to us to be a perfectly just one, for we can see no reason, whilst some other members of the board of that institution retain their places, why he should be expelled for duplicity. We have come to this opinion from reading the evidence in that trial, as published in the daily papers.

**IMMORAL EXHIBITIONS.**

We are glad that London has marked its disgust for disreputable exhibitions of semi-nude women by the arrest of May Fiske, but it seems to us that the duty of our officers has not been completely done. It is true that what was done was well done as far as it goes, but neither May Fiske nor any other female of this character could afford to go around the country unless she met with encouragement and support from the public. While she is the principal culprit, we cannot help thinking that those who patronize her are not less guilty than she is, and that therefore some of these gentlemen (?), whom the city press has styled bald-heads, are really the persons who should be brought before the police magistrate. No one will deny that this class of public exhibitions is ruining the morality of the rising generation in the neighboring Republic, and it is not calculated to do less harm to the youth of Canada. We therefore look upon those who support these persons as real enemies to the country, men who, in the desire to pander to their own morbid and unclean curiosity, would furnish to the young, by their example, an inducement to visit those fecund sources of iniquity, whilst they supply these same sources with the means without which they would soon entirely disappear. Nor do we think that the position occupied by these men in society, nor an imprudent consideration for their families, should prevent the law from punishing such persons. The question is one of vital importance to the country at large, the well-being and morality of our young men and boys is endangered, and far better that the blush of shame should be brought to the friends of these men, than that thousands should grow up morally rotten, who are to take their places by-and-by in society as the heads of families. Some action in this direction would no doubt have the effect of keeping away from these places men who pass for respectable, and who cannot be reached except by the arm of the law. The good to be effected is worth the trying, and if our City Fathers give their attention to this during the time at present frittered away in senseless squabbling, their administration will be remembered as one that will have brought a real blessing on the community.

**ECCLIESIASTICAL RETREAT.**

On Monday evening the Bishop and priests of the diocese commenced the exercises of the annual retreat at Mount Hope. The exercises are being conducted by Rev. Fr. Burke, C. S. S. R., of Quebec. The life of the priest is one surrounded by many difficulties, and he hails with joy the arrival of that time of spiritual retreat as a season in which he may strengthen himself in those virtues so necessary for the worthy fulfillment of the sublime office to which he has been called. Not infrequently he is obliged to overcome obstacles in the exercise of his ministry which are calculated to weaken his courage and dampen his zeal in the service of his Master; here in these days of solitude are his courage and zeal renewed. Hence it is that the faithful priest looks forward to its annual recurrence. Occupied during the year in the work of his neighbor's sanctification, these few days are given to him to work exclusively for his own. But the priest is not the only one interested in the success of the ecclesiastical retreat. As all his work is for the welfare of those entrusted to his care, those who look up to him for guidance are also deeply interested, and it is their duty to help him in

this spiritual duty. This may be done by their earnest prayers to God that the work our faithful pastors are engaged in may bear abundant fruit, so that when the week has ended they may return to their posts ready to make new sacrifices in the service of Him to whom their lives have been consecrated.

**LORETTO ABBEY, TORONTO.**

The Institute of the Blessed Virgin Mary, popularly called "Loretto Nuns," dates in England from 1680, in Germany 1650, in Ireland 1821, and in Toronto, Canada, 1847. Many houses of the order are also established in other places in the Dominion. We lately had the pleasure of visiting Loretto Abbey, Toronto. It is one of the most beautiful convent homes in the Dominion. The building embraces all the modern improvements conducive to the health and convenience of the inmates, while the grounds surrounding the school, comprising five acres, are laid out in the most beautiful manner imaginable. It is situated on Wellington Place, quite convenient to the business part of the city, and yet occupying a secluded spot which is really charming in all its surroundings. The present Superior, Mother Teresa, is one of the first five missionaries who came to Canada when the Order was instituted in this country. There are eight houses now in the Dominion, and another is about being established in the State of Illinois—the first in the United States. Many houses also exist in India, Australia, &c. We deem it unnecessary to say anything in commendation of the system of teaching pursued by these good ladies. Wherever they are known—and they are known nearly everywhere—the accomplished young ladies they send out in the world is ample proof of their success as educators. Loretto Abbey opened for the next term on the 7th of September. A prospectus, giving all information, will be sent on addressing Lady Superior.

**THE KINGSTON DIOCESE.**

Some friend has sent us copies of the *Irish Canadian*, Toronto *Mail* and *Globe*, containing effusions over different *noms de plume*, concerning the appointment of the Very Rev. Dr. Cleary to the vacant See of Kingston. We have no doubt these papers were sent for the purpose of having us notice the question. Up to the present we have scrupulously refrained from saying a word about it; and why? Simply because we look upon this matter as altogether outside of our field, and as one that in no way concerns us. We have not spoken of it, not because we have not the interest of the Church in Kingston at heart, but because we believe it better to leave these matters in the hands of those to whom God's Church is not afraid to entrust them, nor can we believe that it would not be infinitely better if these correspondents to the different journals mentioned had employed their time in some other way more useful to themselves and more beneficial to others. What good have they effected by introducing those matters into the columns of the secular press? Where ecclesiastical appointments, or calls, as they are more generally termed, depend altogether on the will of the people, we can understand why some would take this means of directing public opinion, but here such is not the case, and what these different writers may think about the appointment will not affect, in the least, the selection of the Holy See. We can see no good that can possibly come from this war of words against the vacant diocese, whilst the spirit evinced in most of these contributions is far from edifying.

**ARRIVED HOME.**

We have had the pleasure of a good, hearty hand shake on Saturday last with the Rev. P. Brennan, pastor of St. Mary's, who has just returned from Ireland. He speaks of the old land in the most glowing terms, and looks to her future with hope. He reports the feeling against the House of Lords as very strong, and says that the opinion in Ireland is that if they continue in their blind opposition to measures for Ireland's

welfare, that the time is not far distant when they will be obliged "to step down and out." We congratulate Father Brennan on his safe arrival.

**EDITORIAL NOTES.**

The *Liverpool Catholic Times* very justly characterizes the Tanner fast as a "brainless desire for notoriety."

CATHOLICITY is making rapid strides at Prince Arthur's Landing. A new convent is now in course of erection. It is situated on the church property and commands a fine view of the entire bay and surrounding scenery. It is a large veneered brick building, and when completed will add greatly to the appearance of that portion of the town.

We have received a copy of a new Catholic daily called the *Times*, published in Montreal. It has started out in a proper manner. A paper which commences small is likely to grow and prosper. It looks neat, and is conducted with marked ability. We wish our little friend a long career of usefulness.

HIS LORDSHIP BISHOP CRINNON and His Excellency the Gov.-Gen. have both honored the Loretto Seminary, Hamilton, by the presentation of medals. The former is the giver of a silver medal for proficiency in Christian doctrine, and the latter a bronze medal for excellence in the study of the French language.

The *Dublin Nation* suggests to the Irish National Land League that a portion of their fund be employed in the preparation of a black book of Irish landlordism, showing the manner by which these landlords became the owners of the soil of Ireland and their titles to the property they now hold. It would be safe to venture the assertion that many of these gentlemen have very poor titles to the estates they hold possession of.

The Night Medical Service established by a recent act of the Legislature of New York for the purpose of providing the deserving poor with medical assistance in cases of sudden emergency during the hours of the night is now in full working order. Amongst the medical practitioners appointed as above for New York city, is Dr. George D. McFauran, formerly of Quebec, nephew of Rev. B. McFauran and cousin of Rev. B. J. Watters, both of this Diocese.

The Jesuits of Havana are the owners of a meteorological observatory, which furnishes the press with signs of the weather. There is published there a Liberal paper which takes every opportunity to insult Catholic priests and Jesuits in particular, besides preaching doctrines utterly repugnant to Christian dogma. The Jesuits have refused this paper the privilege of obtaining reports at the observatory, and this is termed intolerance. Bigots may call it what they please. It may be intolerance, but most people will say that it is very natural the Jesuits should take this course.

The *Liverpool Catholic Times* states the case as between landlord and tenant in Ireland in the following words. We might add that we consider our contemporary's views the same as those expressed by all thoughtful and disinterested people the world over in regard to this matter: "Now, the fatal principle underlying all the rancours for the Irish difficulty conceived in lordly regions is that the highest and most sacred right reposes in ownership of the soil. There is deep and dangerous disease in the relations between owner and cultivator in Ireland. It is not the growth of yesterday, or of a year, or of a hundred years. It is the product of the confiscations and partitions and of antagonistic political and religious convictions, and it has grown in intensity with the relaxation of harsh laws and the increase of intelligence.

**THE EXPELLED JESUITS.**

The police found the Jesuit schools in Paris, Lille, Toulouse, Montpellier and elsewhere evacuated. The civil representatives at Poitiers found six Jesuits, three claimed to be proprietors; the other three offering no such claim were ejected, causing a slight demonstration by the crowd outside.  
 Paris, September 2.—The Francaise reports that the proposed letter of religious congregations was drafted by the Vatican, in accord with the desire expressed by De Freycinet to the Papal Nuncio, and that the document has been approved by several French Bishops and by De Freycinet, and has been accepted by about fifty Superiors of congregations.  
 The Temps declares that the Alsatian Jesuits in Rue Lafayette will be expelled like the others.  
 London, Sept. 5.—About one hundred of the Jesuit fathers, who were recently



To the Baroness Burdette Counts.

Silver-tone bells chime the beautiful story—
Airs-winged angels chant softly the strain;
Love's sweetest minstrel, with voices enraptured...

NEWS FROM IRELAND.

DUBLIN.
Mr. Biggar has given notice that when the motion of Dr. Lyons, to grant a sum not exceeding two millions to aid distressed farmers in Ireland...

KILKENNY.
The facts of the firing at Mr. Boyd, on August 8th, which circumstances was announced by cable, are as follows:—As Mr. Thomas Boyd, solicitor of New Ross, and Crown Prosecutor for the county Tipperary...

LIMERICK.
On August 8th, a young man named James Bourke, in the employment of Cannon & Co., Limerick, went to bath at the Shannon Rowing Club house...

CLARE.
While a farmer in Clare county, named Moloney, was walking along the streets of Kilrush, on August 11th, he was noticed to fall, and on being picked up life was found to be extinct...

TIPPERARY.
As Mr. Richard Burris, jun., of Ballintemple, near Cloughjordan, was loading an air-gun on August 12th, at his father's hall door, the weapon, being overcharged, burst, shattering the shins of his left hand...

KING'S COUNTY.
On August 8th, a servant of Captain Dugmore, of Broughal Castle, named Guinane, was riding a spirited horse when the animal threw him on the ground and kicked him fearfully...

shot. The man instantly fled. The farm lies vacant, and no one will venture to take it.

LOUTH.
On August 7th, John Miller, a man of about forty years of age, and a native of Glasgow, died suddenly whilst eating his supper in a house on Shore road, Dundalk...

LONGFORD.
On August 8th, two policemen named Hand and Meara, while on patrol at Doonick, near Drumlish, in the County Longford, were attracted to a certain part of townland by hearing several shots fired...

COEK.
On August 11th, the sheriff's bailiff and a party of men proceeded to the farm of two tenant farmers, named Riordan and Troy, residing at Lisgoold, near Middleton...

GALWAY.
At Galway, on August 7th, Mr. Joseph Roughan, second son of Dr. Roughan, Local Government Board Inspector, had arranged to take a boating excursion with a friend on the river...

MAYO.
At Clonmacnaught, near Hollymount, August 12th, an eviction took place on that ill-fated property, was evicted. A company of military are about being stationed at Balla...

ROSCOMMON.
Two evictions were carried out on August 12th on Colonel Taaffe Farrell's estate at Doonee, near Boyle, county Roscommon. On two former occasions they had been prevented...

CARRAGES.
LONDON CARRIAGE FACTORY
J. CAMPBELL, PROP.
All kinds of Coaches, Carriages, Buggies, Sleighs and Cutters manufactured, wholesale and retail...

CARRAGES.
W. J. THOMPSON,
King Street, Opposite Revere House,
Has now on sale one of the most magnificent stocks of...

CARRAGES & BUGGIES
W. J. THOMPSON,
Special Cheap Sale During Exhibition Week.
Don't forget to call and see them before you purchase anywhere else.

THE GREAT TRIUMPH of the 19th century is the great medical climax Burdock Blood Bitters, cures all diseases of the blood, liver and kidneys, nervous and general debility, and is the purest and best tonic in the world...

meetings.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Monday of every month...

DR. J. B. PHELAN, GRADUATE
of McGill University, Member of the College of Physicians and Surgeons, Physician, Surgeon and Accoucheur. Night calls to be left at the office...

DR. WOODRUFF, OFFICE.—
Queen's Avenue, a few doors east of Post Office. 28.1y

WANTED—AN ENERGETIC
Catholic man of good habits and business disposition. Must travel short distances in sections of the Dominion...

WANTED—A COMPETENT
and practical man for the purpose of the above. He should be steady, sober, capable of keeping a correct record of the work of water daily pumps...

FOR THE BEST BOATS BE
sure and go to the other side of the Bridge, to MITCHELL'S. He has the very best at the lowest figures...

BERRY'S SHAVING PARLOR,
19 MARKET LANE,
Opposite the new Bank. 87.4m

THE SULPHUR BATHS ARE
Now open for Ladies and Gentlemen, situated for family, \$10; single season tickets, \$5; single day tickets, \$2.50...

J. NATRASS & CO.—FIRE, LIFE,
Accident, Marine and Plate-Glass Insurances in all forms, at reasonable rates...

BENNET SCHOOL FURNITURE CO.
Manufacturers of
School, Church and Office
FURNITURE
LONDON, ONT.

"WILLIAMS SINGER."
The machine that has stood the test during the past 18 years, and is now the most popular Sewing Machine in Canada...

GAS FITTINGS.
L. G. JOLLIFFE,
(Successor to Stevens, Turner & Burns)
PLUMBER,
STEAM & GAS FITTER
BELL HANGER, ETC.

McLENNAN & FRYER.
PLUMBERS
GASFITTERS,
STEAMFITTERS, BELLHANGERS, &c.
24 DUNDAS ST., LONDON, ONT.

STEVENS, TURNER & BURNS,
BRASS FOUNDERS & FINISHERS,
MACHINISTS, ETC.
Contractors for Water and Gas Works, Engineers, Plumbers and Gas Fitters Supplies. Agents for Steam Pumps, Etc. June 1.2

RUBEL AND BRIDGE STONE.
THE SUBSCRIBER HAS ON
hand a large supply of the above stone. Parties would do well to call and inspect the same before purchasing elsewhere. Building stone a specialty.
A. HARRISON,
34 King St.

CIGARS & TOBACCO.

CAUTION!
Each Plug of the
MYRTLE NAVY
IS MARKED
T. & B.
IN BRONZE LETTERS.
NONE OTHER GENUINE.
UNDERTAKERS.

KILGOUR & SON,
CITY UNDERTAKERS
Are now open
NIGHT & DAY.
They show a fine lot of Shrouds this week.
364 RICHMOND STREET,
Near King.

W. HINTON
(From London, England.)
UNDERTAKER, &c.
The only house in the city having a
FIRST-CLASS HEARSE FOR HIRE.
292 King St., London, Private Residence,
254 King Street.

CLOTHING.
NOTICE!
WEST END HOUSE.
Just received, two cases of
Scotch Tweeds,
Suitable for summer wear.
PRICES TO SUIT THE TIMES.
Give us a call before purchasing elsewhere.

JOHN GLEN,
MERCHANT TAILOR.
June 1.3m

MISCELLANEOUS.
O'MARA BROS.,
PORK PACKERS
—AND—
PROVISION DEALERS.
DUNDAS ST., WEST.
OFFICE—Market Lane, opposite new Bank.
A choice selection of Bacon, Hams, and Lard always on hand.

ESTABLISHED 1848
THE FRESHING MACHINES
HORSE POWERS, FARM ENGINES, &c.
MACPHERSON, GLASGOW & CO.
GLASGOW, MACPHERSON & CO., LTD.
GLASGOW, MACPHERSON & CO., LTD.
GLASGOW, MACPHERSON & CO., LTD.

THE LONDON STAMMING INSTITUTE,
No. 11, ST. JAMES'S STREET,
LONDON, W. 1, ENGLAND.
TESTIMONIAL.
I have been an inveterate stammerer for 40 years. I am now 65 years old. I never saw a worse stammerer than I was. I have tried all sorts of cures, but without success...

Send for Illustrated Circulars and Price List.
BENNET SCHOOL FURNITURE CO.
Manufacturers of
School, Church and Office
FURNITURE
LONDON, ONT.

Designs and estimates furnished for Altars, pulpits, pews, &c. We are also prepared to give low estimates for church furniture where architects plans are supplied.
Referrals—Rev. P. Molphy, Strathroy, Rev. Jos. Bayard, Sarnia.

Dealers in Hand and Steam Pumps, Iron and Lead Pipe, Brass and Iron Fittings, etc. Special attention given to filling up houses and public buildings outside of the city, with plumbing, Gas Fitting, &c. Also heating same with steam or hot water. 375 Richmond St., London, Ont. 42.1y

This shows a dwelling property protected.
LIGHTNING ROD COMPANY.
Special attention given to the erection of Rods on CHURCHES, SCHOOL-HOUSES, HALLS and other PUBLIC BUILDINGS.
Address all communications to
494 KING STREET EAST,
LONDON, - - ONTARIO.

ALL WORK GUARANTEED.
PARLOR PICTURE STORE
O. B. GRAVES
CARVER & GILDER
Picture and Portrait Frames, Pier and Mantle Mirrors.
IMPORTED OF—
CHROMOS AND ENGRAVINGS
PAPER HANGINGS, ETC.
222 Dundas Street,
N. E. corner Dundas and Clarence streets,
LONDON, ONT. 79.1y

MISCELLANEOUS.

RE-OPENING!
MRS. J. J. SKEFFINGTON
Wishes to inform her friends and the public generally that she has RE-OPENED in the new store (next door to Reid Bros.), 175 Dundas Street, opposite Strong's hotel, and intends to continue in the same.

Will open on Saturday, 31st July, 91am

AYER'S
Cathartic Pills
Combine the choicest cathartic principles in medicine, in proportions accurately adjusted to secure activity, certainty, and uniformity of effect. They are the result of years of careful study and scientific experiment, and are the most effectual remedy yet discovered for diseases caused by derangement of the stomach, liver, and bowels, which require prompt and effectual treatment. AYER'S PILLS are specially applicable to this class of diseases. They act directly on the digestive and assimilative processes, and restore regular healthy action. Their extensive use by physicians in their practice, and by all civilized nations, is one of the many proofs of their value as a safe, sure, and perfectly reliable purgative medicine. Being compounded of the concentrated virtues of purely vegetable substances, they are positively free from calomel or any injurious properties, and can be administered to children with perfect safety.

AYER'S PILLS are an effectual cure for Constipation or Costiveness, Indigestion, Dyspepsia, Loss of Appetite, Foul Breath and Breat, Dizziness, Headache, Loss of Memory, Numbness, Eruptions, Jaundice, Rheumatism, Eruptions and Skin Diseases, Dropsy, Tumors, Worms, Neuralgia, Colic, Gripes, Diarrhoea, Dysentery, Gout, Piles, Disorders of the Liver, and all other diseases resulting from a disordered state of the digestive apparatus.

As a Dinner Pill they have no equal. While gentle in their action, these PILLS are the most thorough and searching cathartic that can be employed, and never give pain unless the bowels are inflamed, and then their influence is healing. They stimulate the appetite and digestive organs, they operate to purify and enrich the blood, and impart renewed health and vigor to the whole system.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
SOLD BY ALL DRUGGISTS EVERYWHERE.

THE
LONDON STAMMING INSTITUTE,
No. 11, ST. JAMES'S STREET,
LONDON, W. 1, ENGLAND.

TESTIMONIAL.
I have been an inveterate stammerer for 40 years. I am now 65 years old. I never saw a worse stammerer than I was. I have tried all sorts of cures, but without success, until Tuesday last, I placed myself under Professor Sutherland's treatment, and now, after only one week, I am entirely cured. I can now talk and read with perfect ease, and I know that I will never stammer again. My address is below.
ANDREW COLVIN,
London, Dec. 4th, 1879.

Send for Illustrated Circulars and Price List.
BENNET SCHOOL FURNITURE CO.
Manufacturers of
School, Church and Office
FURNITURE
LONDON, ONT.

Designs and estimates furnished for Altars, pulpits, pews, &c. We are also prepared to give low estimates for church furniture where architects plans are supplied.
Referrals—Rev. P. Molphy, Strathroy, Rev. Jos. Bayard, Sarnia.

Dealers in Hand and Steam Pumps, Iron and Lead Pipe, Brass and Iron Fittings, etc. Special attention given to filling up houses and public buildings outside of the city, with plumbing, Gas Fitting, &c. Also heating same with steam or hot water. 375 Richmond St., London, Ont. 42.1y

This shows a dwelling property protected.
LIGHTNING ROD COMPANY.
Special attention given to the erection of Rods on CHURCHES, SCHOOL-HOUSES, HALLS and other PUBLIC BUILDINGS.
Address all communications to
494 KING STREET EAST,
LONDON, - - ONTARIO.

ALL WORK GUARANTEED.
PARLOR PICTURE STORE
O. B. GRAVES
CARVER & GILDER
Picture and Portrait Frames, Pier and Mantle Mirrors.
IMPORTED OF—
CHROMOS AND ENGRAVINGS
PAPER HANGINGS, ETC.
222 Dundas Street,
N. E. corner Dundas and Clarence streets,
LONDON, ONT. 79.1y

MISCELLANEOUS.

RE-OPENING!
MRS. J. J. SKEFFINGTON
Wishes to inform her friends and the public generally that she has RE-OPENED in the new store (next door to Reid Bros.), 175 Dundas Street, opposite Strong's hotel, and intends to continue in the same.

Will open on Saturday, 31st July, 91am

AYER'S
Cathartic Pills
Combine the choicest cathartic principles in medicine, in proportions accurately adjusted to secure activity, certainty, and uniformity of effect. They are the result of years of careful study and scientific experiment, and are the most effectual remedy yet discovered for diseases caused by derangement of the stomach, liver, and bowels, which require prompt and effectual treatment. AYER'S PILLS are specially applicable to this class of diseases. They act directly on the digestive and assimilative processes, and restore regular healthy action. Their extensive use by physicians in their practice, and by all civilized nations, is one of the many proofs of their value as a safe, sure, and perfectly reliable purgative medicine. Being compounded of the concentrated virtues of purely vegetable substances, they are positively free from calomel or any injurious properties, and can be administered to children with perfect safety.

AYER'S PILLS are an effectual cure for Constipation or Costiveness, Indigestion, Dyspepsia, Loss of Appetite, Foul Breath and Breat, Dizziness, Headache, Loss of Memory, Numbness, Eruptions, Jaundice, Rheumatism, Eruptions and Skin Diseases, Dropsy, Tumors, Worms, Neuralgia, Colic, Gripes, Diarrhoea, Dysentery, Gout, Piles, Disorders of the Liver, and all other diseases resulting from a disordered state of the digestive apparatus.

As a Dinner Pill they have no equal. While gentle in their action, these PILLS are the most thorough and searching cathartic that can be employed, and never give pain unless the bowels are inflamed, and then their influence is healing. They stimulate the appetite and digestive organs, they operate to purify and enrich the blood, and impart renewed health and vigor to the whole system.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
SOLD BY ALL DRUGGISTS EVERYWHERE.

THE
LONDON STAMMING INSTITUTE,
No. 11, ST. JAMES'S STREET,
LONDON, W. 1, ENGLAND.

TESTIMONIAL.
I have been an inveterate stammerer for 40 years. I am now 65 years old. I never saw a worse stammerer than I was. I have tried all sorts of cures, but without success, until Tuesday last, I placed myself under Professor Sutherland's treatment, and now, after only one week, I am entirely cured. I can now talk and read with perfect ease, and I know that I will never stammer again. My address is below.
ANDREW COLVIN,
London, Dec. 4th, 1879.

Send for Illustrated Circulars and Price List.
BENNET SCHOOL FURNITURE CO.
Manufacturers of
School, Church and Office
FURNITURE
LONDON, ONT.

Designs and estimates furnished for Altars, pulpits, pews, &c. We are also prepared to give low estimates for church furniture where architects plans are supplied.
Referrals—Rev. P. Molphy, Strathroy, Rev. Jos. Bayard, Sarnia.

Dealers in Hand and Steam Pumps, Iron and Lead Pipe, Brass and Iron Fittings, etc. Special attention given to filling up houses and public buildings outside of the city, with plumbing, Gas Fitting, &c. Also heating same with steam or hot water. 375 Richmond St., London, Ont. 42.1y

This shows a dwelling property protected.
LIGHTNING ROD COMPANY.
Special attention given to the erection of Rods on CHURCHES, SCHOOL-HOUSES, HALLS and other PUBLIC BUILDINGS.
Address all communications to
494 KING STREET EAST,
LONDON, - - ONTARIO.

ALL WORK GUARANTEED.
PARLOR PICTURE STORE
O. B. GRAVES
CARVER & GILDER
Picture and Portrait Frames, Pier and Mantle Mirrors.
IMPORTED OF—
CHROMOS AND ENGRAVINGS
PAPER HANGINGS, ETC.
222 Dundas Street,
N. E. corner Dundas and Clarence streets,
LONDON, ONT. 79.1y

ALL WORK GUARANTEED.
PARLOR PICTURE STORE
O. B. GRAVES
CARVER & GILDER
Picture and Portrait Frames, Pier and Mantle Mirrors.
IMPORTED OF—
CHROMOS AND ENGRAVINGS
PAPER HANGINGS, ETC.
222 Dundas Street,
N. E. corner Dundas and Clarence streets,
LONDON, ONT. 79.1y

ALL WORK GUARANTEED.
PARLOR PICTURE STORE
O. B. GRAVES
CARVER & GILDER
Picture and Portrait Frames, Pier and Mantle Mirrors.
IMPORTED OF—
CHROMOS AND ENGRAVINGS
PAPER HANGINGS, ETC.
222 Dundas Street,
N. E. corner Dundas and Clarence streets,
LONDON, ONT. 79.1y

REMEMBER T. BEATTIE & CO.'S GREAT SALE.

ALL SUMMER GOODS MUST BE CLEARED OUT

BEST GOODS SELLING AT LOW PRICES.

F. BEATTIE & CO., DUNDAS STREET.

The River of Speech. There flows a river through the earth. From hills of heaven it hath its birth...

HUMOROUS. A little girl who has been very observant of her parent's mode of exhibiting their charity...

EVICTON LAWS. The laws for which evictions for non-payment of rents are authorized have been on the statute books in Ireland only thirty years.

HOW TO GET SICK. Expose yourself day and night; eat too much without exercise; work too hard without rest...

HOW TO GET WELL. Which is answered in three words—Take Hop Bitters! See other column.

See what the Clergy say. Rev. R. H. CRAIG, Princeton, N. J., says: Last summer when I was in Canada...

Raising a New Crop of Hair. It was one of the by-laws of Heatch's Heavenly Hair Raiser...

The glue bottle, by an unearthly coincidence, was nearly the same shape and size as the hair-sap bottle.

George was dancing about the room, the pillow now dangling by a few hairs, his scalp covered with something that looked like sheet copper...

George was dancing about the room, the pillow now dangling by a few hairs, his scalp covered with something that looked like sheet copper...

George was dancing about the room, the pillow now dangling by a few hairs, his scalp covered with something that looked like sheet copper...

George was dancing about the room, the pillow now dangling by a few hairs, his scalp covered with something that looked like sheet copper...

George was dancing about the room, the pillow now dangling by a few hairs, his scalp covered with something that looked like sheet copper...

George was dancing about the room, the pillow now dangling by a few hairs, his scalp covered with something that looked like sheet copper...

George was dancing about the room, the pillow now dangling by a few hairs, his scalp covered with something that looked like sheet copper...

STANDARD CHOPPING MILLS. WATEROUS ENGINE WORKS CO., BRANTFORD. PORTABLE SAW MILLS! GRIST MILLS! FARM ENGINES!

INSURANCE. THE LONDON MUTUAL (Formerly Agricultural Mutual). HEAD OFFICE: MANSION HOUSE, LONDON, ENGLAND.

BOOTS & SHOES. WINLOW BROS. 113 DUNDAS STREET. Opposite E. A. Mitchell's Drug Store.

MAILS AS UNDER. GREAT WESTERN RAILWAY. CLONING. DUNDAS STATION.

ORGANS. ESTABLISHED 1839. S. R. WARREN & SON CHURCH ORGAN BUILDERS.

GENTS' FURNISHINGS. Pethick & McDonald's FALL AND WINTER GOODS!

JOHN COOPER THE OLDEST PHOTOGRAPHER. In the city, is doing an immense business in the photographic line.

PETHICK & McDONALD. First Door North of City Hall, RICHMOND STREET. THE STEAMER VICTORIA.

REAL LACE. Made, transferred, repaired and cleaned. 153 Mill Street, Toronto.

GROCERIES. THE HOUSE. The place for the CHEAPEST AND BEST GROCERIES. O'CALLAGHAN'S, Star House, next door to City Hotel.

J. W. HARDY, CORNER KING & RIDOUT STREETS. GROCERIES AND PROVISIONS.

FITZGERALD, SCANDRETT & CO., 169 DUNDAS STREET. DRUGS & CHEMICALS.

W. H. ROBINSON. THE POPULAR DRUG STORE. KEEPS A STOCK OF PURE DRUGS AND CHEMICALS.

J. W. ASHBURY. Successor to Puddicombe & Glass, CHEMIST AND DRUGGIST, 115 Dundas St., London.

BUCKEYE BELL FOUNDRY. Belts of Pure Copper and Tin for Churches, Schools, Fire Alarms, Etc.

FINANCIAL. THE HOME SAVINGS AND LOAN COMPANY (LIMITED). Authorized Capital, \$2,000,000.

AGRICULTURAL SAVINGS & LOAN CO. CAPITAL, \$1,000,000. SUBSCRIBED, \$600,000.

NORWICH UNION FIRE INS. SOCIETY OF NORWICH, ENGLAND. H. S. PATTERSON, ESQ., President.

DOMINION SAVINGS & INVESTMENT SOCIETY LONDON, ONT. OFFICE, OPPOSITE CITY HALL, RICHMOND ST.

REID'S HARDWARE HARVEST TOOLS! BUILDING HARDWARE. JAS. REID & CO., 116 Dundas Street, N.S.

ALFRED CRAIGIE, MANUFACTURER OF ALL DESCRIPTIONS OF PRINTERS' MATERIAL. SATISFACTION GUARANTEED.

LOCAL NEWS. The Catholics of McGillivray will hold a grand re-union picnic in James McCarthy's Grove, two miles east of Limerick, on Thursday, Sept. 16th.

Mr. John Campbell, the well-known carriage maker, belonged to the Grand Trunk Railway to New York, and thence to Sidney, Australia, fourteen carriages, such as are used in that country.

Steven O'Mara has placed on the stand his magnificent new cab, the finest in this part of the country.

We are sorry to be called upon to announce the sudden death of Mr. Conrad Siebert, of this city, which took place on Wednesday evening last.

The St. Patrick's Benevolent Society held their annual picnic at Port Stanley on Thursday, Sept. 1st.

Mr. Davidson, of Nova Scotia, is now in St. Thomas, endeavoring to establish a plate glass factory.

Mr. Adams, of Spencerville, who has been suffering for the past few days from the effects of gas escaping while asleep, died Monday night.

On the morning of the 2nd an old man named Jacob Miller, while walking on the Grand Trunk Railway track, near Breslau station, was run into by a freight train and instantly killed.

Mr. C. E. E. Usher, assistant passenger agent of the Wabash, St. Louis & Pacific Railway, was married at Hamilton, on Thursday, to Miss Ada M. Dally, of that city.

On the 2nd, a Grand Trunk brakeman, named James Barlow, aged 22, unmarried, while engaged in coupling cars in the Stratford yard, was caught by the dead-ends. His skull was crushed in and he died in twenty minutes.

A farmer, named Robert Rutherford, living on the sixth concession of West Flamboro, got caught on the connecting rod of a threshing machine on Thursday morning, by which his left arm was torn entirely off. He is progressing favorably.

While the steamer Norman lay at Charlottetown, on Thursday, a young woman from the vicinity of Brighton, Ont., who had contracted a runaway marriage against her parents' wishes, and had repented, and was on her way home, was taken with a fit and died on the boat.

Andrew McCallum, a wealthy young man of East Williams, has unexpectedly disappeared. He is supposed to be slightly deranged, and considerable excitement prevails in the township. It is supposed that he took the midnight train at Ailsa Craig on Wednesday.

On Thursday a servant girl of Dr. Labadie, at Montreal, put oil on the fire. The stove was blown to pieces, and her clothes ignited. Dr. Labadie went to her assistance, and had his hands badly burned. Both are under medical treatment, the girl being badly, if not fatally injured.

While Mr. Hugh Hamilton, of Elora, was building an addition to his barn on the 2nd, with Jas. McDonald assisting him, the scaffolding gave way, and Mr. Hamilton fell to the ground and cut his arm nearly in two with an axe which he was using at the time, also breaking the arm in two places.

A little boy named Sweeney, while playing at the railway depot, Rouse's Point, on Saturday, got caught in the machinery, and had his left arm torn out. His father rushed to his rescue, and got drawn into the machinery, his left leg being cut off about six inches above the ankle. The boy will not likely recover.

A serious and probably fatal accident occurred at the new High School building, Strathroy, Wednesday morning. Peter Brown, a hod carrier, was descending a short ladder, which had not been fastened at the top, when it upset, precipitating him a distance of nearly forty feet to the ground. He was carried to his residence insensible and died next day.

On Thursday last week, the wife of Robert Stewart, of the 4th con., township of Peel, met with a very serious accident. It appears that whilst driving a team of horses attached to a reaper the animals became frightened and ran away, throwing Mrs. Stewart on the table of the machine and breaking her ankle. She was also injured by one of the guards running through one of her arms. There were other injuries of a serious and probably fatal nature.

A serious collision took place at the

Beaton Junction of the Northern and Northwestern Railway, between two mixed freights, one going to Collingwood and the other coming from Barrie, on the 2nd.

London, September 1.—In consequence of the rejection by the House of Lords of the Bill for the Registration of Voters in Ireland, the Irish members of the House of Commons will resist the second reading of the Appropriation Bill, fixed for today.

London, September 1.—The House of Lords this evening negatived the second reading of the Bill for the Registration of Voters in Ireland by forty-two to thirty.

London, September 2.—In the Commons, Hartington announced that he could not accept the terms of the resolution which Parnell has framed remonstrating against the rejection of the Registration Bill by the Lords.

London, September 3.—In the Commons to-night Parnell introduced his amendment, adding the clauses of the Registration Bill to the Appropriation Bill.

Mr. Adams, of Spencerville, who has been suffering for the past few days from the effects of gas escaping while asleep, died Monday night.

On the morning of the 2nd an old man named Jacob Miller, while walking on the Grand Trunk Railway track, near Breslau station, was run into by a freight train and instantly killed.

Mr. C. E. E. Usher, assistant passenger agent of the Wabash, St. Louis & Pacific Railway, was married at Hamilton, on Thursday, to Miss Ada M. Dally, of that city.

On the 2nd, a Grand Trunk brakeman, named James Barlow, aged 22, unmarried, while engaged in coupling cars in the Stratford yard, was caught by the dead-ends.

A farmer, named Robert Rutherford, living on the sixth concession of West Flamboro, got caught on the connecting rod of a threshing machine on Thursday morning, by which his left arm was torn entirely off.

While the steamer Norman lay at Charlottetown, on Thursday, a young woman from the vicinity of Brighton, Ont., who had contracted a runaway marriage against her parents' wishes, and had repented, and was on her way home, was taken with a fit and died on the boat.

Andrew McCallum, a wealthy young man of East Williams, has unexpectedly disappeared. He is supposed to be slightly deranged, and considerable excitement prevails in the township.

On Thursday a servant girl of Dr. Labadie, at Montreal, put oil on the fire. The stove was blown to pieces, and her clothes ignited.

While Mr. Hugh Hamilton, of Elora, was building an addition to his barn on the 2nd, with Jas. McDonald assisting him, the scaffolding gave way, and Mr. Hamilton fell to the ground and cut his arm nearly in two with an axe which he was using at the time, also breaking the arm in two places.

A little boy named Sweeney, while playing at the railway depot, Rouse's Point, on Saturday, got caught in the machinery, and had his left arm torn out.

A serious and probably fatal accident occurred at the new High School building, Strathroy, Wednesday morning.

On Thursday last week, the wife of Robert Stewart, of the 4th con., township of Peel, met with a very serious accident.

moved to A. J. Webster's old stand. This is the Sewing Machine repair part and attachment emporium of the city.

COMMERCIAL. London Markets. London, Oct., Sept. 10, 1880.

Table with 2 columns: Commodity, Price. Includes items like Wheat, Winter; Flour, Best; Corn, Yellow.

Table with 2 columns: Commodity, Price. Includes items like Lamb, #; Pork, #; Butter, #.

Table with 2 columns: Commodity, Price. Includes items like Mutton, #; Beef, #; Cheese, #.

Table with 2 columns: Commodity, Price. Includes items like Eggs, #; Hides, #; Wool, #.

Table with 2 columns: Commodity, Price. Includes items like Harrow, #; Scales, #; Plow, #.

Table with 2 columns: Commodity, Price. Includes items like Flour, #; Sugar, #; Tea, #.

THE GLASS BALL CASTERS. Read what Dr. J. Adams says: DEAR SIR—After careful examination I fully con-

WESTERN FAIR. \$12,000 OFFERED IN PRIZES. Will be held in the CITY OF LONDON, 4th, 5th, 6th, 7th & 8th October.

BATHS. ELECTROPATHIC INSTITUTE, 204 Queen's Avenue, London, Ont. J. G. WILSON, Electric and Hygienic Physician.

WM. MCBRIDE, Secretary. Western Fair Office, 180 London, 1st Sept., 1880.

VALUABLE TRUTHS. If you are suffering from poor health, or indulging on a bad course, take cheer-

THE LONDON TURKISH & ELECTRIC BATHS have opened in Hunt's Block, Richmond St., for the treatment of all Acute and Chronic Diseases.

P. C. BARNARD, Public Accountant, Mercantile Agent in Matters of Insolvency and Arbitration.

A. B. POWELL & CO. THE KID GLOVE HOUSE. A complete clearance of a Wholesale Stock Ladies' Corsets.

DR. FOWLER'S STRAWBERRY EXTRACT OF WILD. CURES DIARRHOEA AND SUMMER COMPLAINTS.

WHAT GOOD IS THE NEW YORK CATHOLIC AGENCY? This question you can have answered to your entire satisfaction by sending your orders to it for anything you wish to purchase in New York.

DRY GOODS. J. J. GIBBONS. 1880 FALL 1880. SCHOOL SPECIALTIES! 5 Cents Each.

ANDERSON'S EATON'S BIG SALE! 175 Dundas Street, OPPOSITE STRONG'S HOTEL.

C. McCALLUM REMOVED. Wholesale & Retail Druggist, 157 Dundas Street, opposite Strong's Hotel.

LORETTO ABBEY, WELLINGTON PLACE, TORONTO, CANADA. A branch of Loretto Abbey, Rathfarham, Dublin, Ireland.

Re-Opens Tuesday, 7th September. BOARD-With French and English, \$100.00 per annum.

DIVIDEND No. 7. THE ENGLISH LOAN COY, LONDON, CANADA. Authorized Capital - \$80,000.00. Books Opened in January, 1879.

THE SEVENTH QUARTERLY DIVIDEND, at the rate of Eight Per Cent. per annum on the Paid-up Capital of the Company will be distributed on the 1st day of October, 1880.

SCHOOL SPECIALTIES! 5 Cents Each. Iron-Bound Slates. 100 Page Scribbling Books.

ANDERSON'S EATON'S BIG SALE! 175 Dundas Street, OPPOSITE STRONG'S HOTEL.

C. McCALLUM REMOVED. Wholesale & Retail Druggist, 157 Dundas Street, opposite Strong's Hotel.

MR. McCALLUM wishes to thank his customers and friends for their liberal support and all at his new store, where they will find a very large stock of everything in Drugs, Chemicals, Oils, Varnishes, Dye Stuffs, Toilet Articles, Perfumery, Fancy Goods, and Hair Preparations.

W.G. GREEN'S. 1880 FALL 1880. New Brocaded Velvets, New Brocaded Velveteens, New Striped Velvets, New Silk Fringes, JUST RECEIVED.

W.G. GREEN'S. 1880 FALL 1880. EXTRAORDINARY THAN WHAT HAS BEEN! THE KID GLOVE HOUSE.

CORSETS! A complete clearance of a Wholesale Stock Ladies' Corsets—wholesale price ranging from \$7 to \$10 per dozen.

40c. PER PAIR. The Great CASHMERE Sale will be continued ALL NEXT WEEK.

A. B. POWELL & CO. THE KID GLOVE HOUSE. We will sell you "The Best American Print" at 40c PER YARD during the above hours.

ST. MARY'S COLLEGE, MONTREAL. THIS Institution is situated on a tributary of the Ottawa, about six miles from Montreal.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the rudiments of all as well as the higher English branches.

COLLEGE OF OTTAWA (CHARTERED.) Under the Direction of the Rev. Fathers O. M. I. CLASSES WILL RE RESUMED ON 1st SEPTEMBER.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly situated on the Great Western Railway, 30 miles from Detroit. This spacious and commodious building has been supplied with all the modern improvements.

THE COLLEGE OF OTTAWA (CHARTERED.) Under the Direction of the Rev. Fathers O. M. I. CLASSES WILL RE RESUMED ON 1st SEPTEMBER.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly situated on the Great Western Railway, 30 miles from Detroit. This spacious and commodious building has been supplied with all the modern improvements.

COLLEGE OF OTTAWA (CHARTERED.) Under the Direction of the Rev. Fathers O. M. I. CLASSES WILL RE RESUMED ON 1st SEPTEMBER.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly situated on the Great Western Railway, 30 miles from Detroit. This spacious and commodious building has been supplied with all the modern improvements.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$150 per annum.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly situated on the Great Western Railway, 30 miles from Detroit. This spacious and commodious building has been supplied with all the modern improvements.

COLLEGE OF OTTAWA (CHARTERED.) Under the Direction of the Rev. Fathers O. M. I. CLASSES WILL RE RESUMED ON 1st SEPTEMBER.