

The Catholic Record.

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

VOL. 3.

LONDON, ONT., FRIDAY, AUG. 19, 1881.

NO. 149

CLERICAL.

WE have received a large stock of goods suitable for clerical garments.

We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

CATHOLIC PRESS.

SPEAKING of the present condition of Irish landlords, a contemporary says that "country seats are abandoned, gardens are running to waste, and the owners of whilom hospitable mansions are living in mean lodgings at cheap watering-places." A little adversity sometimes has an excellent moral effect.—*Pilot*.

THE Rev. Mr. Van Meter, who went to Rome some years ago to convert the Pope and the people of Italy to some sort of ism, has returned to New York to resume the management of the Howard Mission. Why he has abandoned his work in the Eternal City we cannot say, for the latest advices that we have from there do not announce that His Holiness has become a Methodist.—*Baltimore Mirror*.

PEOPLE are inclined to look upon religion as cheap, and earthly goods as expensive. If they can go to Heaven on a free pass they would like to go, but not otherwise. A man will work most slavishly all day to get money enough to go to the circus, and when Sunday comes, he might exert himself to spend a few minutes in church, and then place a nickel on the collection plate.—*Catholic Columbian*.

THE smart English detective who shipped the dummy dynamite barrels to England has not yet been discovered. The Boston agents of the English steamships, of course, profess entire ignorance of the shipper; though we have heard a leading Boston merchant and extensive shipper say that even he, who sent thousands of dollars worth of freight yearly, could not get a single barrel or case on board a Cunard steamer without a red tape sufficient to identify a dozen men.—*Pilot*.

THE Rev. Dr. W. Thomas, a Methodist preacher of Chicago, is to be tried next month for heresy by a body of clergymen of the denomination to which he belongs. Now, if the Bible is the only rule of faith, and every one is to exercise his private judgment in making out its teachings, and there is no infallible interpreter of it, how is the court going to convict the accused minister of unorthodoxy, and who dare say that its verdict will be right? Is he not as able as they are to decide the meaning of passages in Holy Writ, and, if not, of what use to him is his right of private judgment?—*Baltimore Mirror*.

THE *Anglo-Catholic*—a ritualistic journal in Detroit—sadly exclaims: We have never yet been in a diocese where so many churches have left the church. Within a stone's throw of our house there are Roman Catholics who came to Detroit devout members of the Church of England. Why did they go elsewhere?

Why did they go elsewhere? For the same reason that Newman, Manning, Faber, Wilberforce and a host of others who were the pride of the Church of England, went elsewhere. For the same reason that your Bishop Ives, Huntington, Doane, Preston, Kent Stone, and countless other Protestant Episcopal stars in the United States went out from you. They went elsewhere—to the Church Catholic and Apostolic—because they wanted the substance, not the shadow—the grain, not the chaff.—*Buffalo Union*.

We are told of Locke that he said of the Anglican divines of his time: "Why do you press upon me the doctrine of the Divinity of Christ? You say you find it in the Scriptures. That is your private judgment. I say that I do not find it there. That is my private judgment—as good (perhaps better than) yours." It is sufficient merely to recall the fact that the Bible is the most difficult

book in the world to interpret to show that, by itself, it can never be a "rule of faith," and that the Protestant theory that there exists a divine right of private judgment as to the interpretation of the Bible is at once imbecile and impious.—*London Univers*.

EVEN our dearly beloved brethren, the Methodists, are becoming smitten with the Ritualistic romance, for we read in the preaching column of the *N. Y. Herald*—in which the fraternity Barnumistically advertize their performances—that "in the evening" (Vesper lights?) "the golden candlesticks will be set up by the preacher." Parson Newman, Parson Newman—thou by the grace of Grant, cosmopolitan circuit rider at the Nation's expense—where art thou? Is it thus that the star of Wesley is to be quenched in the flare and flicker of Roman candles?—*Buffalo Union*.

THE success achieved by the Catholics of Bavaria is greater even than was anticipated last week. The latest returns show that their majority in the new Parliament will amount to 17—the number of Catholic members being 88 and of Liberals 71. Only two provinces out of the eight that form the kingdom voted entirely on the Liberal side, viz., the Palatinate and Central Franconia, which are almost entirely Protestant, in all the other provinces, either the whole or the greater part of the votes fell to the share of the Patriots. All the large towns of the kingdom, such as Munich, Rapsbon, Bamberg and Augsburg, are now represented by Catholics, whilst the episcopal constituency of Wurzburg has four Catholics and one Jew for spokesmen in the new Parliament. Whether the large Catholic majority will compel the King to choose Catholics for his advisers remains yet to be seen. In reality, it is not King Ludwig, but Prince Bismarck, who rules supreme in the country, but even if no Catholic ministry should be formed, and the new Parliament should not be able to do much good, it will, at least, have it in its power to prevent a great deal of harm, and that is so much gain.—*London Univers*.

THERE exists a certain Julia McNair Wright, who makes books, and those books generally contain inflammatory stories of monks and nuns evolved from the imagination of the "talented authoress." She seems to be in the employ of the American Sunday-School Union, and she thrives on the bigotry and credulity of Protestants. Here is a sample of the kind of writings which mislead Sunday-school children to contribute to the missionary schemes of Van Meter, Gavazzi, et al. This extract is taken from a recently published "Sabbath-school story":

"Mamma Marie looked awed; the old man still meditated; ten years in those lonely, wooded hills had set a mysterious mark on the pair. Presently, the patriarch arose slowly, and just as slowly lifted his arms above his head; his white hair and beard met as masses of snow, his eyes burned as he stretched himself upward, and the green baize cloak in which he was habitually wrapped fell from his gaunt shoulders; his stature seemed something gigantic.

"The day comes," he cried, "the day comes when I shall stand and proclaim the free Gospel of my Lord under the gates of the Vatican! The day comes when I shall give Bibles to the guards at St. Angelo! The day comes when I shall distribute tracts on the steps of the Lateral! These things I have asked of God, and He will answer me!"

"Woe is me, then," said Mamma Marie, tears stealing over her wrinkled cheeks, "for if you do these things, mio amico, you will burn like Fra Savonarola!"

It may seem remarkable to the impartial reader that Mrs. McNair Wright's impossible old peasant should neglect his present opportunities in Rome. Some of the Romans evidently need conversion; but, strange to say, the Protestant public which is so anxious for the souls of the Pope and the "guards at St. Angelo," sympathizes ardently with the sacrilegious robbers who infest the Holy City, ready to desecrate the body of one of God's saints. Sensible Protestants ought to stop this shameful prostitution of their children's minds—these attempts of lying and unscrupulous writers to poison the minds of the young and the unthinking. It is shameful that machine-books, like this Mrs. Julia McNair Wright's, should be permitted to be read by children whose parents pride themselves on being "enlightened."—*Freeman's Journal*.

The *Chicago Advance* has a correspondent who recently received a severe shock. She entered a Protestant church in Boston, and this terrible thing happened:

"After the usual prelude on the organ one of the choir, a lady, sang a solo. As the choir was just back of and above the pulpit, I easily heard the words, and at once said to myself: 'If that isn't an "Ave Maria," then I am as deaf as an adder.' The singing went on, and, sure enough, it was the regular Roman Catholic prayer to the Virgin Mary, words, music and all. I looked over the audience and thought of the shades of the Pilgrim Fathers. No one seemed to notice it particularly, and I began to be amused. Here we were, a protestant land of Christians, not in worship by one who rendered most beautifully a prayer to the dead!"

"A prayer to the dead" is a phrase which applied to a supplication to the Mother of God, sounds strange from a Protestant "Christian" who doubtless pretends to believe in the "communion of saints." This correspondent communicated her horror to others.

"Instantly a deacon started up and said: 'What was it she sang?' An "Ave Maria." "A what?" "Why, the Roman Catholic prayer to St. Mary; that's all." "All Well; I didn't know what she sang, for when these fashionable singers get at it in our church, I, for one, can not understand a word of what they say; and so, with a general sort of petition that Heaven will bless it all—for I don't understand any of it—I always settle down, close my eyes, think of something else, and wait till it's over." Then we all laughed, but another one said: "You can laugh if you want to, but I tell you I don't like such things, and I never dreamed that she was singing any such stuff! And after a while it came out that only two of us, as far as known, had noticed it at all."

Henceforth Moody and Sankey took the place of this "stuff," and blasphemous plantation-songs and Methodist camp-meeting parodies purified the spot in which a thoughtless singer had dared to use the words of Scripture in calling the Mother of God "blessed." The mental attitude of "Christians" who prefer to eliminate "Romish stuff" from the Scriptures rather than accept it, is anomalous, especially when they make claims to sincerity. If this narrow-minded Protestant finds an "Ave Maria" objectionable, when introduced only as a musical ornament—from Gounod or Millard, of course, for choir-singers rarely care what words they sing—into a Protestant service, how much on it Catholics should be shocked by the tunes interpolated into the sublime service of the Mass.—*Freeman's Journal*.

The feast of "Lady Day of the Harvest" is at hand, when we commemorate the Assumption of Our Lady, body and soul, into Heaven. In the Spring month of March, the Son of God, by Mary's consent, became her Son on earth, and then we had the "Lady Day of the Sowing time." Then Mary became the "handmaid of the Lord"; now she is crowned Queen of Heaven. Though the Catholic Church has never defined it as an article of faith, that our Blessed Lady was taken up body and soul into Heaven, yet it has always been the belief of the Church, and that belief early gave expression in the setting aside of a day that would especially honor such an event, and making it a feast upon which no servile work was to be done. Next to the Immaculate Conception, it would seem most proper to place this belief of the Assumption, since by the former we attest our firm belief in the entire freedom of Mary's soul from the stain of sin, from the very moment of her conception, so by the latter we prove our conviction that God would not permit a body that had been His temple, to moulder away in the foulness of earth and to become the food of worms. She was by divine dispensation preserved immaculate in soul and by the same decree was she preserved immaculate in body and taken to Heaven, where all things that are pure are gathered. Honor Mary in her Assumption during this month, and have special recourse to her Most Pure Heart, the seat of the union of her immaculate soul with an incorruptible body.—*Catholic Columbian*.

His Eminence Cardinal Manning was the guest of the Prince of Wales at a garden-party on the 14th ultimo, the eve of his seventy-third birthday. The head of the Church in England met the female head of the so-called Church of England, in the person of Queen Victoria. A queer meeting. A smaller mind would be dazzled at the shower of compliments; but Cardinal Manning is a favorite attendant at Rome, and the most magnificent court in that of the world to come.—*Cincinnati Telegraph*.

When will Englishmen of education and even culture be logical when writing of Ireland. The *Spectator* of June 11th is worthy that the Irish members should have the spirit to resent lies and libels upon their country. Colonel Tottenham in the House of Commons asked a question of which he had given no previous notice, as to a story which turned out to be false, that Mr. Daly, son of Lord Dunsandle, had been shot at Loughrea in the county Galway; and taking the question for granted he attributed the crime to the Land League, that *bete noir* of insane old English women of both genders. As the story was only another of Mr. Forster's "outrages made to order," Mr. O'Connor very properly and very truly charged the Colonel with "mendaciously" attributing those murders or attempts to murder to the Land League. We say "very properly and very truly," because to ask a question, and before it is answered, to take it for granted as true, is mendacious, and to attribute a crime taken for granted before proved, to the Land League is "mendaciously to attribute it." Here upon "Ye Gentlemen of England," with that characteristic love of fair play which they boast so much of, and practice so little, declared this language so true and so graphic "unparliamentary," and Mr. O'Connor had to substitute a less accurate and less truth-telling term, stung to the quick by this fresh outrage—this insult added to injury. Mr. O'Kelly rose to demand of the House whether there was no protection to be had against gentlemen making statements "which were calumnious and lying;" whereupon the speaker named Mr. O'Kelly, and he was suspended by the House on Mr. Gladstone's motion by 188 against 11. Now in reading this, we beg our readers to bear carefully in mind, that all this occurred, not in the Lime Kiln Club, not in a senate of the first gentlemen of England, the British House of Commons to wit. It may be all very necessary to keep the British House of Parliament free from Billingsgate, but surely the proper way to do that is to keep the British House of Parliament free from those acts which evoke Billingsgate. A poet does not order his horse in blank verse—a preacher does not preach to a congregation of eld-hoppers in sesquipedalian words. It is necessary for every man to adapt his language to the society in which he finds himself and if "Ye Gentlemen of England" will utter lies, they can only be met with words, which express mendacity. It is Colonel Tottenham that ought to have been suspended by a vote of 188 against 11, not Mr. O'Kelly. But it has been ever thus in England's conduct towards Ireland. In every school the tag is bludgeoned for the misdeeds of the "big bully," Mr. Speaker was only enacting the conduct of a weak minded pedagogue, when he named Mr. O'Kelly; and the gallant Colonel, and Mr. Gladstone was only carrying out the policy of centuries, when he as Prime Minister lent himself to the dirty work. And yet we are expected to be enamoured of English justice and fair play! Well! we will try to become so—please the pigs! It is these petty injustices, which show most clearly the absolute necessity of Home Rule for Ireland. If men will be unjust, when the temptation is light, as in small things, what will they not be when the temptation is grievous, as in great things. If they do this in the green world of war, they do not do in the dry; moreover, they show the utter incompatibility of temper in the parties joined—these petty injustices. "But they are joined and you would not surely favor divorce!" Well! we don't know. It is related of a certain French Curé that, like Mr. Freeman of historian renown, he could not answer without a "distingue" ("I distinguish"). On one occasion his bishop in order to try him, thinking to put a question to him, to which there could be no "distingue" ("I distinguish") asked, "M. le Curé, would it be lawful to baptize in soup? Monseigneur" answers, "the Curé, distingue, (I distinguish). In such episcopal soup as we are now enjoying negative, (no). In such innocent soup as is generally the lot of a Curé affirmative, (yes). Now on this question of favouring divorce, distingue. There are divorces and divorces. Whom God hath joined let no man put asunder; but whom the devil has joined let every man seek to part.—*The Harp*.

A GREAT victory was won last week by the Catholic cause in Bavaria. This kingdom contains a population of five million people, of whom one-third are Protestants, and as such wedded to the "Liberal" cause whilst two-thirds are Catholics. The Catholic party in the Bavarian State Parliament call themselves Patriots, and the main features of their programme are religious freedom and Home Rule, whilst the "Liberals" want to play Bavaria into the hands of Bismarck. The Parliament that expired last month was about equally divided, so that the Liberal Government, whilst having a majority, was at least an artificial state of things it was necessary that the electoral districts should always be doctored up a good deal, a process known as jerry-mandering in America. To make the new elections favourable to the Government had done a good deal in the jerry-mandering way, but, despite all this, the result of last week's elections is a clear Catholic or Patriot majority of about a dozen in a Parliament consisting of 120 members. This will probably involve the resignation of the Government and the formation of a Catholic ministry.—*London Univers*.

BISHOP IRELAND ANNIHILATES A PRESBYTERIAN MINISTER.

The controversy between Bishop Ireland, of St. Paul, and a Rev. Mr. Smith, a Presbyterian, which has attracted much attention in the North-west, has come to an end, in the utter rout and annihilation of Mr. Smith. The St. Paul *North-Western Chronicle* referring to the controversy, says:

"He has added one more to the many proofs of the unreasonableness of the Protestant position and of the unwillingness of Protestants to attempt a demonstration of their fundamental doctrine—the inspiration of their sole rule of faith, the Bible. The whole question at issue between the Bishop and his opponent was the inspiration of the Scriptures. Throughout the whole controversy not one argument was adduced by Rev. Smith to show that the Bible is God's word. Abandoning the point in question, inspiration, he attacked the infallibility of the Pope, the church of the middle ages, the confessional, and every other supposed vulnerable point in the church's dogmas, but never a word to disprove the Bishop's sweeping and fatal charge that Protestants are not, on Protestant principles, an inspired Bible. We must not blame Mr. Smith for having failed to do what is not in the power of man to do. No man, setting aside the infallibility of Christ's Church, can ever demonstrate that the collection of ancient writings known as the Bible is God's own word. But we must object to the reprehensible manner in which every threadbare old yarn about bad Popes and immoral priests was raked up in the defence of Protestantism. We had thought Mr. Smith incapable of resorting to such despicable means of bolstering up a bad cause. We now see our mistake. One good result of the controversy is that the minds of many non-Catholics have been brought to study the claims of the Catholic Church. Old women and empty-skulled men, who believe that the Magdalen's words and own hand the very words of King James' Bible, can never be brought to see religious truth. They are too stupid in ignorance. But there are many deep thinkers and close reasoners among us who can grasp the point at issue in an argument, who have closely followed the controversy, and whose minds have been strongly influenced, despite themselves, by the unanswerable arguments on which they find every doctrine of Catholic faith based."

THE EFFECTS OF A NOTED CONVERT SOLD AT AUCTION.

London Letter to the Dublin *Freeman's Journal*.

The sale of Lord Beaconsfield's effects at Christie & Manson's was followed by that of the wardrobe, jewels and lace of the late Miss Helen Gladstone. The world had almost forgotten her. She had once been greatly admired in society, and, in possession of a goodly fortune as well as great beauty, her hand was sought after by many suitors. Suddenly and without previous warning Miss Helen Gladstone disappeared from the world; and before rumor had time to frame one of her improbable stories it was announced that she had become a Catholic and entered a convent. It was the teaching of one of our most eloquent and pious Catholic preachers which had caused her to turn thus suddenly from the empty and perishable joys of this world to those which never fail and never decay. She wisely left England at once and retired to a convent near Paris; but after a while went to the Sisters of Colfontaine, where she died about three months ago. She had lived for years in religious seclusion, following the rules of the content she had chosen, but had never taken the veil, in consequence of the strong prejudices of her elder brother, Sir Thomas Gladstone, whom she was tenderly attached, and who had to the very last indulged a secret hope that his sister would grow weary and disgusted with the restraints and privations peculiar to convent life, and would return to the easy path of salvation followed by Protestant ladies of family and fortune.

By the change in this instance, as in every other of the like nature, was waited for in vain. Helen Gladstone lived and died in the faith she had chosen, not from caprice or weariness of the world's pleasures, but from conviction of the utter worthlessness of any enjoyment which has not its source in devotion to Heaven. This self-denial—for it really was a difficult

task for Helen Gladstone to continue, as it were, in the observance of only half the sacrifice, while her soul was entirely devoted to God—was accounted for by the circumstance that, although leading a life of a recluse, and having put away the world and its vanities, she still retained possession of her jewels, lace and valuables, which a rule become the property of the religious community when a novice takes the veil. That she had once been a woman of the world—judging in its frivolities and expending much taste upon the trifles which for her had formed in early life the sum of human things—was evident enough in the refinement and delicacy manifested in the trimmings and lace with which she had loved to adorn herself in former times.

The lace worn at all exquisite beauty, and were sold at immense prices. There had evidently nestled the vanity of the world's favorite, for the jewels, although carefully preserved in boxes of scented wood and wrapped in perfumed cotton, were all evidently sources of friendship—or perhaps of love—fits neither to be worn nor yet neglected. The secret of such attachments is buried with their owner, and no survivor has the key of the mystery which caused them to be kept with such tender care.

The great prizes in the sale were the beautiful pieces of point d'Alencon, older than the silet of Nantes, which dispersed the lace makers of Alencon, and caused a loss of a great portion of the particular stitch which once made this lace the finest in the world. The stitch was woven over a hair from the lace-making hand, and cannot be undone to give to its worn artist the secret of its making. All went well up to this portion of the sale, but the mournful impression upon the mind of the spectator began with the disposal of the wardrobe. There is something indescribably painful in witnessing the tossing about, the pulling over and hauling to and fro of the garments once worn with such dainty pride by the delicate owner now no more; and at the sale of Miss Helen Gladstone's wardrobe the scene was rendered yet more painful still by the irrelevant jokes and vulgar depreciation of the dealers at the sight of the quaint old-fashioned out of the dresses which had lain unheeded and unused since her retirement from the world and her renunciation of its pomps and empty vanities.

FUNERAL OF THE LATE MR. SUPERVISOR QUINN.

The remains of this respected gentleman, whose death took place on Friday morning, as already announced, were removed to St. Patrick's Church yesterday afternoon, followed by a very large and respectable cortege, including his fellow members of the St. Patrick's Literary Institute, of which he was one of the very few remaining founders, wearing a neat mourning regalia. Arrived at the church the body was received by the Rev. M. S. Burk, C. S. S. R., assisted by Rev. Mr. Bonneau, Chaplain of the Sisters of Charity, and the Rev. Professor O'Leary, of the Seminary. After the recitation of the psalm, De Profundis and prayers, it was conveyed to a hearse, and in front of the high altar, still followed by the relatives and the members of the Institute, when a solemn Libera was chanted by a full choir with organ accompaniment. The service in the church was closed, the body was removed to and interred in the family lot in St. Patrick's Cemetery (Woodfield), where the last prayers were said by Rev. Father Rich, C. S. R.

The deceased gentleman was a native of Newtownhamnavay, Ireland, and arrived in Canada in 1826. Shortly after his arrival he entered the employment of Messrs. Allan Gilmore, C. S. S. R., and subsequently received his commission as cutter in the various departments of square timber, docks, staves and masts and spars. He continued in the employ for many years, giving them the utmost satisfaction. On leaving the employ of Messrs. Gilmore, he entered into business as a lumber merchant. In 1841 he was elected to the late Committee of Management of St. Patrick's Church, and continued a member of that body up to its abolition in 1875. In 1853 he represented St. Peter's Ward in the City Council. In 1854 he was appointed Supervisor of Cullers on the retirement of the late Hon. John Sharpley, and in 1857 he was elected President of the St. Patrick's Institute. The deceased was always almost up to the day of his death, a man of a robust and vigorous constitution; he was of a most generous disposition and never was any good cause, national, religious or charitable, known to appeal to him in vain. He seemed to always understand how much more pleasing it is to give rather than to receive. The general esteem in which he was held, as already intimated, fully shown by the immense cortege which followed his remains yesterday—upwards of forty carriages having been employed on the occasion and many were obliged to deprive themselves of the melancholy pleasure owing to the difficulty of obtaining vehicles consequent upon the employment given them by the large number of strangers present in the city. A solemn Mass for the repose of his soul will be chanted in St. Patrick's at seven o'clock this morning. Quebec Chronicle, 8th inst.

"Paul," exclaimed a fair daughter of a California bonanza king, addressing one of her suitors, Paw has settled five hundred thousand dollars on me, and I thought there'd be no harm in telling you." "Florinda," he said, nervously fingering a few nickles in his waistcoat pocket and striving to hide the evidences of the profound interest which the communication excited, "Florinda, do you think I'm so stupid as to let such a consideration affect me?" "No," she added, nonchalantly, "I didn't suppose you'd care much, so I engaged myself to Mr. Slacker last night!" It was a ten strike, and he flopped, but she was a cool girl, and summoning a servant took him to set the sufferer out on the back stool until he felt better.

The Angelus.

The Angelus, the Angelus, how clear and sweet it rings. Across the city's noise and din, high o'er the distant hills...

It floats above a hundred seas, through every land and clime. Mid every church, dark and light, the old familiar rhyme...

GREAT SPEECH OF THE ARCHBISHOP OF CASHEL.

The Monuments of Tipperary—The Insult to the Ashes of Pius IX.—Dr. Croke and Cardinal Manning.

Of the many demonstrations of love and admiration of which his Grace the Archbishop of Cashel has been the subject, none have surpassed in fervor and importance that which took place to-day.

Thurles, Sunday Night. The procession marched through the town to the college, and the mass of people ranged themselves along the Avenue...

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We are not divided here. We are as one in heart and soul and spirit, and in every patriotic aspiration.

A WEEK AGO IN THE ETERNAL CITY. I refer to it here to-day only to express our horror of it, and of the fearful few who were engaged in it...

THE CARDINAL OF THE OUTRAGE IN ROME.

On Sunday the Feast of St. Victor was celebrated in St. George's Cathedral. Before the High Mass of which the Bishop of Lystra was the celebrant...

THE BONES OF THEIR DEAD PASTOR. would have excited angry passions in the hearts of even the most dutiful of his children.

THE SON OF THE SACRILEGIOUS SPOILER OF THE HOLY SEK. in Rome, was just then probably making high revel in the plundered palace of the Quirinal...

THE DEAD PUNISH INTO THE FIBER. he likely to respect his living successor? No, most assuredly not (applause).

his kind and encouraging words, and I beg most respectfully to offer him your acknowledgments as well today.

MISS PARRELL ON EMIGRATION. On Sunday Miss Anna Parrell visited Carr to address a meeting of the ladies' branch of the Land League.

THE "MISERERE" OF THE SISTINE CHAPEL.

Afterward came the gathering for the Miserere of the Sistine Chapel. Even stars and garters, and liveried footmen, were jammed among us in the bustle of the throne.

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conclusion that as long as the present state of things existed, and the Government threw the people into jail as they were doing, they should be charged with giving the landlord his unjust demands...

THE O'GORMAN MAHON.

His Brusque Manner and Sayings. The O'Gorman Mahon has a way of saying hard things, which from the lips of any other man would not be tolerated.

THE LOVE OF THE HOLY MASS.

On Sunday evening His Eminence the Cardinal-Archbishop preached in St. Joseph's Church, Bunhill Row. His Eminence took for his text the words, "With desire I have desired to eat this Pasch with you before I suffer" (Luke xxi.)

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agony, of the darkness, of the laments of the beloved of Christ. I know not how long I had indulged thus in the reveries of thought, but as I opened my eyes, the last sad scene—the twilight had passed, and the gray dimness of night stole in at the windows...

LETTERS FROM PATRIOTS.

A NEW VIEW OF IN IRELAND. English Workmen in Ireland. From the New York Commonwealth.

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My Sham. One fair day a Spring. From that sham-brother. Brought a bunch of false flowers...

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My Shamrock.

One fair day in Spring, a letter, From that island-home of mine, Brought a bunch of faded shamrocks...

HOLY MASS.

His Eminence the Cardinal preached in St. I. Row. His Eminence the Cardinal preached in St. I. Row. His Eminence the Cardinal preached in St. I. Row...

LETTERS FROM MR. RED-PATH.

A NEW VIEW OF 'THE ENGLISH IN IRELAND.'

English Workmen on Irish Landlordism.

From the New York Commercial Advertiser.

Dublin, July 13th.

In my last letter I quoted from the report on the condition of the Irish peasantry of Galway made by a deputation of Northumberland and Durham coalminers...

In the village of Barna, near the ancient city of Galway, these English miners entered a peasant's cabin that they thus described:—

"One of the smallest huts in the village, which could not in fact occupy an area of more than seven and one-half square feet, we found to be the habitation of a man, his wife, and seven children. They appeared to gain a subsistence by the rearing of poultry and selling the eggs; and cocks, hens, and ducks travelled about at will in their domicile. They also rented a plot of land, which the husband, a big, gaunt-looking man, labored upon, to wrench from it a scanty subsistence. All the family were clothed in rags. This man, our informant told us, had never tasted a drop of strong drink, nor a drop of tea, nor a bit of fresh meat for two years—his sole food for himself and family having been a few potatoes, with the Indian meal porridge made with the same, the only liquid passing through their mouths being a drop of buttermilk at rare intervals, being pure water. The quantity of buttermilk falling to his use had been, during the last six months, only two pennyworth, purchased from one more fortunate than he in possessing a cow, so that that liquid was indeed a luxury. He had, like the farmer and his sons, fallen under the ban of the agent for non-payment of his rent, and the usual result has followed in the shape of a notice to quit, which was hanging over the family when we visited them."

"Thousands of these wretched tenants are the victims of evictions executed by the administration of Gladstone, Bright, and Forster. These tenants are the men who are accused by English journals and English 'statesmen'—scallions of 'conspiring to defame the landlords, almighty God and gimpowder—such them, by heaven!' said Carlyle, 'crash them like vermin!' Carlyle died without having uttered one such sentence against the English vermin in high life. Yet he lives all about them. With all his prolix palaver about 'the vermin' and 'shams, Carlyle, like his father, lived and died essentially a Scotchman—that is, a scamp who mistook complacency for power and reverence of nobility of character. No wonder that no poor man wept when this moral mastodon was buried!"

"These poor English pitmen, by their feeble Davy lamp light, were led to the discovery of more truth in Ireland than Carlyle could ever find with all the illumination of his 'Everlasting Stars' and other epileptic-literary-melodramatic stage properties."

"After describing 'duty work' at Barna, Mr. Patterson says:—

"Mr. Bryson remarked, on the principle that a horse may be led to the well, yet he cannot be made to drink, that, after going to the landlord's place by compulsion, they need not work harder than they liked; but he was met with a retort from the men to the effect that the agent, or some one deputed by him, stood over the tenant armed with a stout cudgel, which he did not fail to lay on to the backs and shoulders of the tenant if he showed any sign of shirking his work. The exclamation 'impossible' broke out from us involuntarily as we could not for a moment realize that such a system of slave-driving could exist. Up jumped one of the men before us, a respectable-looking man enough, who told us that if we had the slightest doubt on this matter of the stick, he would then and then strip to the skin and show us undeniable evidence of the beatings he had sustained, in the shape of angry bruises and discolorations which he had received at the hands of the bailiff."

"These Moody Irish, you know," said an Englishman to me in London, "are never content you know?"

"The English pitmen, following the example of the north of England and Scotch preachers, and their report with some reflections by way of application," I quote a couple of passages:—

"The houses not fit for a beast, much less a human being to exist in,—the tremendous burdens imposed upon the dwellers, in the shape of 'rent' and 'service,' their struggles with sterile land for which it almost appeared monstrous to ask them to pay rent at all—much less to raise their rent when, by the expenditure of their little capital, and their utmost labor, they had caused it to give some ap-

proachable return for their desperate struggle with it;—the payment of rack rent under ordinary circumstances, when, to our gaze, it seemed an impossibility for a man to gain a living from the land for himself and family, even at rent based upon Griffith's valuations—these were a combination of misfortunes, the magnitude of which we had never believed to have been heaped upon the head of one unfortunate fellow-creature in our lives. If the industry of the people were only allowed free scope, we had not the slightest doubt that, where a barren and stony country exists, pastures and arable land would be seen; but, with the course pursued by the tyrant, in raising the rent directly an improvement is seen to bear fruit, there can be only one result—the hearse and most skillful agriculturist will be driven away, probably out of the country altogether, whilst a veto will be most effectively placed upon the enterprise of those left behind."

These are solid chunks of good sense that the English pitmen have dug in Ireland. JAMES REDPATH.

THE IRISH QUESTION A CATHOLIC ONE.

TESTIMONY OF A PAGAN JOURNAL—WHAT IT THINKS OF FIFTY YEARS OF THE HOUSE OF LORDS AND ITS REGARD FOR CATHOLIC RIGHTS.

(From the Pall Mall Gazette.)

The Irish question is peculiarly a Catholic one, for eight Irishmen out of ten belong to the Roman Church. Irish discontent was the natural result of Protestant intolerance, but the ascendancy of an alien sect was jealously maintained by the Lords. The House of Lords did its utmost to resist the recognition of the rights of the Roman Catholics. One memorable instance, which lies outside the half-century selected for review, was typical of all that followed. Catholic Emancipation, regarded by Mr. Pitt as one of the essential conditions of the Union, was postponed, until concession lost all its virtue. In 1825 even the un-reformed House of Commons could no longer resist the claim of the Catholics to be admitted within the pale of citizenship; and the Catholic Relief Bill was carried by a majority of twenty-one. "Even in 1825," said Lord Macaulay, speaking thirty years after, "it was not too late. The machinery of agitation was not fully organized; the Government was under no strong pressure, and that future concession might have been received with thankfulness. That opportunity was suffered to escape, and it never returned." How was it suffered to escape? By the action of the House of Lords. They rejected the Relief Bill by a majority of forty-eight. Three years later the House of Commons again sent up the Bill, which was passed by a majority of 100. The House of Lords, in defiance of the rights of the Roman Catholics, refused to assent to the concession refused in 1825. In 1829 the concession refused in 1825 was made "reluctantly, ungraciously, under duress, from mere dread of civil war." "The Irishman," said Macaulay, "was taught that from England nothing is to be got by reason, by entreaty, by flattery, and by every other means of persuasion. The tardy repentance deserved no gratitude and obtained none." The House of Lords, by its repeated rejection of the Relief Bill, and not less by its sudden capitulation, had led the Irish to believe that by agitation alone could any grievance be removed."

AFTER THE EMANCIPATION AND BEFORE THE RECOGNITION OF HIS SPIRIT WAS RECOGNIZED IN THE ADMINISTRATION. For years after it received the Royal assent the Roman Catholics were virtually excluded from the government of Ireland. To this day the justices of peace in Ireland are selected chiefly from the minority of the population, but in 1832 there was not in all Ireland a single Catholic justice of the peace, or a single inspector of police. The mind of the ruling power was hostile to the Irish Catholics, and every attempt to give effect to the spirit of the Emancipation Act was opposed by the House of Lords. In 1836 this opposition assumed the shape of an informal vote of censure, which led to the counter motion in the Commons in support of which the noble lords made a speech on the government of Ireland which might be read with advantage by many of our statesmen to-day, so plainly did the old Whig lay down the principle that "nothing firm or stable was possible in Ireland unless the Government secured the good will and confidence of the Irish people." But the Lords did not confine themselves to censuring the Executive for attempting to govern Ireland "according to the wishes of the people of Ireland." "Every bill," said Macaulay in 1844, "framed by the advisers of the Crown for the benefit of Ireland was either rejected or mutilated." That Macaulay did not exaggerate may be seen by a reference to Hansard. The conduct of the Lords may be illustrated by their dealings with the Church Establishment. In 1833 the Government of the day passed the Church Temporalities Act; but, instead of appropriating the surplus revenues of the alien establishment to the furtherance of purposes approved by the majority of the nation, the Appropriation Clause was abandoned from fear of the admitted that the year of the passage of the bill had brought Ireland to the verge of anarchy. Coercion of the most rigorous type had been tried and found utterly wanting. In 1834 the Commons, by a majority of 269 to 99, passed a Tithe Abatement Bill. O'Connell declared on its third reading that the bill "would form a new epoch in the history of the Government of Ireland. This was the first great step towards a conciliatory system in Ireland. He hoped no attempt would be made to blast the first step made towards the pacification of his country." Six days later the bill was summarily rejected by the Lords, by a majority of 129 to 122.

THE NEXT YEAR THE TITHE BILL was again sent up to the Lords. They struck out the clause appropriating a portion of the ecclesiastical revenues to national purposes, thereby securing the abandonment of the bill. In 1835 the Commons a third time sent up the bill to the Lords, and the peers again defeated it by the elimination of the Appropriation Clause. In 1837 the Tithe Bill was read a second time by the Commons by a majority of 229 to 14, but the death of the King saved the Lords the trouble of

rejecting it. In 1838 the fifth bill dealing with the question of Irish tithes was introduced in the House of Commons. To secure its acceptance by the House of Lords, the Government assented to the elimination of the Appropriation Clause. The alien Church was to keep all its endowments; not one penny was to be devoted to the education of the people. The Lords triumphed, and the Church of Ireland was saved—for a time. The sequel of the victory was not seen for thirty years. In 1868 the Lords rejected Mr. Gladstone's resolutions demanding the disestablishment and disendowment of the Irish Church. It was their last effort. In the following year the second reading of the Disestablishment Bill was carried in the Upper Chamber by 150 votes to 146, and the Establishment, which the peers had refused to adapt to the wants of the nation in 1838, was swept away altogether with their assent in 1869.

HOW FAR THE CATHOLICS were from participating in all the privileges of the Protestants may be inferred from the fact that the penal laws remained un repealed till 1844. The action of the Lords in that year illustrates the difficulty—the permanent difficulty—of doing justice to Ireland through such an instrument as the House of Peers. The Penal Laws Repeal Bill of 1844, after being passed by the Commons, was sent up to the Lords in July. The measure repealed the whole of the Acts which made it penal for a Roman Catholic to attend Mass, and to receive the sacraments, and to exercise the supremacy of the Pope, which forbade Catholics to bear arms or to own a horse valued at more than £5, which punished Catholics who taught children to spell without a license from a Protestant bishop, and sentenced to transportation for life those who administered the vows of any monastic Order to a subject of the Queen, which prohibited any priest or monk, Protestant or Catholic, from uttering any sacerdotal vestments outside the Catholic chapel. When it came before the House of Lords it was so vehemently opposed by the Bishop of London that the Lord Chancellor was compelled to remodel the measure by leaving out all the objectionable clauses. Even this did not remove the objections of the bishops, but the expurgated bill was allowed to pass into law. The clauses which were thus sacrificed to propitiate the peers left un repealed the old Acts forbidding Catholics to teach without a licence from a bishop of the Establishment, to wear sacerdotal vestments outside church, and to educate their children as Jesuits, as well as those prohibiting members of any monastic Order setting foot within the Queen's dominions without a licence from the Secretary of State. In 1845 an attempt was made to complete the work of repeal, but the same House of Commons which had sent up the comprehensive measure the previous year refused by a majority of 89 to 47, once more to send up "the objectionable clauses" to the House of Lords. These laws, it may be said, were dead letters.

EVEN THAT APOLOGY, however, fails in the case of the Marriage Laws. In 1835 the Commons proposed to repeal the penal law which permitted any scoundrel married by a Catholic priest to repudiate his wife when he pleased, by proving that he had attended a Protestant place of worship within twelve months of his marriage. This prostitution of the marriage services for purposes of seduction in the name of Protestantism was maintained by the Lords by a majority of 41 to 19. Even the House of Lords, however, could not long resist the demand for removal of this odious "privilege," and after a time they annulled their vote by passing a bill similar to that which they rejected in 1835. Thirty years after the vote on the Marriage Bill Lord Derby secured the rejection, by a majority of 84 to 93, of the bill relieving Roman Catholics of the oath of abjuration imposed on their representatives in Parliament. It was only an insult, but even an insult could not be surrendered without a pang. The same quiet spirit of intolerance was even more painfully displayed in matters concerning the administration of justice. In 1839 the Lords, after long and angry debate, solemnly passed a vote of censure on an Irish judge, Sir M. O'Loghlin, because he had given directions that no Catholic should be placed upon an account of his political and religious opinions. To this long list of samples we add two quotations. The first is LORD RUSSELL'S RECORD OF THE PLEDGES GIVEN BY ENGLAND AND IRELAND when the Union was concluded:—"The promises which were made at the time of the Union were that Ireland should be placed upon an equality with England, and that she should be governed upon the same principles and should enjoy the same rights and privileges." These pledges and these promises to this hour have never been fulfilled. And why? Mr. Roebuck still supply the answer: "Addressing the ministerial majority which represented the English constituencies in 1837, he said: 'You have tried on your knees to obtain justice for Ireland, . . . and what has been your reward? Contempt and scorn. Your enemies have trampled upon your measures; they have contemptuously delayed, changed, or rejected them as the humor of their insolence suggested. . . . What ought you to have done? What you did not dare to do. You should have boldly told the people of both countries that justice could not be gained by either while an irresponsible body of hereditary legislators could at will dispose of the fortunes and the happiness of the people. We have labored in order to relieve the miseries of Ireland, and if possible to heal the wounds inflicted by many centuries of misrule. We have not advanced one single step. Every year sees our labors rendered abortive by the headstrong proceedings of the House of Lords. If we wish for peace with Ireland, we must change this faulty system.'"

From the Hub.

There is perhaps no tonic offered to the people that possesses as much real intrinsic value as the Hop Bitters. Just at this season of the year, when the stomach needs an appetizer, or the blood needs purifying, the cheapest and best remedy is Hop Bitters. An ounce of prevention is worth a pound of cure; don't wait until you are prostrated by a disease that may take months for you to recover in.

THE "DYNAMITE" BUSINESS.

The old proverb, "slow but sure," has been again vindicated this week by our receipt by mail of advices detailing the particulars of the discovery of the so-called "infernal machines," on board the British steamers *Malta* and *Benbow*, at Liverpool, which the Cable telegraph, under the skillful manipulation of its English masters, had given to us with such florid representations of possible marine disasters as to set our sensitive American pressmen to writing diatribes against the "barbarous" "political methods" of the Irish, that they never wasted on the Nihilists of Russia, nor yet on the frantic "patriotic" Thomases of Paris. Like the Apostle Thomas, of old, we had our doubts about the marvellous narration the cable telegraph brought us; but unlike him we are not likely to be relieved of those doubts in question; as it is now officially declared that the Liverpool police, after "capturing" the "machines," conveyed them out to sea and sunk them in thirty fathoms of water, "to prevent their doing any harm!" This would seem at first glance, to be a very praiseworthy precaution; but the apparent necessity for such heroic treatment in this case is at once shown to be groundless by the admissions made in the English Parliament by Sir William Vernon Harcourt, who, in answer to the questions of the representatives of the Liverpool shipowners, let out the facts that the so-called "infernal machines" were not loaded with dynamite at all, but with some other kind of composition that "might be explosive." It was the gun cotton and fulminate and caps and so forth, on which the "clock-work," so vividly described, was to have acted, and without which no explosion could have taken place,—were absent in all the discovered shells, those so-called "infernal machines" were as harmless as the beggars "Conductive Clocks" with which Barbauld's Jerome was wont to overstock the Liverpool market, some thirty-five years ago. Why, then, were the English police and government inspectors in such a hurry to sink those machines in the sea? They have a floating magazine in the Mersey, in which they could have been placed for safe keeping; and the English Government annually spends hundreds of thousands of pounds experimenting at Shoeburyness, on just such explosives. What was the reason of such hurry in getting away with those things, that might, by eye and prove, important links needed to complete a chain of evidence? Simply that the whole affair was a sham, a fraud, a "Paddy Kew" job, contrived at, not designed by the agents of the English Government for the purpose of lowering the Irish people and their cause in the estimation of all civilized nations, and in that of the American people principally. It had gone a certain length, when somebody "blundered"; the thing got out prematurely—and it became necessary to get rid of the tangible evidence of fraud.

That is the view of it as a device of the enemy. Now, let us look at it as a possible conspiracy. According to the most minute accounts, a more stupid series of blunders could not be imagined, if we assume for a moment that any set of men deliberately set to work, in secret, to devise such a plan. A lot of machines are got up in America, to be sent three thousand miles away, when they could be made more cheaply and with equal safety in England,—as witness the Orsini "bombs." In fact an old iron pot or a worn-out soda water cylinder would have been equally effective in skilled hands,—and in any others such things are worse than useless. Then they are packed for shipment in wharves, a thing made in England and Italy and sent from there to this country, but never "exported" as an article of commerce from America. And to make this latter blunder more conspicuous, the two barrels containing the ten machines are marked with a black cross, lest there should be any mistake about picking them out! But there was more. The stuff with which the dispatches were crammed, about "informers" and all that sort of thing, is not worth a moment's consideration. The whole affair is now before the world. The statements about the arrest of Crowe, the "torpedo boat," and all the rest of it, are known to be lies, manufactured out of whole cloth, and designed to gull credulous people into subscribing to a mythical "Skirmishing Fund," that will never do a particle of good, but has already done much harm to Ireland. The "infernal machines," as we have already said, we believe to be an ill-worked device of the British Secret Service Department. If there be any Irishmen calling themselves conspirators, so lost to shame, and so devoid of appreciation of the mother wit of our race, as to chain the paternity of so stupid a fraud, they ought to be repudiated as caricatures and liars on our national character. The Russian Nihilists—abhorrent as are their doctrines—are genuine conspirators; they are in earnest; but no one ever hears of their being "inter-viewed" by Bohemian reporters, or passing gas while the inventors of "bombs" and machine torpedoes. Above all, they do not send round the hat to enable them to "skirmish," where real work instead is needed; and no one ever yet saw a Nihilist "card," divided up by printer's rules into a hundred square, and labelled "Measure for Measure"—Only *five cents for a stab at the Cause!* How do our "skirmishing" conspirators like the comparison of our designs to the methods of the inventors of Nihilism; but the nets of its professors, so far, have shown that they have the courage of their opinions, and that they do not make their ideas of patriotism a trade.—*Irish American.*

Poverty and Distress.

That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness it becomes scant and watery, a condition termed *anæmia* in medical writings. Given this condition, and scrofulous swellings and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, spitting of blood and consumption, are among the common results. If you are a sufferer from this, poor blood, employ Dr. Pierce's "Golden Medical Discovery," which enriches the blood and cures these grave afflictions. It is more nutritive than cod liver oil, and is harmless in any condition of the system, yet powerful to cure. By druggists.

PRIESTS FOR THE INDIANS.

Bishop James O'Connor's New Work.

(From the Philadelphia Times.)

A movement for the more vigorous pursuit of the work of Christianizing the Indians and the better support of Indian missions and schools has recently been inaugurated by several distinguished ecclesiastics of the Roman Catholic Church. Right Rev. James O'Connor of Nebraska, who is well known as the founder of two successful Catholic colonies in Greeley County, Nebraska, is one of the most active of the clergymen engaged in the undertaking. Bishop O'Connor delivered several lectures in this city explanatory of his colonization scheme. He will be remembered by Catholics as a tall, slender gentleman, of a dignitable will, plain of speech, and with the head of a sage and the artlessness of a child. He has lived in the West for several years, and was consecrated Bishop of Nebraska in 1876. He is thoroughly conversant with the intricacies. He is now in the East for the purpose of consulting with the Bishops in this part of the country as to the best method of furthering the work in hand.

He was called on at the residence of Most Rev. Archbishop Wood by a reporter of the "Times," and said that the outlook for success is very gratifying. "The Indian policy with respect to religious pursuits by the last two Administrations," said the reverend gentleman, "were altogether opposed to the spirit of the constitution, and allowed largely to give the various denominations, and no clergyman was admitted into any reservation that had not already been set apart for those of his faith. By this arrangement some 50,000 Catholic Indians were lost to the Catholic Church. I regarded the arrangement as unjust and absurd, and to test the question ordered one of the priests under my charge to enter a non-Catholic reservation. He did so, and was promptly ordered out. The agent telegraphed to Washington for information, and was told that what he had done was right. I told the priest to come back beyond the Nebraska line and wait until he could see Secretary Sargent, who was shortly expected out here. When Mr. Sargent came the priest told him of the matter. The Secretary replied that he was quite in accord with the agent's action, and made the astonishing declaration that the time had not yet come for granting liberty of conscience to the Indian."

"President Garfield will, I understand, reverse the policy of the preceding administration, and allow largely to give the aborigines an opportunity of embracing whatever religion impresses them as being the true one. The action is to be taken, I am told, at the request of the Presbyterians. As we are likely to have the 50,000 Indians from whom we have been separated restored we must prepare for them as well as for others who may wish to enter the Church."

The Archbishop of Baltimore, who is the president of the Indian Catholic Mission Bureau, will send a circular letter to all the Catholic Bishops in the country asking their opinion as to the best plan for proceeding to accomplish the object desired. It is likely either that each church in the country will raise a certain amount each year, or that the missions will be maintained together by individual subscriptions. In either case it is believed that all the money required can be obtained."

THE "METHODIST" IN THE PUBLIC SCHOOLS.

Since the Catholic Church is especially singled out to be oppressed and persecuted, upon the ostensible plea that she is inimical to the public schools of this country, as we are told by our "Meridian" friends, we would direct particular attention to the following pointed article on the subject from the Methodist, a paper certainly not the most orthodox of the Catholic Church, but quite the contrary, and yet its ideas of education, strange to say, are much the same as ours. The Methodist says:—"Our object in this article is to say squarely that, in our judgment, the denominational schools of the land as compared with the purely secular or State schools, are, on general grounds, incomparably the best. If only intellectual culture were to be considered in connection with the education of our youth then our State or secular institutions would doubtless answer a sufficiently good purpose. Such, however, it needs hardly be said, is not the case. Trained character not less than trained intellect, is needed in their part. Not more important is it that our youth should be educated to habits of accurate and vigorous thought than that they become established in the habits of virtue—rooted and grounded in the knowledge of love and truth. Now, we hold that the superiority of denominational, over secular schools is especially seen in this, that the influence on character, as a rule, is immeasurably the most salutary. Again a firm and genial Christian tone pervading a school, by warming the heart, stimulating conscience, and strengthening and bringing up all the better elements of one's nature, is eminently calculated to predispose the pupil to faith as well as to virtue. Our State institutions as a general thing, are hot-beds of infidelity and of political vice. That unbelief should be fostered and fermented there is not unnatural. The restraints of religion are removed. The pride of intellect is stimulated. Science, falsely so called, usurps the place of the Bible. Doubt is engendered, and finally unbelief, full-blown, with all its attendant negations, comes to be the fixed and settled habit of the soul."

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 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 22, 1881.
 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 name and principles; that it will remain, as 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, AUG. 19, 1881.
 DYNAMITE.

We notice on the part of certain illiberal journals both in Canada and the United States an attempt to fasten on the Irish people at large the murderous charges generally attributed to conspirators of the Nihilist stamp.

If a body of Irishmen in the United States, whatever the extent of their antipathy to England, see fit to meet, to discuss the best interests of their race and mother country, we cannot understand why they should be charged with inhuman intentions. The enemies of Ireland and of the Irish may rest assured that Irishmen do not intend to restore their country to freedom by means of dynamite murder and massacre. The cause of Ireland's freedom is too sacred in the eyes of Irishmen the world over—to be so deeply seated in their inmost hearts, to permit its association with crimes of the blackest dye.

We are sorry to think, and still more sorry to state, that one of the reasons why a certain class of journalists pour the vials of their prejudice on an heroic race, is that it is so thoroughly Catholic. These same journalists are but too ready to applaud rebellion and encourage revolution in countries ruled by Catholic sovereigns. How few of them had sufficient courage to reprobate the tyranny of the French Republic in banishing the religious orders, to whom France and the world owe so much? These writers identify the interests of Protestantism with those of English supremacy in Ireland. We are not, therefore, surprised at the hue and cry they have raised on the subject of dynamite. To Irishmen in general the alarm raised by the silly outpourings of a crazed enthusiast must prove very amusing indeed. The suggestions of the "skirmishers" have never received serious attention from our people at home or abroad. And we feel confident that they will never be honored with such attention. The Irish race in both the old and new worlds has reached that stage of existence wherein political power, courage, and self-reliance will raise, and that soon, too, their mother country from the thraldom of oppression.

METHODISM IN COUNCIL.

There has been of late much ado in Methodist circles concerning the approaching gathering of their representative men (and women too) in London. We regret that the public has not been made fully acquainted with the objects and purposes of this assembly.

Methodists, like all other sectaries, are divided into various antagonistic bodies. If the coming council be called for the purpose of bringing unity out of discord some little strength might be infused into a system in the last and hopeless stage of debilitation. We do not, however, believe that the council has been called for any such purpose, and are inclined to think from what we know of such gatherings held in recent times, that even if it were called for any such purpose it should necessarily fail to effect it.

One thing certain, the delegates of both sexes will have an enjoyable time. Those from America may at one time or another have indulged in the hope of

some day profiting by a transatlantic trip. This hope, to most of them visionary, is now to be realized.

Supplied with free tickets and "revised editions," these worthy persons will no doubt visit the old world with a zeal that in days of old reduced the Philistines to subjection. Some few may, before their return, visit those strongholds of popery, Spain and Italy, not to say a word of unhappy Ireland. They will thus have an opportunity on their continental tour to speak a great deal of unintelligible French and very bad English and learn more of the woes of Popery than even their dismal Sunday schools ever offered them.

The council, we think, will attract no great attention outside the ranks of Methodists themselves. Its very uselessness should, and we hope it may, show to them the utter absurdity of their position in the Christian world.

ANOTHER EXPEDIENT.

An official return reports 259 agrarian outrages in Ireland during July, including four firings at persons, eleven assaults, twenty arsons, seventeen cattle maimings, 125 intimidations, and twenty-five cases of injury to property. The Home Government is enterprising. It gives the world this monthly return of crimes in Ireland. Under the head of "intimidations" we suppose are classed the whistlings of boys at magistrates, bailiffs and landlords. But admitting the face of the above list as literally correct, it does not appear there is such a vast amount of crime among a population of five millions. Canada is supposed to be as peaceable and contented a country as any other, and even here we could make up a list of crimes committed in a like period that would far surpass in number and magnitude those attributed to the people of Ireland, and we have a population of only little more than half. It would be interesting were we furnished with monthly returns of crimes committed in England. The list would embrace such a variety of murders, maimings, shootings, suicides, kickings and such like, as would perhaps contribute to make the Downing street people feel ashamed that they troubled themselves about Ireland at all. Come, gentlemen, give us monthly the crimes committed in both countries. We will then be able to see which people is most in need of coercion and correction.

THE HEATHEN CHINESE

We have from time to time in these columns discussed the question of Chinese immigration to America. We hold it to be one of no little importance to the people of the neighboring Republic. True, the volume of immigration from China has not increased to any very material extent during the past few years. There can, however, be no doubt that with the era of prosperity which has now set in, and the scarcity and dearness of white labor, the Pacific coast may be at any time inundated with legions of hungry and avaricious Chinamen.

We are not of those anxious to exclude Chinamen simply because they are Chinamen; but we firmly adhere to the opinion that any class of people unwilling to obey the laws of the country which gives them food and raiment and protection, should find no place within its limits. If the city of San Francisco has been of late years the theatre of grave labor troubles it is due in a large measure to the confusion generated in the relations between the employer and his employees by the presence there of so many Chinamen.

It seems but too natural for capitalists to purchase labor in the cheapest market, and cheerfully admit the right of all men to purchase in such a market in such cases as are free from injustice to any portion of the body politic. While readily admitting the rights of capital, we must also in justice state that labor too has its rights—rights which we fear receive but little respect in this new and free land. Everyone who has given study and thought to the subject well knows that it is utterly impossible for the white laborer to procure the very necessities of life with the wages accorded Chinamen.

Now the State owes protection first to its own citizens.

While bound to do justice to all foreigners who make their home within its limits, it cannot permit

their presence to be a standing source of injustice to a large and useful body of citizens, bound, also, on their part to render service to the state in return for the protection it should afford them. The Chinese question is one of those which touches the very groundwork of citizenship. We therefore trust that the time is not far distant when the American Government will deal with this subject in a broad and liberal spirit—a spirit of firm determination to permit no injustice either to citizen or to foreigner, and to see especially that all the rights of the former be rigidly and jealously guarded.

A STRANGE SILENCE

A deputation of English working men lately made a tour of Ireland, to ascertain the precise condition of affairs as regards landlord and tenant. The action of these men simply amounts to this: "We have in England such an unscrupulous and truculent press, that we cannot place any reliance on their statements." The result of their investigations proves most abundantly that they were correct in their estimate of the English newspapers. That distinguished personage who manipulates the English end of the cable has not transmitted a word relative to the work of the deputation in question. Their description of the slavery of the Irish people, and the brutal tyranny of the landlord and governing classes, is passed over without the slightest mention. Our Canadian dailies, too, have not noticed the matter. For European news they are at the mercy of the government clique who control the cable. Everything must be submitted to official inspection before it is permitted to be sent over. What a relief it would be were the cable man to cease giving us such large doses of the opinions of English editors. Really one would be led to suppose from the importance placed on the writing of this and that editor, of this and that London newspaper, that the affairs of Europe were materially influenced by the profound thoughts of London newspaper writers.

THE JULY CELEBRATION.

A London paper says that "the miserable July celebrations of the Boyne and of Aughrim passed away this year with the almost complete absence of civil discord. We are obliged by truth to say 'almost,' for there was one exception, and it took place in Donegal, in which great and historic Catholic county the Orangemen ought to have been most tranquil. But, taking Ireland altogether, July, 1881, has been quiet. Fools have 'marched,' Orange lilies have been worn, and Orange flags have fluttered to the breeze; but the Catholics have, as a body, been patient, and have let the ridiculous mummeries of those who glory in the defeat of Irishmen pass without any angry retaliation."

And so it should be everywhere. The better class of Protestants in this country feel ashamed of the displays made in the name of Protestantism by these foolish people. The different sections of the organization in Canada embrace persons of all nationalities and for the most part no particular creed. Not long since even a full-blooded Indian took a very great interest in the "cause." We will not say he was actuated by selfish motives, lest we might possibly be mistaken, but it looked a little in that direction. The rank and file are ignorant men and unruly boys, kept together by political demagogues and a couple of business and professional men who are very desirous to guard the civil and religious liberty of other people after having solemnly sworn away their own, and also for other reasons too numerous to mention.

A FEW weeks ago it was stated the Pope was coming to America. It is now asserted that the report was without foundation. We stated at the time that the rumor was a canard. Most people pay little or no attention to these silly statements. The big dailies must be supplied with something to fill up their ponderous pages from day to day, and they seem to take a pleasure in giving to their readers reports which they are fully aware will be contradicted the day after they appear.

THE LATE WILLIAM QUINN, ESQ.

In our last issue mention was made of the decease of this venerable and highly esteemed gentleman. To-day we give further particulars concerning him taken from the Quebec Chronicle. The details therein given afford further proof of what an Irish Catholic may attain to, no matter how humble his start in life, provided that he only get—to use a common expression—"a fair show." Landing at Quebec in 1826 he commenced in a very humble sphere and worked his way up gradually till he became the representative in the City Council of the Commercial Ward of the Ancient Capital; and at the time of his death had occupied for over a quarter of a century the highly responsible position of Supervisor of Cutlers of lumber at the port of Quebec. He was some years ago sent to Europe by the then government of Canada on a mission to make known the lumber resources of the United Provinces; he visited the chief towns in the British Islands and on the Continent and his mission was most successful in its object. His report on his return was an able document. Deceased he was well and favorably known to the lumbermen of this Province whose business brought them into very intimate relations with him.

And this reminds us of the fact that that important office is now vacant. It has been the aim of this paper to eschew politics; and in suggesting to the powers that be the propriety of appointing a fitting successor to Mr. Quinn we do so entirely on other grounds. As we are aware, the office since its first inception has been always filled by Irish Catholics; amongst the applicants there is one of that class who possesses all the requisite qualifications—we mean Mr. John Lane, a former lumber merchant. Mr. Lane has many warm friends in this Province who will be pleased to hear of his appointment.

EDITORIAL NOTES.

The Catholic World for September has come to hand. It is an exceptionally good number, full of choice reading for thoughtful minds.

The President of the United States is slowly recovering from the effects of the wound inflicted by Gaitéau. Eight doctors are attending him.

The excitement about the internal machines is dying out. The fraud was so palpable that even the English press have allowed the matter to drop. The English government or its agents employed a crazy fellow named Crowe to father the manufacture of the instruments. The anxiety of the authorities to get rid of them, by sinking them in twenty fathoms of water immediately after their discovery, proves that they became suddenly ashamed of their rather stupid expedient to bring odium on the Irish people of America. We do not think they were infernal machines at all, and doubtless were as harmless as an ordinary iron pot.

The master of the rolls in England, an officer who has charge of the rolls and patents that pass the great seal, and of the records of the chancery, and acts as assistant judge of that court,—in delivering his judgment in the recent case of Wheeler vs. Marchant, stated that communications made to a priest in confession were not protected. Thereupon the London Law Times says: "It is, no doubt, true that most text-book writers lay it down that a priest or clergyman is bound, if required in a court of justice, to give in evidence confessions or statements made to him under the seal of confession or otherwise in his clerical capacity. But, if we examine carefully the authorities on the subject, we shall see that really the question cannot be considered as decided."

Rev. W. C. VAN METER has given up his work at Rome in connection with Italian Bible and Sunday school work, and returned to New York to resume his connection with the Howard Mission. The reason assigned for Mr. Van Meter's return is his wife's ill-health. We may also conclude that business was not flourishing and Mr. Van Meter and his wife lost heart. The dear man has missed that draft while crossing from Dover to Calais. There is a vast field, however, in New York City, and we trust he will, under the guidance of the Howard Mission, accomplish some good. When left to himself he has never been able to manage his temporalities to the satisfaction of his friends.

Our Methodist friends are a trifle spiteful towards the Church of England, and once in a while send forth little items showing the mismanagement of the law-established church. Recently the following paragraph appeared in a contemporary belonging to the former body:—"Scandals in connection with Church livings

in England are quite numerous. A Manchester paper recently referred to a few, in connection with London Churches, as specimens: Mr. Deane, vicar of a demolished Church, lives at Bath and draws £1,250 a year; and his former neighbor, the liturgical, Mr. Rodwell, rector of St. Ethelburga, receives £1,050 a year and lives at St. Leonard's, paying a curate a small stipend to do his work in London. Canon Thomas lives at Canterbury, draws £1,000 for his stall, and takes £2,000 more as rector of All Hallows, Tower street. Mr. Lyall, the retired rector of St. Dionis Backchurch, has relapsed into the Roman communion as a layman, but draws his income from the funds of the Church of England. If Mr. Lyall still draws his income we may rest assured he must have some exceptional claim on the funds.

The House of Lords, in the last session of 1880, consisted of 537 members, [who hold their seats by virtue of hereditary right, by creation of the sovereign, by virtue of office as the English bishops, by election for life, and by election for duration of Parliament, the Scottish peers. In the same session the House of Commons numbered 652 members, composed of members from cities, boroughs, and universities.

L'UNIVERS, under date of July 27, contains this dispatch:—"L'Osservatore Romano publishes a supplement giving the text of ninety-four telegrams sent to the Pope, on the occasion of the occurrences of July 15th. These dispatches, signed by Cardinals, Archbishops, Catholic societies and chapters, come from all parts of Europe, from Spain, Belgium, Germany, Austria, Bohem, Moravia, Poland, and Italy. L'Osservatore will soon publish another supplement. It also asserts that the Italian Government has expended large sums in bribing French and Austrian journals to publish articles injurious to His Holiness."

BISHOP DEBIS, of Galveston, tells a beautiful story of Pio Nono, which we find in a late number of our interesting Lyons contemporary L'Echo de Pourciers. When the Bishop was journeying to Rome in 1874, a young Frenchman of his acquaintance who was suffering from epilepsy, besought him to secure the prayers of Pio Nono, for his cure from that dreadful disease. Mgr. Dubis consented and brought his compatriot with him to Rome. In the railway cars the poor boy had several most distressing attacks. When they visited the Pope the Bishop said to him: "Most Holy Father, this poor boy is very sick. He hopes to be cured if you touch him." The Pope replied, smiling, "very well, I shall do as you wish." From that moment the boy was cured. He has not had a return of his malady, and he attributes his recovery to Pope Pius IX., who, as it is well known, owed his own recovery to a similar interposition on the part of one of his predecessors.

An Englishman, visiting Ireland for the first time, has communicated his impressions to the Liverpool Catholic Times, after seeing Dublin. He was greatly surprised, he says, at finding the people there very different from what they are represented in English newspapers. He was greatly struck with the marked contrast between the deportment of the servants and waiting maids in the Dublin hotels, and those of England. "Of course I expected," he says, "to find the same sort of freedom and forwardness as in English hotels amongst the females. There was nothing of the sort; the contrast was great. I found them most retiring, paying me every attention, yet without forcing themselves upon me and staring in my face."

Another thing that forcibly impressed him was the respectful demeanor of people of all classes towards the Catholic clergy. His brother, a priest, accompanied him in a walk through the streets of Dublin, and "every step he took," he says, "filled him with shame for his (English) nationality." Here is a part of his account: "A group of little children were playing at a shop door; directly they saw the priest, their play was forgotten, their little caps taken off and running after and placing themselves directly in front of the shop door, with a graceful bow from the boys and a pretty courtesy from the girls, they paid that homage which is due to a true minister of God. The next who passed us was a poor working man; he withdraws his pipe from his mouth, and slightly raising his cap, paid reverence. Then we met a lady; her eyelids droop, and the recognition is beautifully made; and, as we make progress along, the magnificent respect paid to the clergy is exhibited throughout the walk."

Another thing that impressed him deeply was the absence of swearing, rudeness, quarreling and drunkenness in Dublin in comparison with English cities. "I could hear no loud talking, no shouting, no swearing or quarreling, no rude looking about at one another.

Where was drunken Pat? He might be in England, but he could not be seen in the streets of Dublin. I do not mean to infer that there is not an Irishman here who is not often drunk, but I did not see him as I see them in London. Englishmen in every street of English cities."

CATHOLIC NEWS.

The Cardinal Archbishop of Westminster completed his seventy-third year on the 15th ult.

Leo XIII, fearing further insults to the remains of Pius IX, has ordered the late Pope's tomb in San Lorenzo to be surrounded with a railing.

The Very Rev. M. D. Lilly, for many years Superior of the Dominican Convent in New York, has been lately elected Provincial of the Order.

Rev. Henri Hudson, S. J., is the new Superior General of the Jesuits in North America,—the first Canadian Jesuit ever raised to so high an office.

A handsome monument has been chosen and will soon be erected over the grave of Father Barotti, the lamented pastor of St. Augustin's (colored) congregation, Washington.

Mr. Addison C. Ingersoll, of Burlington, Iowa, and a cousin of Col. Holt, Ingersoll, subscribed for the Catholic Citizen last week. Mr. Ingersoll became a Catholic about fifteen years ago.—*Minneapolis Catholic Citizen.*

The London Standard, of July 22nd, contained a telegram from its Vienna correspondent stating that a message had been received from Alexandria, announcing the sudden decease of the Catholic Archbishop of Egypt, while en route to Italy. The cause of death was apoplexy.

Cape Trinity, one of the most sublime promontories of the wonderful river Saguenay, which runs from the North to the lower St. Lawrence, is to have a colossal statue of the Blessed Virgin Mary, which will be placed in a natural niche at a height of 1,500 feet above the water.

A dispatch from Egypt announces that the French Catholic Bishop of Massa and four missionaries, who were on a tour of inspection of the Catholic missionary stations in Abyssinia, were captured by natives who pillaged and burned a church and mission house, robbed the prisoners of their clothes and sent them into the interior.

ALEXANDRIA, Thursday.—The rumored attack on the French missionaries in Abyssinia has been fully confirmed. It appears that Monsignor Favier, the Bishop of Massawah, was on a tour of inspection of the various Catholic missions, and that while celebrating Mass in the little mission church at Alithena he and the Lazarist missionaries who accompanied him, and whose names were Clement, Couglin, Bartbes, and Reulle, were captured by a mob of Abyssinians and made prisoners. The assaults then proceeded to plunder the church and lodgings of the Lazarists, and finally set them on fire. The prisoners themselves were stripped of their vestments, and carried into the interior. The French consuls and energetic representations to King John.

AN ACTOR'S VISIT TO THE POPE.

Interesting Description of Leo XIII.

Mr. Wm. J. Florence, the well-known actor, in company with Mr. Mackay, the bonanza millionaire, recently had an interview with Pope Leo XIII. Mr. Florence says:—

We went from Nice to Rome, where we were very pleasantly received in private by Pope Leo. On the occasion of our reception we were first ushered into an ante-chamber, where we were introduced to a number of members of the papal household. In this ante-chamber I saw a Chinese bishop and a Chinese priest. The former had been a Frenchman once, but wore the Chinese pigtail and looked Chinese all over. The priest was a true Oriental, who gazed with awe and veneration at his surroundings. In the next ante-chamber Mgr. Cataldi, master of ceremonies, made us known to other members of the household, and after a progress through several rooms we were ushered into the presence of the Pope. He was seated on a raised platform or throne in the centre of the large room—or hall, rather. Being an actor and having an eye for properties, I noted the dress of the Holy Father carefully. He wore stockings of white silk, white shoes with golden crosses by way of buckles; a long white cassock of merino, bound with silk of a pale rose color; a cape that reached below his elbows, which was also bordered by rose-colored silk, and a white silk skull-cap with a rose-colored binding and a jewel in front. A heavy chain, from which depended a large cross set with diamonds and rubies, hung around his neck. Upon his hands, he wore rings of silk which reached to the first joint of his fingers. He wore a white belt or sash around his waist. When we were ushered in we were told to remove our gloves, and I observed that before the presentation took place the Pope took off his left mitten. The presentation was made by Mgr. Cataldi, each of the party kneeling in turn and kissing the episcopal ring which is worn on the Pope's left hand. When the ceremony had been performed the Pope raised his hands as though to help us to our feet, and then for the first time I looked up into his face. It was one of the most and kindest faces I ever saw. There was something so fatherly, so gentle and good in it that I shall never forget it while I live.

A PRISON CHAPEL.

Its consecration Yesterday. Lordship Bishop of London.

RELIGION IN THE KINGDOM.—AN APPROPRIATE CEREMONY BY A CONVICT CHURCH.

The consecration of the Chapel in the Kingston place yesterday with special ceremonies. About the month of March it was decided to improve, and to be a wonderful transformation of appearance of this place of work has been entirely who a skill and artistic touch. The world, the change and been the elevation of the feet. It has been fresco which has been suppressed. In the corners of the piece are the figures, the sacred heart bleeding, the world, the change and "M." The colors, which harmoniously, are attitudinal. The walls, of whitewashed, have been and around them are the cross. The altar is a new fresco painted in oil. It has, too, a complete of candlesticks being especially pretty. On each side of the motto, (marking the "Blessed is He that Cometh of the Lord," and "I will come to thee, O Beloved, and left, are statues of the Virgin Mary and Jesus. The furnishing is the general effects. There been given a room where the wool work of both will still be used by the who, in their enclosure, side partition being opened and on an incline see the officiating clergy those occupying the bed. The wool work of both is excellently finished, the scroll ornaments (prepared in position) being able. The entrance to the remodeled and enlarged given a gallery, under is now placed. On the lery was the line (pale white paper) "We Welcome Bishop."

THE CONSERVATION OF THE CEREMONIES IN CONNECTION with the consecration procession composed of of Baltimore, as cross Kelly and Hartigan, Twohey, high priest, archdeacon, making a circuit which was blessed, and and martyr, and then the Afterwards the Bishop administered the Blessed Eucharist to 5 new gold and silver sacred used for the first time.

In the afternoon the service on such occasions was received at the door of the clergyman who took part exercises, with the aid of Father Spratt, of W. acted as a deacon. As the ceded up the expected a was sung, and then the was said by the Chaplain recitation of the prayer.

A SERMON BY THE BISHOP read a Luke IV., and then, ad viets, said he had come in the name of Jesus of Him by whom he had preach deliverance to the at liberty then that were ever he went into a p foundly impressed with justice. Justice itself was demanded injury of restoration of every right for blood and life for justice was a virtue and attribute of God. Here ness as manifested in the interview with the Holy God more the coming in his condemnation of posterity, his threat being of the fathers upon the third and fourth gen deluge, in the pouring of gates of heaven of torres covered the earth and d human race save one family; in the pouring and Gomorrah of fire and destroyed the cities and tained, all but one wife and her daughters extreme degree, justice without mercy. true which belonged to sential attribute of His cord with this justice of tue proposed by man to be in conformity with Therefore the justice of apart from mercy, was tu, an exacting virtue presented as having a eyes, as being blind, as or feet, but to act impar tween man and man, be and society. But just pered with mercy, that was willing to gra: fo was asked for with har went into a prison and ted for various periods their families and socie consequently separated that tended to make l from wife and children under keepers and fo was deeply impressed, was

THE EXEMPLIFICATION BUT JUSTICE tempered was impossible for a k Christian man, a me have sympathies with made some men love ted for various periods between man and m brothers? 'Twas the r the same God who m between Jacob and Esau

Sophie Perowskaja.

Down from her high estate she slept, A maiden, gently born, And by the way she went...

history into the following words:—I was born in the beginning of the 19th century. Through the general knowledge which I acquired, and especially through my skill in law, I became a great favorite of the Lombard Princes who then governed Salerno.

DAY KIDNEY PAIN CO., Buffalo, N.Y. Gentlemen—In regard to your Kidney Pain, we would say that we never sold any article that gave as good general satisfaction.

As a tonic and nerve for debilitated women nothing surpasses Dr. Pierce's "Favorite Prescription." By druggists.

Cholera Infantum. That terrible scourge among children may be speedily cured by Dr. Fowler's Extract of Wild Strawberries.

Liver Complaint and Indigestion. DEAR SIR,—My business has been that of an engraver and carver in wood. Owing to confinement in ill-ventilated rooms my health gradually declined...

ELECTRICITY. THOMAS' EXCELSIOR ELECTRIC OIL. Worth Ten Times its weight in Gold—Pain cannot stay where it is used!

It is the cheapest medicine ever made. One dose cures common sore-throat. One bottle has cured Bronchitis. Fifty cents' worth has cured an old standing cough.

What's in a Name? The virtue of most of the patent medicines with which the market is flooded lies in the name, but the virtues of Burdock Blood Bitters lie in the fact that they cleanse the blood of impurities...

Have you Tried It? If you can testify to its marvellous powers of healing and recommend it to your friends. We refer to Dr. Fowler's Extract of Wild Strawberry, the grand specific for all summer complaints...

Meetings. CATHOLIC MUTUAL BENEFIT ASSOCIATION.—The regular meetings of London Branch No. 1 of the Catholic Mutual Benefit Association will be held on the first and third Thursday of every month...

Professional. WOOLVERTON AND DAVIS, Surgeon-Dentists, Office—Cor. Dundas and St. George Streets, Toronto.

DR. W. J. MCGILVER, GRADUATE, McGill University, Member of the College of Physicians and Surgeons, Physician, Surgeon and Accoucheur.

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

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FUNERAL FLOWERS AND WEDDING BOUQUETS PRESERVED IN SUPERIOR STYLE BY MRS. COLVILLE, 471 QUEEN'S AVENUE, LONDON, ONT.

W. HINTON (From London England.) UNDERTAKER, & CO. The only house in the city having a Children's Mourning Carriage.

KILGOUR & SON, FURNITURE DEALERS UNDERTAKERS HAVE REMOVED TO THE CRONYN BLOCK Dundas St., and Market Square.

OFFICIAL. LONDON POST OFFICE. Summer Arrangement.

Table with columns: MAILS AS UNDER, CLOSE, A.M. P.M. Includes routes like Great Western Railway, East-Main Line, etc.

What's in a Name? The virtue of most of the patent medicines with which the market is flooded lies in the name, but the virtues of Burdock Blood Bitters lie in the fact that they cleanse the blood of impurities...

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PERFECTED PROTECTION. THE GLOBE LIGHTNING ROD CO. LONDON, - - - ONTARIO.

SPECIAL OFFER! HAVING made arrangements with the Dominion Insurance Co. of Hamilton, Ont., whereby all buildings rodded hereafter by the Globe Lightning Rod Company...

BELOW IS LAST YEAR'S STATEMENT OF THE DOMINION INSURANCE COMPANY, HAMILTON CANADA

Table with columns: AUTHORIZED CAPITAL, SUBSCRIBED CAPITAL, GOVERNMENT DEPOSIT, LOSSES PAID, SURPLUS TO POLICY HOLDERS.

THE GLOBE LIGHTNING ROD COMPANY, Manufacturers of all kind of Copper Lightning Conductors, Sole Proprietors of the Non-Conducting Glass Balls.

COMPULSORY SALE.

On account of not having sufficient accommodation in our two large Carpet Warehouses for our immense Spring importations of "CARPETS," we will on Monday morning, May 2nd, open for sale the whole of this enormous Stock...

PETLEY & COMPANY WHOLESALE & RETAIL CARPET DEALERS, GOLDEN GRIFIN, 128, 130 & 133 KING ST. EAST, TORONTO.

HANRATTY WILL SELL THIS WEEK TAPESTRY CARPETS

At 50 cts. per Yard, worth 65 cts.

BRUSSELS CARPETS

At 75 cts. per Yard, worth \$1.00.

COLORED DRESS SILKS

At 45 cts. per Yard, worth 62 1/2 cts.

BLACK GROS-GRAIN SILK

75 cts. per Yard, worth \$1.00.

Dress Goods in Endless Variety.

MILLINERY A SPECIALTY AT HANRATTY'S DUNDAS STREET, LONDON, ONT.

Opposite Ferguson's Grocery Store, J. B. HICKS, TAILOR AND DRAPER, REMOVED TO 208 DUNDAS STREET

A Choice Stock of New Spring Tweeds, Cloths, &c. For FIT, WORKMANSHIP and QUALITY OF TRIMMINGS, no one excels me, while my price is much lower, as I am content with simply a living profit. Give me a early call. N. B.—NO WOMEN COATMAKERS EMPLOYED.

THE SABBEST of S grey hairs of age being owing to the grave is not think, becoming rarer every day, becoming rarer every day, becoming rarer every day...

Sugar, Sugar, Sugar, Gem Jars for the Pres Alexander Wilson's, Fine Wines, Gineses, Dulcis ander Wilson's, Dulcis under Wilson's, Dulcis under Wilson's...

Mothers! Mothers! Are you disturbed at night by the crying of your child? WIN-LOW'S SMOOTHIE relieve the poor little creature...

Rest and Comfort to "BROWN'S HOUSEHOLD" equal for relieving pain, fever, colds, coughs, croup, whooping cough, and all other ailments...

EDUCATION. YOUNG LADIES CONDUCTED BY THE REV. MRS. HANRATTY

Locality unrivalled for its peculiar advantages, delicate constitutions, pure and most wholesome, afford every facility for vigorous exercise, thorough and practical, unexcelled, unexcelled, unexcelled...

ST. MARY'S ACADEMY located in the town of York, and combines in one, great facilities for language with thorough instruction in the modern system of heating has succeeded in the modern system of heating has succeeded in the modern system of heating...

W. H. ROBERTSON, Opposite Ferguson's Grocery Store, DUNDAS STREET, LONDON, ONT.

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NEWS BY TELEGRAPH.

Ireland.

London, Aug. 8.—It is understood that Dillon's release will be followed by the release of all other persons imprisoned under the Coercion act, save those to whom actual crime is imputed.

The pastoral of Archbishop McCabe, which was read in the chapels on Sunday, chiefly deals with the prevalence of infidelity on the continent, and the danger of its extending to Ireland. It describes the Land Bill as a measure which competent men will greatly approve.

The News says the Bill has been both transformed and deformed. A compromise is talked of, but a compromise between oligarchy is not, we hope, an idea the House of Commons will entertain. What it amounts to is compromise between English people, Lord Salisbury and the Government. The Commons must decide whether they will veto an important bill, or whether the Crown no longer possesses, to be exercised by Salisbury and the noble herd which follows his lead in the House of Lords.

A serious conflict between soldiers and civilians has taken place at New Ross, London, Aug. 9.—It is stated that Davitt is now in Portland Prison. He will probably be released by Sept. 1st, on condition that he does not return to Ireland for seven years.

Dublin, August 9th.—At a meeting of the Land League, Father Cantwell, who presided, said they should be thankful that Dillon was not killed in prison. The League should continue to resist land-lordism.

London, August 9th.—The indirect overtures to Dillon that he should be released on condition of going to Madeira or elsewhere where the climate was favorable for pulmonary disease were firmly rejected by him. He also positively declined to make any conditions upon his release.

London, August 9th.—Up to the 2nd inst. one hundred and ninety-two persons were imprisoned under the Coercion Act. Dublin, Aug. 9th.—It is thought Dillon's release must exercise an important influence on the action of the Land League. Doubtless he will once more take a controlling place in the organization. It is believed that in the approaching convention all his influence will be exerted to throw new life into the agitation.

Dillon is receiving congratulatory telegrams from all parts of the country and America. Reports are hourly arriving of bonfires and rejoicing in all parts of Ireland. London, August 9th.—It is stated that the Government is disposed to drop the powers derived under the Coercion Act if possible. The subject was mooted at Saturday's Cabinet Council. It has been suggested to the Government that if after the passage of the Land Bill there should appear a reasonable prospect for the restoration of tranquility, the prisoners arrested under the Coercion Act should be liberated, each after six months imprisonment.

London, Aug. 9.—In the House of Commons the Duke of Argyll's amendment to the Land Bill, excluding from the right of free sale tenancies on which improvements had been made by the landlords, was accepted by the Government with an amendment that the improvement must have been substantially maintained. Parnell wished to amend it further, but the amendment in that form was accepted by the Government and passed by 258 to 100. The minority was composed of Parnellites, Home Rulers and Radicals.

Mr. Gladstone declared that he would not agree to the amendment of the House of Lords relative to Ulster tenant right in any shape or form.

Mr. Brand, Speaker, who hitherto has been one of the principal speakers, supported the Government.

After a lengthy discussion, the amendment of the House of Lords was rejected by 272 to 145, the Home Rulers voting in a body with the majority.

London, Aug. 10.—Lord Salisbury issued a whip to the Conservatives, inviting them to be ready to consider the Land Bill, as amended by the House of Commons. The language implies that the Conservative Peers may be called upon to oppose the action of the Commons in rejecting the more important amendments of the House of Lords. If the Lords decline to acquiesce in the rejection of the amendments, a conciliatory conference will probably take place between the Liberal and Conservative leaders. If this fails, recourse will be had to the machinery of a conference.

Dublin, Aug. 10.—Two thousand persons, with bands, banners and torches, tonight marched to Dillon's residence to congratulate him upon his release from imprisonment. American flags were freely displayed. Dillon thanked the gathering.

The amendment in the House of Lords to strike out the proviso that the Land Court may stay proceedings for sale when a tenant has applied for the fixing of judicial rent, was rejected by 225 to 113.

London, Aug. 12.—The House of Lords has finished the debate on the Land Bill. All the important amendments have been restored.

Lord Granville said he regretted the decision of the Lords.

Lord Salisbury objected to Lord Granville's speaking in the House. He condemned the invasion of private property, which the Bill would work, and said he hoped the House would adhere to its decision.

Lord Salisbury moved the appointment of a Committee to draw up reasons for disagreeing with the House of Commons.

Dublin, Aug. 12.—Parnell, writing to the editor of *United Ireland* (new paper), said: "I am much pleased that you intend to make a development of the industrial resources of the country, and the encouragement of native manufactures, the leading features of your paper. I think the time is fast approaching when we might do much to assist in the re-establishment of Irish manufactures by encouraging our people to use home-made, in preference to English-made goods. I am disposed to believe, in regard to articles not at present manufactured to any great extent at home, we might use the products of American factories. This would tend to induce protection to Irish manufactures, as it would encourage the organization of works for

the purpose of manufacturing such articles at home. The organization which the Land movement fostered would be very important in assisting such a movement.

The *Standard* says:—The supporters of the Government consider the destination very serious. It is understood that Mr. Gladstone will not give way on any point he regards vital, and will prefer to lose the Bill altogether this year. The House of Lords will obtain an opportunity for reconsidering its position, and moderate Liberals and Conservatives are privately trying to effect a compromise. If the bill collapses, Parliament will be convened in the autumn for the purpose of again passing it. In the meantime Radical Associations would promote the agitation against the House of Lords.

London, Aug. 12.—During the discussion on the Land Bill in the House of Commons last night, Mr. Healy spoke of the dirty work of the Lords, and described them as hereditary enemies of the Irish people. The Speaker called Healy to order. Parnell declared that the Government were attempting to carry out the views of the Lords in an underhand manner.

London, Aug. 12.—A Cabinet Council will be held tomorrow, to consider the course to be adopted by the Government regarding the Land Bill.

London, Aug. 14th.—Several Irish Conservative peers have urged Lord Salisbury to withdraw his opposition to the Land Bill, on the ground that the rejection of the Bill would be followed by the renewal of the land agitation, which will probably entail upon them greater losses from non-payment of rent than they yet sustained. Lord Salisbury advised the Peers at the meeting on Friday to adhere to their amendments, on the ground that they would only be doing so that they could force the Government to make concessions.

The *Standard* says:—We are in a position to state that no solution of the political deadlock has been arrived at. Well-informed persons, however, know that affairs are less serious than have been made to appear, and we advise the public to be reassured. There are no materials for a serious crisis, though little time may be needed before negotiations for a compromise are arranged.

London, August 14.—It is understood that the Cabinet Council yesterday decided practically to insist on the Land Bill as finally passed by the House of Commons, and in the event of the Lords remaining obdurate parliament will be summoned again in November, when the Bill will be re-introduced, but there is no disposition to force the House of Lords to accept a Bill more distasteful to them than the present one.

There is a disposition in Conservative circles to suggest a compromise on the Lords' amendment to clause 19, to the effect that the privilege to leaseholders of ranking as present tenants at the expiration of their leases shall be confined to those whose leases expire within the next fifteen years.

New York, Aug. 14.—The *World's* London special says:—The stand taken by the Lords against the Land Bill has created widespread alarm through the Ministerial ranks. The Ministry has only thirty-four of a majority, minus the Speaker and again in November, when the Bill will be re-introduced, but there is no disposition to force the House of Lords to accept a Bill more distasteful to them than the present one.

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The Secretary of State and other officials have been sworn in. The proceedings were orderly.

United States.

Harry Breed, an old citizen of Toledo, accidentally took an overdose of morphine on Saturday night, and died this morning.

At Bridgeton, N. J., James Duffy, aged 13, while playing with a gun on Saturday, accidentally shot and killed his mother.

Judge Colt, of the Massachusetts Supreme Bench, succumbed on Tuesday by shooting himself.

Canadian.

Montreal, Aug. 8.—A scaffolding on the building of Linton & Co., on Front Street, collapsed, causing the death of a man.

At Montreal, a stone-mason, was killed on the spot, and X vier Rodier, his companion, badly injured. The fall was thirty feet.

Robert Scott, a laborer, was found dead in a ditch, on Monday morning. He was struck by lightning, likely early Saturday morning. His face was perfectly black, and his boots burst and torn off.

A terrible accident occurred on the Grand Trunk Railway, at 3:30 on Saturday morning, the express train of Montreal, was derailed by a stone-mason, was killed on the spot, and X vier Rodier, his companion, badly injured. The fall was thirty feet.

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COMMERCIAL.

London Markets.

Table with columns for Grain, Flour, and other commodities, listing prices in London, Ont., Aug 13.

London Stock Market.

Table with columns for Share prices, listing various stocks and their values.

London Oil Market.

Table with columns for Oil prices, listing refined oil, kerosene, and other petroleum products.

Toronto Markets (Far Lots).

Table with columns for Wheat, Flour, and other commodities, listing prices in Toronto.

CLOSING BUSINESS.

E. A. TAYLOR & CO.

Having decided to close their business, offering their large stock in quantities to suit customers at great bargains.

E. A. TAYLOR & CO.

"OTTO" SILENT GAS ENGINE. SAFETY! CONVENIENCE! ECONOMY!



Description of the Otto Silent Gas Engine, highlighting its safety and economy.

Further details about the Otto Silent Gas Engine, including its specifications and availability.

Additional information regarding the Otto Silent Gas Engine, such as contact details for E.A. Taylor & Co.

Final remarks about the Otto Silent Gas Engine, emphasizing its benefits for various applications.

Concluding text for the Otto Silent Gas Engine advertisement, including a call to action.

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THE FACULTY. Who has never entrusted to Priests, some of whom have been teaching for the last ten, twenty, thirty and even forty years. The actual staff of the college is composed of eighteen priests, six clerical assistants and seven lay teachers.

SANITARY CONDITION. With respect to Sanitary Measures and Comfort, the College of Ottawa is second to no Institution of the kind in Canada or the United States.

THE PHYSICAL DEVELOPMENT. Of the students is an object of special attention, and is made to keep pace with their intellectual development.

SPACIOUS ENCLOSURE, with all the College Games, COMPLETE GYMNASIUM. In the Winter season, SKATING RINKS upon the College Grounds, and an IMMENSE SLIDE constructed especially for Curling.

HOT WATER AND COLD WATER BATHS. The best of Water supplied in abundance by the City Waterworks. Should pressure or business bring you to the Capital, do us the honor of a visit to the College of Ottawa. Come and see for yourself.

OUR COUNTRY HOUSE. Situated one mile from the City, on the bank of the Rideau—a tributary of the Ottawa—affords one of those resorts of amusement and rest which students never fail to appreciate.

LESSONS IN BUSINESS. The Students are taught to deal with Money Matters in general. How many students go through a College curriculum and are unable to fill a Receipt or a Promissory Note.

MENSURATION AND SURVEYING. Forms an essential part of the Programme. It is obligatory and entails but a trifling expense. Who has never regretted having lost the opportunity of acquiring in his College days a few notions of Drawing?

VERY REV. J. H. TABARET, D. D. O.M.I., PRESIDENT.

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We are working early and late to get the selections already made by our friends sent forward.

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The aim of this Institution, which is conducted by the Faculty of the Theological Seminary and for the University. The curriculum is a thorough course of Mental Philosophy included, embraces FIVE years.

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CONSUMPTION CAN POSITIVELY BE CURED!

DESCRIPTION. This Engine consists mainly of a jacketed cylinder, with piston, slide valve and governor having a cut-off mechanism to regulate the supply of gas according to the varying load on the engine.

DETROIT THROAT & LUNG INSTITUTE. 233 WOODWARD AVENUE.

M. HILTON WILLIAMS, M. D., (Graduate of Victoria College, Toronto, and Member of the College of Physicians and Surgeons of Ontario).

Head, Throat & Chest. We are enabled to offer the afflicted the most perfect remedies and appliances for the immediate cure of all these troublesome affections.

MONEY TO LOAN! MONEY TO LOAN at lowest rates of interest. MACMURDO, BOULDER, DICKSON AND JEFFREY, Real Estate & Co. London.

MILLINER WANTED. MILLINER WANTED FOR MRS. F. GALLAN, 148 Dundas St.

CLERICAL

WE have received a large stock of goods suitable for clerical garments.

We give in our tailoring department special attention to this branch of the trade.

N. WILSON & Co.

Feast of the Assumption. "A NIGHT-PRAYER."

Dark! Dark! Dark! The sun is set, the Day is done.

Dark! Dark! Dark! My eyes are wet, with tears unshed.

Dark! Dark! Dark! I bid my knees, And, like a household child, I pray.

Dark! Dark! Dark! My mother's face, I see no more.

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