Catholic Record.

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

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FINE AND A SPECIALTY.

INSPECTION INVITED.

Written for the Pilot. Father Tom Malone.

A LAND LEAGUE BEMINISCENCE.

Hair white as innocence, that crowned A gentle face which never frowned; Brow smooth, spite years of care and stress Lips framed to counsel and to bless; Deep, thoughtful, tender, pitying eyes, A reflex of our native skies, Through which now tears, now sunshin shone-There you have Father Tom Malone,

He bade the infant at its birth Cead mille failthe to the sarth; With friendly hand he guided youth Along the thorny track of irnth; The dying felt, yet knew not why, Mearer to Heaven when he was by-For, sure, the angels at God's throne Were friends of Father Tom Malone.

For us, poor simple sons of toil Who wrestled with a stubborn so Who wrestled with a stubborn Soli, Our one ambition, sole content. Not to be backward with the rent; Our one absorbing, constant fear, The agent's visits twice a year; We had, our hardships to atone, The love of Father Tom Malone.

One season failed. The dull earth slept. Despite of ceaseless vigil kept For sign of crop, day alter day, To coax it from the sullen clay, Nor oaks, nor rye, nor barley came : The tubers rotted-then, oh shame ! We-'twas the last time ever known-... Lost faith in Father Tom Malone.

We had, from fruitful vears before, Garnered with care a frugal store; 'Twould pay one gale, but when 'twas What were our babes to il ve upon ? We nad no need for coming spring. Nor faintest hope to which to cling; We would have starved without a mod When out spoke Father Tom Malone.

His voice. so fluie-like in the past, Now thriled us like a bugle blast, His eyes, so dove-like in their gaze. Took a new hue, and seemed to bizze! "God's wondrons love doth not intend Hundreds to starve that one may spen Pay ye no rent, but hold your own." That from mild Father for Malone!

And when the landlord with a force of English soldiers, foot and horse, Came down, and direst vengence swort Who reashes the cable door? Who reashes and then defled, The thief in all his power and pride? Who won the poor man's fight alone? Why fearless Father Tom Malone.

Bo, when you point to heroes' scars. And boast their provess in the wars. Give one small meed of praise, at least, To this poor modest irish pricet, No laurel wreath was twined for him. But pulses throb and eyeidis dim When to l-worn pessants pray, "Mavrone, God bless you, Father Tom Malone !" ARTHUR M. FORKESTER.

"MORE ABOUT THE HUGUENOTS."

REV. FATHER STANG'S REVIEW OF PROF. GAMMELL'S LECTURE,

Some time ago we referred to an address delivered by Prof. Gammell, President of the Rhode Island Historical Society, on the 200th anniversary of the We shall forbear quoting any of Luther's revocation of the Edict of Nantes. We vile invectives and intolerant expletives

now call our readers attention to the against the Church from which he spos-able pamphlet just issued in reply to tatized." the several points of the Professor's discourse the author's previous

Cobbett, Sir Thomas More, and other Cobbett, Sir Thomas More, and other eminent authorities. So strong is the array of facts presented in the pamphlet that the impartial reader must agree with the author that "the struggle of Protestantism for recognition in France, though called religious, was essentially political and had little to do with relig-ion itself." buke of Somerset, the Regent of Eag-land to destroy with the sword all those, particularly Catholics, who dared to oppose the Reform Church of Eagland." "Henry VIII., the 'Reformer,' of Eag-The titles of the chapters will enable

our readers to form an opinion as to the scope of this valuable contribution to Catholic literature; "Historical Notes on Huguenots; Prot. Gammell's Champions and Promoters of Protestantism in France; An old Historical Error; Catho-lic Intelerance and Protestant Tolerstion. land, put to death not less than 30,000 Englishmen for their faith ; and Cranmer ustified his butcheries by texts from Holy Scripture." "And what shall we say of Protestant

lic Intolerance and Protestant Toleration Appendix containing Vernacular Ver-sions of the Bible made in several European tongues during the sixty or seventy years immediately preceding the Reormation." Where every page is replete with in

terest it is difficult to make a selection, The following extracts, however, will give the reader an idea of the mine of historical information contained in the pamphlet and the terse and beautiful diction in which the author clothes his

ideas: "Religious intolerance, (though the statement seem harsb, the fault is not statement seem harsh, the fault is not ours) is the life and nature of Protestant-ism. At the diet of Spires, held in April, 1529, it was decreed that all religious strife should cease until the next ecumenical council; that those princes who had introduced the 'new religion' into their domains might retain and practice it without hindrance; but that they should tolerate the free exercises of the old religion. Against this

cises of the old religion. Against this last clause the Lutheran princes, in-structed by their preachers, protested, declaring it to be against 'God and His Holy Word.' From this public protes-tation against the free exercise of the religion of their Catholic fellow citizens, the reformers and their children received the reformers and their children received the significant name Protestants " "It is an historical fact that, in Europe,

Protestantism was the mother of monai chal despotism and imperial absolutism. It was introduced by the strong arm of the secular power, and where it did not obtain the permanent ad of civil power, as in France, it could not be perman-ently established. The motro of John Knox ran thus: The institution and transformation of religion belongs to init authemits."

civil authority." "The father of Protestantism, Martin Luther, was the embodiment of intoler-ance, civil as well as religious. He first flattered the poor peasants in Germany with promises of liberty, and seduced them to rebellion; then a few months later he preached their slaughter as if they were so many wild beasts. Of his tract, 'Against the Murderous and Rapacious Rabble of Peasants,' a Pro-testant writer in the Westminster *Review*

says it is 'the most terrible appeal to bloodshed ever published by a minister of Christ's Church.'" "One bundred and fifty thousand peasants-where is the massacre of St

sants-where is the massacre of St Bartholomew?-were slain in the pea-sants' war. Luther afterwards boasted of this slaughter: 'I, Martin Luther, have slain all the peasants in the insur-rection because I commanded them to be killed; their blood is upon my head.' THE PATRICTIC PRELATE OF DUBLIN ON

THE IRISH LAND QUESTION. THE IRISH LAND QUESTION, Most Rev. Archbishop Walsh, says the North American News Company, was interviewed by Mr. T. P. Gill, M. P., the other day, and the following wise words from his grace's lips will be interesting reading, as showing how accurately he has gauged the subject of the Irish land and home rule questions. We give the interview in the form of question and "Enough, to recite one passage from

"Maryland, the 'cradle of religious liberty,' was settled by persecuted English Catholics. They were the first colony in the United States to grant full toleration in relig-ious matters; and 'the happiness of the Colony.' as Prof. Bancroft says, 'was enviable. The persecuted and the unhappy thronged to the domains of the benevolent prince (Baltimore)...

benevolent prince (Baltimore) . . . The children of misfortune sought pro tection under the tolerant sceptre of the

Roman Catholic.' Scarcely had Pro-testants obtained control of the Legisla-

ture, when with base ingratitude they deprived their Catholic brethren of the definited their Catholic brethren of the protection of the law. Thus, as Ban-croft remarks, 'Roman Catholics were defranchised in the province which they had planted,'"

"In Massachusetts, the cold and relentless Puritans made death the penalty

for a Jesuit who should enter the col-

ony." "The Blue Laws of Connecticut had a

statute that 'no priest shall abide in this dominion; he shall be banished and

suffer death on his return. Priests may

made 'persecutors like Catherine de Medicis and Louis XIV, no longer possi-ble in civilized nations,' What about

ble in civilized nations,' What about the Protestant Chancellor of the Protes

the Protestant Chancelon of the Information of Information of the Information of Informatio of Information of Information of Informati

"And, by the way, when will the light of liberty of worship dawn upon the inmates of the State Reform Schools for

boys and girls in Rhode Island ?"-Pro

ARCHBISHOP WALSH'S WORDS.

early Christians?"

vidence Visitor.

⁴It was not enough for Calvin, the man of free inquiry 'and of, the pure Gospel,' to exercise in all directions, during his stay in Geneva, the worst absolutism and terrorism; he extended his crude to England and besough the Duke of Somerset, the Regent of Eag-ind terrorism is the Regent of Eag-bud to distance in the state of the state o low countrymen, whether in public or in private, unless the man who put them terest in it. forward was able to speak from personal knowledge of Ireland, and so he had come over to see things for himself. Mr. Gill-After all, this is not an un-

reasonable view for Englishmen to take of it.

The Archbishop-No; on the contrary, tyranny in Catholic Ireland. The very thought of it must fill the heart with "Maryland, the 'cradle of religious

The Archuishop—No; on the contrary, it is a most reasonable view; that is to say, it would be a most reasonable view if they took it all round, but they don't. Why, any Englishman who takes the Irish popular side on any Irish question is at once pulled up with the remark, "What do you know about Ireland ? How long have you lived there ?" and so forth, but when Mr. Chamberlain gives his specified. when Mr. Chamberlain gives his specula-tions, or Mr. Goschen, or Mr. Caird, no such question is raised or even thought of. If, indeed, the settlement of the Irish difficulties was really left to the judgment of those who know our country and our people the prospect of perce and reconciliation between the two nations would be a bright one indeed. But to return to the point. Your very natural observation turned me aside for the moment from what I was about to say. My English visitor came over to Ireland full of the idea that the Irish land question was, in the sense that I have explained, a religious question. You seem to look upon it as more or less a political one. Well, as I told our a political one. Well, as I told our sympathetic friend from the other side of the channel, it is neither one nor the other. It is a plain commercial ques-tion, nothing more and nothing less. It is a struggle between landlords as a class, who insist upon obtaining extrava-gantly exorbitant ren's for the land, and

suffer death on his return. Priests may be seized by any one without a warrant." "In Protestant Mecklenburg, Catho-lics, at the present day, are forbidden the free exercise of their religion." "And what shall we say of the fearful persecution of Roman Catholics under the first Protestant Emperar in Gar. gantly exorbitant ren's for the land, and the transts as a class, who are unwilling and, indeed, unable to pay more than the land really is worth. Mr. Gill—Your grace then thinks that if one allowance were made in legislation for the difference between the com-mercial circumstances of the two coun-tries, there would be no more difficulty about the questions in Iralend than there the first Protestant Emperor in Germany? A persecution though less san-guinary, yet more diabolical than that under the Roman Cæsars against the about the questions in Ireland than there is in Eogland ? "According to Prof. Gammell, the social organization of Rhode Island has

The Archbishop-No more difficulty in Ireland than in Eogland? Are you not aware that the difficulty as it now exists in England is far more serious than any In neglated is far more serious than any that exists in Ireland; or perhaps I may put it more accurately thus—that the difficulty in England would be greater, and would, in fact, be insuperable and appelling, if English landlords had not shown themselves able to deal conjustly shown themselves able to deal equitably with their tenants and to make those re ductions in their demands of rent which the present condition of the agricultural interest render imperative? When I say imperative I mean, of course, imperative in the sense that they are absolutely necesary if agriculture is not to end in bank-ruptcy in England, as you know there are hundreds and hundreds of farms for ch no tenants can be found, farms for which landlords would willingly hand

over to any solvent tenant for even a nominal rent, and in many instances for no rent at all, merely to get rid of the obligation of paying local rates.

JUSTIN M'CARTHY'S LETTER.

CAUSES AND EFFECTS OF THE RIOTS AT

NOW IT IS AN ENGLISH QUESTION

Now IT IS AN EXCLISIT QUESTION as well as an lrish one. It is Gladstone's question, Lord Spencer's question, John Morley's question, the Radical party's question, the question on which Minis-tries must rise and fall. Remember that, ence of the splendid and surprising pro-gress made by the cause of Home Rule.

orderly and quiet, while LOYAL AND PIOUS ORANGE BELFAST furnishes rowdies and ruffians, who wreck humsness rowness and fire revol-vers on the police and the soldiers. The House of Commons meets for business next Thursday, and no doubt we shall have this subject of the Belfast riots made the occasion for a long debate. Mr. Sexton, as member for West Belfast, will, I presume, put the anti Orange case. No man could do it better. It is not yet settled what course the Radicals and Home Rulers will take with regard to the address generally and the policy of the Government. In fact we do not yet know whether the Government will yet know whether the Government will announce its intentions to prepare any Irish policy, or will boldly say they have no policy, or what they will do. No one takes much account of Lord Salisbury's interface and the same back in the same same declaration against Home Rule in his declaration sgainst flome Rule in his speech the other night. Salasbury is in the habit of saying one thing and doing another. With all his great gifts and high personal character he has often ex hibited himself as

A SORT OF CAPTAIN BOABDIL in politics. Before Parliament meets, Salisbury will perhaps have been bound over to keep the peace and will not undertake to bastinado Gladstone or Painell, Lord Randolph Churchill says he personally would rather see a prolonged sitting of the House. Just now he has no country place, does not care for country amusements and would rather remain in London and in the House of Commons, he declares, until Paul, in Minneapolis, all over the United Christmas. Well, if Salisbury is not States who would be greatly shocked if

by the constabulary. At Durham street TWO HOSTILE MOINS **Bark**. had a fierce encounter, with stone throw-ing and firing on both sides, and also by the police. In the Ormes road, about a mile and a half off, there was also very serious rioting between Protestant and Catholic mobs. In the evening a deter-mined attack was made on a party of

mined attack was made on a party of police, who were conveying a prisoner, who had been caught in the act of stone throwing, to Bower hill police station. So furious was the stone throwing that a local magistrate, Mr. Liddell, who was tries must rise and fall. Remember that, even of the Secessionists, the great majority voted not against Home Rule, but against Gladstone's par-ticular scheme of Home Rule. All this is in the minds of the Irish people, and they cannot but regard the struggle of the last election as an evid-struggle of the last election as an evidact for the second time in North Boundary street, and charge the mob with

act for the second time in North Bound-ary street, and charge the mob with conducted by the Radical party in Eng-land has won its way in the end. They are well assured that it will be the same with this. POLITICAL RESULTS OF THE RIOTS. What effect will the Belfast riots have on the political question? They will have at least the effect of showing what sort of a minority is that in which the English Tories and Secessionists have been glorify-ing. We say "to them, "This is the work of your loyal and peaceful minority. These are the men for whose satisfaction you would deny the demand of the whole people. These are the men, these mar-derous ruffians in the slums of Belfast, for whose sake the Irish people are to be de-nied national rights and kept in perpetual enmity with England." Of course I don't nied national rights and kept in perpetnal enmity with England." Of course I don't say that there are not numbers of intellig-ent and respectable Orangemen in Belfast who condemn and detest these riotous goings on. Still, the general effect is the same. What the cool Englishman sees is that Nationalist Ireland is perfectly odelk and onis while we have a set to their own homes and terror stricken faces were seen to the root of a mill. The Royal Hospital staff were kept busy receiv-ing the wounded night and day, and many were taken to the wounded persons were sent to their own homes and terror stricken faces were seen at many a door when some unlucky vic-tim would be brought in. It might be

tim would be brought in. It might be man or might be woman, sometimes an innocent child, for all, regardless of age or sex, have suffered in these two days of frightful riot. One of the victims of the Brickfield affray was a young gentleman who was taken away in a dying condition. A bay of 16 was shot on Sunday, while A boy of 16 was shot on Sunday, while returning from Sunday school. In Killen street some boys who were collected along side the school door were fired on by the troois. One of the boys had his hand shot off. The firing on these innocent boys was quite unnecessary. The soldiers appear to be perfectly brutalized, sparing neither friend nor foe. The soldier who fired at the boy was, however, later arrested.

HEARING MASS.

North- Western Chronicle. Every Catholic who has had any cate-chistical instruction at all must know the importance of hearing Mass on Sundays under pain of mortal sin. He should know also, if he paid any attention to the teachings of his catechism, that hearing Mass does not mean being present at the Church ; our time occupied in noticing the behavior of those around us : it does not mean coming in at the Elevat on and going out at the Communion, nor is the obligation fulfilled if we allow not only ourselves to be distracted but are a con-stant source of distraction to others. Now there are a good many Catholics

the Church perhaps every Sanday for a few moments while some of the prayers

ndave

works, it well deserves a place in every library. The candid Protestant will find in its pages an antidote for the poison he has imbibed from perverted history, and to the Catholic student it is invaluhe has imbibed from perverted history, and to the Catholic student it is invalu-able as a work of reference regarding an epoch on which individuals of the differ-ent sects descant with unction. the part of a Jew should be loss of life. Not only all their books, but even the Bible to its last leaf shall be taken from

influence on nations and individuals, pitch and sulphur upon them; if any one could throw hell ire, it were good, Father Stang displays the utmost corre-tesy and consideration towards opro-nents in controversy. Principles are and the whole world such an exam sacred, hence the cause of truth and ple.³⁹ "Our Protestant friend, in the West-"Our Protestant friend, in the Westjustice finds in him an uncompromising advocate; but those who hold opinions and tenets different from his will find in the following passage no trace of the "intolerance" attributed to Catholics :

"Professor Gammell is undoubtedly an able and well meaning man. His lecture is comparatively free from the vitupera. tions and invectives which are usually flung by Protestants against the Catho lics of France. There is a marked difference between it and a paper read at a subsequent meeting of the Society, wherein a deal of sentimental fiction and ungentlemanly declamation are meant to inspire horror of 'Romanist fanaticism and cruelty.' Yet even Prof. Gammell. so often, unintentionally no doubt, mis represents and omits facts that we can-not in the compass of a small pamphlet go over his errors point by point; we will endeavor to point them out as much

in detail as we may, by a general review of his paper." Father Stang's wide range of reading, and his careful analysis of the causes and motives that shape the actions of and motives that shape the actions of controlling influence on the religious men make him eminently qualified to thought of at least half of the Protestant tell "More about the Huguenots," and the tells it in language so forcible and con-vincing that the most ardent admirer of tripate the race of heretics.' " the French Calvanists cannot fail to be the French Caivanists cannot fail to be impressed with the weight of historical evidence adduced. Within the compass of 89 pages a mass of information has been collated pertaining to the politico-religious strife of the 16th century when the Huguenots, to quote Professor Gam-mell, "had made themselves a separate evidence body formed in secondary political body-framed in accordance with the theories of Calvin." What these theories were are shown by documentary proof. With the ability and research which only a profound scholar could on mere suspicion; were tortured and bring to the task, Father Stang has cited in refutation of stereotyped misstate-ments the writings of Alzog, Tanssen, men grew weary and unable for its cruel Brueck, Hergenroether, Dollinger, Blunt, work."

pudent, lying devils ought not to be ailowed to praise or pray to God, since their praise, thanksgiving prayer and teaching is mere blasphemy and idolatry

While refuting every charge brought against the Church, its teachings and its be burnt, but let him, who can, them. Not only are their synagogues to

> minster Review, is forced to declare the writings of Luther, Melanchthon and other Protestants against the early Ana baptists 'the quitenessence of bigotry and the narrowest theological intolerance.

"Melanchthon, the mildest of all the 'Reformers,' demanded expressly that the Anabeptists should atone for their heresy with death. He approved of the burning of Servetus as a heretic, and called the hideous deed of Calvin 'a pious and memorable example for all

posterity." "Zwingli's motro was : 'Evangelium sitit sanguinem,' (the Gospel thirsts for blood). It was not for having such a sitit sa motto, but for holding a different view on a theological point, that Luther called him 'in and in, out and out, through and through devil possessed, blasphemous heart, impudent liar.'" "And Calvin, the father of the Hugue.

nots, whose doctrines, according to Prof. Gammell, 'have ever since exercised a controlling influence on the religious thought of at least half of the Protestant

"This 'Reformer' was the darkest, the "This 'Reformer' was the darkest, the most brutal, cruel and blood thirsty of them all. Between the years of 1542 and 1546, he had something like 900 people arrested as heretics. He preached an absolute terrorism. During his 'apostolic sojourn' at Geneva the prison could not hold all those who were prison could not hold all those who were punished for heresy. The tortures used to force confessions were barbarous ; to escape them, many committed suicide Even women and children were a rested

interview in the form answer as it appeared in the columns of the Boston Globe : Mr. Gill—Your grace has no objection

to my asking you a few questions as to the views you take of the present state of affairs in Ireland?

The Archbishop—Certainly not. So far as your questions seem fair and proper I shall answer them with pleasure. per l shall answer them with pleasure. The outlook, I think, is in one way as gloomy as gloomy can be. As for home rule, it must come. Mr. Gladstone's bill, with the conflict that has arisen out of it, has made it impossible for the English Liberal party to go back, and I take it that it is the Liberal and not the Tory

party that has the future of English poli ics in its hands. It would of course by no means surprise me if home rule came to us from the Tories; but it will, and

that very soon. When I speak of a gloomy outlook I am thinking rather of another question, the land question, and the troubles that I fear it has in store for us. What fools our Irish landlords have proved themselves to be.

Mr. Gill-Your grace then thinks that the democratic movement in Ireland will now be strong enough to break the old notions about rent and the obligation of

paying it? The Archbishop—You misunderstand me. The rent question in Ireland has but little to do with questions of democracy, or aristocracy, or with any other merely political question. Let me tell you of an incident that bears on this. Not long ago an English gentle. man, who had come to Ireland to study the land question, did me the favor of calling upon me. His great difficulty calling upon me. His great difficult was about rent, and the payment or non

payment of it. It may seem a little amusing to you, but the view he took was that the rent question in Ireland, was in the main a question between Catholics and Protestants and in this sense a religious question, for, as he put it to me, the bulk of the tenants being Catholics, and staunch Catholics, and the bulk of the landlords being Protes

London, Aug. 15 -Justin McCarthy

writes as follows :-- What is the meaning of the riots in Belfast ? What will be the effect of the riots on the political ques-tion? Such is the substance of an tion ? inquiry made of me by an American friend. "Riots in Cork and Tipperary," he writes, "the average American would

have understood as the result perhaps of disappointment; but in Belfast, where the great majority consider they have won, it seems strange they should themselve begin the disturbances." I am glad h I am glad he asked the question and should like to make my answer clear, so far as an answer from me is worth anything to American readers. The fact is Cork and Tipperary readers. The fact is Cork and Tippers are not disappointed, but well satisfiedalmost might say triumphant: On the other hand in Belfast

THE ORANGE PARTY IS NOT SATISFIED and not triumphant. It is very much disappointed and infuriated. What they of is not so much that think they have carried so many seats in Belfast, but that they have lost West Belfast to a leading member of the Irish National party. Whoever else may underrate the meaning of Mr. Sexton's victory, the Orangemen of Bel-fast do not underrate it. They look to the neighboring city of Darry, so long fast do not undernate it. They look to the neighboring city of Derry, so long the stronghold of Orangemen, and see how the Orange majority has dwindled of late. Only a 29 majority last winter; only a majority of three this summer. The great chances are that the majority will be converted into a minority as the result of an election petition, and in any case after next registration the city of Derry will have

GONE OVER TO THE NATIONALIST PARTY for ever. Represented by a distinct and considerable majority of Nationalists as they are, the Orangemen's ascendancy is doomed to death. Therefore the lower doomed to death. Incretore the lower classes, roughs, and corner boys are fur-ious, and break into savagery when they come within sight of a group of Catholic Nationalists. Cork and Tipperary are quiet and content because they see the

Christmas. Well, if Salisbury is not bound over to keep the peace, Churchill may perhaps have this desire gratified. JUSTIN MCCARTHY. JUSTIN MCCARTHY.

RELEAST'S ORANGE BRUISERS.

DETAILED ACCOUNT OF THE DASTARDLY DEEDS INSPIRED BY RANDOLPH CHURCHILL.

of the Mass were being rep ated, or a short portion of the service was being per-formed, but one attentive prayer they have not said, or one effort to raise their minds to God and the soleann sacrifice Rioting was renewed with greate tiolence than ever on last Saturday morning when a number of men were attacked as they went to work on Queen's Island. They were Orangemen, and retaliated on the Catholics who are they have not made. They have not heard Mass although perhaps they thick they have. Then again there are those who may be forced to come late if they came at all, and who arriving at the Church when the most solemn part of the service is being celebrated insist upon forcing themselves through the crowded aisles to at work in the carpenters' department of the ship yard on Queen's Island. The men returned in the afternoon through every heart should be absorbed in con-templating the Divine Victim on the altar. the streets singing "Rale Britannia," and cheering amid intense excitement. They marched on in a dense body through the narrow thoroughfare which intersects the Catholic quarters of Carrick's Hill. This is a frequent feature and character-istic action of many Catholics especially at Low Mass on Sundays. There is another Some stone throwing was exchanged here, but the police and military drove point which deserves to be mentioned in this connection : it is the practice of leavthe island men on to their own district. A desperate attack was made on the house of a publican, named McKenna, in the old Lodge road. The place had ing the Church the moment the preacher prepares to ascend the pulpit. We venture the assertion that there are many persons been previously wrecked, and a small who have attended High Mass on ! for a long time, even months, without ever having head a single word of the party of policemen now protected it. A heavy shower of stones being directed against them, they in selisermon. A priest is God's minister. He preaches God's word and teaches he way defence fired, wounding six persons, in two cases mortally. A party of dragoons now galloped up. The exasperated which all who would save their souls should follow. Whether elequent or not now galloped up. The exasperated people declared that the police were drunk and were firing recklessly. Rival mobs of Protestants and Catholics met there is always food for reflection in his remarks whatever may be the satject ; and the seed he sows will bring forth and the sect at some with of high forther good fruit, if the soil be only pre-pared to receive it. Aside, how-ever, from the want of a true re-ligious sphit which the system of laving the Church during the sermons evinces, at Brickfields. The latter fled at the ap-proach of the police, but the Orange party attacked the police, who fired no fewer than forty five shots. At the Falls 10 ad in Cupar street, and in the quarters between the Falls and the Shank Hill there is the utilities, the absolute up gen-tlemaness of the act. As a layner, we venture the remark that a pleat nucl have a good deal of chainy if after pre-naring surfaily the series is a deal of the series. districts similar riots occurred, and the police had again to use fire-arms. Within couple of hundred yards on the Grosparing carefully his sermon, is does not feel a slight inclination to anger when venor road, in a thoroughfare that lies at the bulk of the landlords being Protestants, he took it that the difficuly about the payment of rent in Ireland was an unwillingness on the part of our Irish farmers to let soo much Catholic money go into Protestant pockets. The Archolishop-Manifestly, he knew practically nothing about it. He told me that his strongest sympathies were right angles with the Great Northern railway terminus, rival mobs were separ-

TH	E CAT	HOLI	C.R	ECO	RD.
and the second					

DEVOTION TO THE BLESSED VIR-GIN IN IRELAND.

Ave Maria.

Beade

world.

B. ides of Heaven. BY LATE REV. A. J. BYAN.

the author was about to bid farewell, as aplain, to the Sisters of St. Joseph's, Car-iolet, sto., when seven young ladies made in procession in the sommunity. This is the occasion which suggested these suffal versee, now published, as far as we ow, for the first time, by favor of a friend.

Ye are Seven, Brides of Heaven. Jesus claims you se His own. Love Him ever, Leave Him never, Till He leads you to His Throng

All the pleasures And the treasures Which the thoughtless world can give ; You've forsaken And you've taken Mary's part "for God to live."

Virgin-hearted, You have parted From the joys here below; Earth would bless you And careas you, But you nobly told it No.

All its flowers In its bowers, All its grandeur and its glare Ye have slighted Ere they blighted With their breath your virtue fair.

Boftly, lowly, Bweetly, slowly, Whispers ye your yows of love. They ascended, And they blended With the angels' songs above.

Oh ! 'twss lovely, For above ye Jesus gazed benignant down, While earth veiled you, Heaven halled you, And the angels wove your crown.

Sisters nover Bhall you ever Meet upon life's weary way Moments brighter, G'adder, lighter, Sweeter than that Bridal Day.

At the sliar Not a faiter Troubled in your fevent tone, Oh! 'twas thrilling, Twas so willing To leave all for food alone.

Many wondered, Many pondered. As you bade the world "Good-bye," How forever You would sever All its ties without a sigh.

But you did it, For God bid it, When He called you with His voice. Earth renouncing, Vows pronouncing, Never did you so rejoice.

Like stars gleaming Joys were beaming Brightly in your bended brow, While each feeling Over you stealing

O'er you stealing Proved how sweet was every vow

Oh, how queenly And serenly Knelt ye on the Temple floor; Never qualling While the veiling Crowned you Virgins evermore

Risters, hear you, God was near you On that sacred Bridai Day. Hence forever Sisters never Cast the Virgin's vell away.

Men may jeer you, Scoff and sneer you Mind it not. ys Virgins pure, Him you follow Him sorrow, Like Him suffer and endure,

Tribulation And temptation Shall be oftentimes, your lot. When they press you And distress you Jesus will forget you not. Jamis will for

All are tempted. None exempted: 'Tis the mystic is of love. Triale hover Darkiy over Souls whose hopes are fixed above.

When you meet them, Sisters, greet them With a cheerful heart and face. They may sting you But they'll bring you With their thorns aweet flowers of grace.

Thus receiving, Without grieving, All the crosses Jesus sends. Bear them faithfully, Always gratefully That your life with H is thus blends.

Life is going Like the flowing

BY JAMES KERGAN.

it was on the wild mountain-side "felon-iously to learn." All the old Irish books that told of asints and heroes were ruth-lealy destroyed, and in their stead ware scattered over the land those Protestant tracts, that reeked with filth and blas-phemy. — How, then, did the Irish keep the Faith-without teachers, without books, without churches, almost without priests — on occasions when it was treason to love and death to defend the Gross ? And yet they did keep it. Keep it ? There is faith and fervor enough in Ireland to-day to convert the whole world. When I consider this precious treasure, that no persecution ould take from my people, and its vigor and vitality, and look abroad, I raise my hands and thank God for all our suffer-ings; for the prize was worth the pain. When the prelates and nobles were all destroyed, and learning stifled or ban-ing in the island, but a price set on the head of priest and Catholic schoolmater ; when all earth had deserted Erin, one hope and help and stay remained—the glorious Queen of Heaven. Are Maria. Ave Maria. The world at large is learning a good deal worth knowing about the "Isle of using and ages," yet there is still much to be told, not leas useful or interesting. The thought that most naturally arises to one's mind who has carefully read Iriah his-tory is, How there can be an Irish nation at all—how the people could have remained Catholic through such terrible slaughter, famine, social degradation, and enforced ignorance; above all, how it is possible that they have made such an impress on the civilization of other countries. Causes in plenty are assigned for all this. Macaulay thought the Irish remained Catholic out of hatred for England—a very foolish opinion for a wise man. Their enemies always scen rather annoyed at their survival, but, when pressed for a reason, fairly give it up for a puzzle that passes comprehension. The great Father Burke came nearer to the real solution of this question than any writer that I have Burke came nearer to the real solution of this question than any writer that I have met with. He ascribed the survival of the Faith in Ireland, and consequently of the Irish people, to the saying of the and help and stay remained—the glorious Queen of Heaven.

He who has knelt at an Irish farmer's fireside, and joined in the Rosary offered up in Gaelic, will understand how that favorite devotion was able to supply the place of church, priest, book and sermon, when and where these were not to be had. I have heard prayers said piously in many languages, but never anything like these Gaelic Rosaries. The prayers and re-sponses were recited in a chanting tone, which very much resembled the tone in which our college choirs used to chant the Lamentations of Jeremias during Holy Week. The poor people put all the hope and trust and sorrow of their hearts into these prayers. You felt that they knew they were not praying to a Father who was far away from them, or to a Mother who took hitle care of them. They real-ized the presence of God as we do that of a tangible, visible human friend. Their love for the Mother of God was something that can be appreciated by sympathetic hearts, but can not be described in words. In those terrible times they had neither picture nor statue of the sweet Madonna, but they seemed to need none He who has knelt at an Irish farmer's Of all outside the Church of God I know Of all outside the Church of God I know none, ercept Mr. Ruskin, who any longer seemsable to see the hand of God working out His will through the actions and designs of men. In the case of Ireland, a man must admit, if he have any percep-tion of the spiritual, that to Irish faith Irish nationality owes its existence. The struggle of Ireland is, and ever has been, that of the Faith segainst hereay, of law against rebellion, of Catholic loyalty against sectarian selfishness, and at last it has resolved itzelf into that of religions influence is among the greatest active forces in the world to day. Ireland is a fountain head of faith undefiled, and of fervor glowing like the sun. That all this fervor glowing like the sun. That all this should be owing to her devotion to Our Blessed Lady is not a little encouraging and consoling to her children all over the

Once more-and it may be for the Once more—and it may be for the hundredth time—it becomes necessary to refer to the English persecution of the Irish Faith. Under Elizabeth this became for the first time perfectly and completely organized. Elizabeth was not a religious woman; neither were her ministers, cour-tiers, nor Protestant clergymen at all God fearing or pious men. The ablest English Protestant writers of this century have called these Elizabethian "reformers" picture nor statue of the sweet Madonna, but they seemed to need none.

but they seemed to need none. This veneration for the Blessed Virgin is as old as the Faith in Erin. I have met in very old poems Our Lord's title as "Son of the Virgin Mary." There is a famous old Irish Litany of Clonsost, com-posed about A. D. 725, that in beauty, fervor, and piety, surpasses all other except that of Loretto. One of its petitions runs: A bhantigherna chumachtach nimhe acas talmhan dilegh ar cinta acas ar pecdai ! -"O powerful Queen of Heaven and have called these Elizabethian "reformers" a party of the greatest hypocrites and scoundrels that the world has seen; they cared little about the souls of the Irish, but they cared a great deal about their lands. They knew very well the Irish would not apostatize, and so they made their adhesion to the Faith tressonable, and punishable by fine, confissation and death. The Elizabethian wars were the most barbarious and brutal carried on in Europe since the time of the Huns and Vandals. They destroyed one third, or, as some say, one-half of the population of Ireland. The total number of human victims from the sword, or famine caused by the deliberate contrivance of the Enghave called these Elizabethian "reformers -"O powerful Queen of Heaven and Earth, wash off our crimes and sins !" Here, again, is a starza from a beautiful poem by Aengus O'Daly, Abbot of Boyle, that was written about the time Henry VIII. was driving out of England the veneration of Mary :

"Ni maith thuillim teagh nimhe D'fhaghail, acht le a h-impidhe; Righ an tigne nar threigidh me 'Snar threigidh, Muire mese !"*

If the additional number of human victims from the sword, or famic each area threight mute masses ""
If the additional the construction of the English each area threight mute masses"
From the following passage of the "Annals of Loch Ce" we learn that the seed of faith which graces had cast in the second for the construction.
Poors Hubert Burke, in one of the admost the construction of the subsect the second faith provide second faith provide the second fai

It was once charged against O'Ruark, Lord of Breffni, that he who so highly reverenced the image of Mary, Mother of

61 Jeans Othit I should come to Paris in a secret. "A.h ! if you could have seen that child coming into the chapel, led by his mother ! She was trembling for fear of being detected in thus withdrawing the boy from his father's watchfulness. But if you had seen little George kneel down, calm, happy, strong in his resolution, his face bright with a holy joy ! Ab, too, had you heard him answer the solemn questions I put to him ! "What do you ask, my child ?" 'Baptism.' 'But are you aware that perhaps to-morrow they may force you to enter the synagogue, to take part in their abolished worship ?" 'Don't be afraid, uncle, I abjure Judaism.' 'But if they should wish, and use threats, to make you trample the crucifix under foot, through hatred for our divine religion ?' 'Have no fear of that, uncle, I would die sooner. 'But,' he added, 'if they should tie my hands and feet, and not mind my cries and resistance, and asjing that I would not if they carried me to the syna."

into his heart that sweet infant Jesus, who came to him bringing all Heaven with him. Nothing troubled his joy, not even the fear of being surprised by his father. Some weeks later he communi, cated sgain on All Saints, with the same light heart, and then came the moment of trial. "His father had presented him a book, saving: "Let us make our pracer."

AUGUST 21. 1886

A JEW CHILD'S COMMUNICS. A JEW CHILD'S COMMUNICS. Messamper of the Sacred Heart The Cardinate Librar Angunita of the child area the music loving people of this continues to be sonitade to fail this result. You cannot be a fare of 180; Continues to be sonitade to a child this result, bits a genes of 180; Continues to be sonitade to a child this result, bas a determined to being to the child area to be sonitade to a child this result. The many these than child this result of this edifying table is that in it young this benefits which sonita there area to the sonitade the sonitade to the son flowers nor birds that he is after; his gaze eagerly seeks a messenger from Heaven. A gentleman passes near him and looks it im with marked interest. It is surely he. Do you know who? It was a missionary priest whose sympathy George's mother had excited in behalt of her son. He had disguised himself, and came to walk as if by chance in this wood, and the delighted how was enabled now to make walk as if by chance in this wood, and the delighted boy was enabled now to make his confession for the first time since they had abducted him, more than ten months ago. He made it in the wood, under the shadow of a protecting tree. But this is not all. How could he receiveCommunion?. The priest had his mission on the other side of the river Elbe. They prayed and studied the way the ground lay and finally, some days after, the missionary disguised himself again and embarked on a steam-boat, in the midst of a thoughtless crowd who never dreamed that on the breast of

nimeen again and emparked on a steam-boat, in the midst of a thoughtless crowd who never dreamed that on the breast of the happy priest, in a silver vase which he had taken, was the treasure of Heaven, the Sacred Host. The boy had succeeded in getting away from the school and had hastened to his mother's room, where on their knees before a little altar which they had improvised in the room, covered with flowers and tapers, both of them awaited the arrival, so ardently longed for, of their Saviour, Who was to come in person to console them in their exile. "At last the priest, every obstacle in his dangerous attempt having been success-fully surmounted, came with his precious charge, and in that country without faith, in that city without priests or church, the boy was at last enabled to accomplish his Easter duty and be united with his Lord, in the modest little room of his mother. "Here is what the good child wrote me, a few days after this event : "When I lie awake at night, my dear uncle, thinking of all the graces which the social many here. a row days after this event: 'When I lie awake at night, my dear uncle, thinking of all the graces which the good Jesus has given me since I am here, far from all religious support, when I think especially of the almost miraculous Communion that I was able to make in mamma's little

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Our Lady's Lilles.

BY E. A. S.

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Yon wonder why my tropic lilles thrive In this small room, this crowded busy hive I call my homs, More freely than beneath thy marble dome, And then declare Bome charm lies in my touch or in the air, And this is why my lilles bloom so fair.

Sweet friend, the mystery I will frankly tell; Upon it ist thy heart one moment dwell: The lities know As well as you and I where they will go. And from the root Their snow white arrows ever duly shoot, Our Lady's feasts with gladness to salute.

Our Lady's place, her own Son beside, Is where her lities ever choose to bide, And there adore In costasy of silence evermore; Their perfumes plead For us, poor pilgrims, in our sorest need, And Jesus must His Mother's illies heed.

AVE MARIA. HOW THEY HELP INGERSOLL.

N. Y. Freeman's Journal. It has been said that "Col." Bob Inger-soll would not be able to raise so many laughs during his sourritous lectures if Calvinists had not constructed a religion so full of inconsistencies. The only unanswerable answer made to Ingersoll's mercenary speeches was that of Father N. Y. Freeman's Journal

unanswerable answer made to Ingersoll's mercenary speches was that of Father Lambert, who found it easy to defend Christianity, but whose "Notes" do not attempt to defend Calvinism. That is a job which no logician can undertake. The vagaries of Protestantism has left it "naked to its enemies." It is not a bulwark of Christianity. Year by ycarit disintegrates before the waves of doubt. And of late years it has been putting weapons into the hands of its enemies by means of what is called in the slang of the street—"the camp-meeting racket." So means of what is called in the slang of the street—"the camp-meeting racket." So notorious has the reputation of the Methodist and Baptist camp-meetings become, that young libertines resort to them in crowds, and, if Mr. Ingersoll should assert that emotional religion was an incentive to unchastity, he would receive a round of applause. He might go further and insist that Christianity led to unchastity, and the fools who listen to to unchastity, and the fools who listen to him would appland, too; for they have been taught to believe that Methodism and other eccentric sects represent Chris-

him would applied to be that Methodism and other eccentric sects represent Chris-tianity. The moonlight pionic parties which go out into New York Bay, or up the Hud-son River loaded with bear, "toughs," and their "lady friends," are moral expedi-tions compared with the seaside "religious" camp-meetings. There is no hypocrisy about them. The 'toughs" and their friends do not hide their immorality behind huge stacks of Bibles. They do not sing "Beulahand" and "Hold the Fort," and call "Lord! Lord!" while their thoughts are mainly occupied with the devil. They go forth for a saturnalia in the devil's name they are in opposition to the teachings of Our Lord, and they do not dare—having let us hope, some fear of God—to pray blasphemously while they sin. But the frequenters of camp-meeting adopt Luther's advice, and "sin, and sin boldy," but always within reach of a par lor organ and the sound of Moody an Sankey's hymas. The beer-dninking of the moonlight picnickers fill their hol souls with horror. They are never wear of praying for the drunkard and predic ing hell fire for the moderate drinke There are other sins, very distinctly fo bidden by God, which are never meet toned in camp-meeting exhortations. These pious assemblies are now in fu swing. The one at Ocean Grove, N. J., particularly strict as to what its denizes shall not drink on all days, and as to wh its reputation for morality in other r spects has received some blows. T latest appersions cast on this pious sum colony was by a writer in the New Ye *Times* whoase revelations have excited indignation of the people who go to seaside to damn the sins of other peop Self-respecting Methodists and Bapt should put an end to the horrible scame

Self respecting Methodis's and Bapt should put an end to the horrible scand of camp meetings by suppressing the stitutions themselves. The thin preter of religious excitement is no longer s cient to screen the real purposes for wh idle people go to these open air assig tion-places. tion-places. How can any body of men who k human nature invite crowds of yo people from all quarters of the cour to come and live idly for weeks, u to come and live idly for weeks, u strained, free to do as they please, vided they avoid beer and amuse ti selves with parlor organs and Moody Sankey's hymns on the "Sabbath" ? consequences of camp-meetings have come common talk. Can it be that : are Methodist and Baptist elders close their eyes to the disgrace of c meetings because of the goodly ' money," and the increased cash web cettherings give to otherwise w meetings because the increased cash money," and the increased cash such gatherings give to otherwise w less patches of sea sand ? Until some very plain mandates set up along the beach at Osean Gr mandates which the law enforced conduct of the male and female bath more play increased on the sea of biolate of the male and temale ball pious pilgrims getting a change of h -was shocking in the extreme. "ladies" are implored, by p signs nailed against the bath-house "ladies" are imported, by open signs nailed against the bath-house to forget themselves, and to keep in the fact that they ought to self-respectful in bathing costun they are in their ordinary clothes state of affairs causing these ward reproofs ought to have represent solutions in the interest of Christianit should be suppressed; for Christianit which the Methodist travesty of is supposed to represent, suffers eyes of young and old by the sh sensualism—so notorious that street urchin has his gibe at campings—of people who break the ings-of people who break the Commandment, while pretend adore the God that gave it. The adore the God that gave it. The of Protestantism, as a religion, enough. It has been made ve indeed by onslaughts which it is less to meet. Still, its slight keeps many men from rank in but year after year the camp hypocrisy and "pious" vice con young in a belief, too easily that religion is a sham, and Chu like Bret Harte's Caucasian is out." The license permitted at fa bathing places has become a s

believed in the Real Presence of Jesus
coming into the chapel, led by his mother ! I
believed in the searament of His love, before
knowing anything at all of the other
truths of our durine religion. So, by during
the other boys who, during the procession
walk, casting flowers before the feet of
believed he thest. Full of joy and heavenly delight, when he was through with
while are analysing of a new faith. His father,
the geoded of a new faith. His father,
tere of with him for Paris, where they
of ive, would be tampered with, kept a close
tere off with him for Paris, where they
in lived. But before the sent of the boy's mother,
the sent by Our Lord in the Eucharist from the prisely hands of her
the sent by Our Lord in the Bushed the holy
tores and resister of the soy are dike the
trofe and the ramily started for Paris, where they
ortes and the family started for Paris, where they
tore or border, and fairly overwhelmed her. It was a victorious grace,
torthe start there was a Christian and in the most
or orborder, and the family started for Paris when I denies that there was a Christian amorg
the diministered to her the sected of the boy's mother,
administered to her the sected of the boy's mother,
that strike lewe of the boy and fairly overthe had received baptism and the holy
term of the Little Jew could not forget the
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"Little George-for that was the name "Little George—for that was the name of the Little Jew—could not forget the holy impressions made on his soul by the Christian solempities, and often spoke to his mother about them. When he would question her, she, full of joy at finding the seed of faith which grace had cast in her son's soul taking root there, could only pray that it would develop in his mind, so eager for light, the knowledge of that God of love, of that sweet Saviour, who had wished to be born of a daughter of Jacob, and to become Man to save the sheep of larsel.

heart? What riveted his attention most was the change in his mother since their journey to the South. He saw a differ-ence in her ways and habits, severer prin ciples and tastes, and one day he said to her : Swear to me that you have not have not have not baptized, or I shall believe that you have. His mother was embarrassed, and knew het was embarrassed, and kne <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

2

Of the streamlet o'er its bed. Years are rolling And they are tolling Like the bells that wailed the dead. And I wonder But oh yonder, Far above that starry sky. I shall meet you. I shall greet you. Sisters, in our home on high.

O'er my sadress teals a gladness Like a distant beacon light. Far before me. Sbining o'er me. "Lo !" a vision shining bright.

I see seven Now in Heaven Crowned amid the Virgins fair. And another, Like their brother, Who is standing with them there.

Dark life's o'er Bright Joya hover Where those happy Eight now reign. Once they parted Broken-hearted, But at last they've met again.

And their faces Lit with graces Tho' transfigured still the same. On ! I would not, Nor I could not E'er forget each cherished name.

They were Seven Brides of Heaven Who the path of Virgins trod. Abgel creatures And whose features Show the very stamp of God.

Mid harps ringing, Now they're singing, And their crowns are snowy white While a halo Like the day glow Wraps them in a robe of light.

Who's that other Like their brother With a bright wreath on His brow : "Tis their Father, But he'd rather That they'd call him Brother now.

Sisters believe me, Do not grieve me, For I see the vision fair, Ye are Beven Crowned in Heaven, I'm your Brother with you there

Don't fill the system with quinine i the effort in the system with quinne in the effort to prevent or cure Fever and Ague. Ayer's Ague Cure is a more po-tent remedy, and it leaves in the body no poisons to produce dizziness, dealness, headsche, or other disorders. The proprietors warrant it.

One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle, and see if it does not please

as much as possible stamped out; and the native noblemen who sheltered and encouraged teachers and writers were all

couraged teachers and writers were all killed, beggared, or exiled. Then such of the poor people as survived were left as sheep without a shepherd. This was the first terrible blow. After the "Cailleach ruah" had gone to her account, the Scotch pedant, James II., came on the scene, to confiscate Ulster, and persecute all Ireland during the remainder of his infamous life. Then reigned and raged Charles I. and his minion, the rascally, black Tom Wentworth, who suffered for his misdeeds at the hands of far greater tyrants and more villainous far greater tyrants and more villainous misdoers. After him came the "Curse of Cromwell." Cromwell died, but Ireland's Cromwell." Cromwell died, but Ireland's woe lived on. Under the vile and ungrateful Charles II, new penal laws were enacted against the Irish Catholics. William of Orange broke the treaty of Limerick, and confiscated Ireland once more, and Anne renewed the penal laws. So it has gone on even until our days.

So it has gone on even until our days. It is very consoling to think that our fathers withstood all dangers and under-went all persecutions for their Faith; and it is our glory that they preserved it. All this is grand and glorious, encouraging and consoling; but may God in His mercy grant that, until the end of the world, no other people shall have to suffer what they suffered ! I have read much about these persecutions in books and I have heard persecutions in books, and I have heard still more that never was written or printed; and, during a residence of more than twenty years on the border of one of Ulster's Orange manors, I have witnessed somewhat of the evil spirit that animated somewhat of the evil spirit that animated these persecutors. In my childhood my ears were familiar with tales of under-ground caves, of long knives and bloody blankets, of mudered priests and burned monasteries; of the vain vow of the Eng-lishman who swore he would not leave a crucifix, beads, or drop of holy water in Ireland; of the proposal of that other, who suggested that the right hand should be cut off every male child in the island, to prevent him from making the Sign of the Cross. What wonder, then, is my wonder that an Irish Catholic survives in Ireland

that an Irish Catholic survives in Ireland 7 In those years so great was the desola-tion of the Catholics, and so many the difficulties of practising their religious duties, that whole parishes were months without seeing a priest, and all this time there were loose among them the emis-saries of a creedless faith and an altarless Church. Moreover, they were "forbid to read," and when master and pupils met,

feverencea the image of plary, mother of God, and of the saints, dragsed Queen Elizabetb's picture at his horse's tail ; whereupon the doomed hero replied : "Ah! but there is a great difference between our saints and your Queen!" The persecutions of the Irish for con-minne, when house dances to

AUGUST 21, 1886.

Our Lady's Lilles.

BY E. A. S.

You wonder why my tropic lilies thrive In this small room, this crowded busy hive I call my home. More freely than beneath thy marble dome, And then declare Bome charm lies in my touch or in the air, And this is why my lilies bloom so fair.

Sweet friend, the mystery I will frankly

tell : Upon it let thy heart one moment dwell: The lilies know As well as you and I where they will go. And from the root Their snow-white arrows ever duly shoot, Our Lady's feasts with gladness to salute.

Our Lady's place, her own Son beside, Is where her lities ever choose to bide, And there adore In costasy of silence evermore; Their perfumes plead For us, poor pilgrims, in our sorest need, And Jesus must His Mother's illies heed.

AVE MARIA

HOW THEY HELP INGERSOLL.

N. Y. Freeman's Journa

N.Y. Freeman's Journal. It has been said that "Col." Bob Inger-soll would not be able to raise so many laughs during his scurrilous lectures if Calviniste had not constructed a religion so full of inconsistencies. The only unanswerable answer made to Ingersoll's mercencer success may that of Father unanswerable answer made to Ingersoll's mercenary speeches was that of Father Lambert, who found it easy to defend Christianity, but whose "Notes" do not attempt to defend Calvinism. That is a job which no logician can undertake. The vagaries of Protestantism has left it "naked to its enemies." It is not a bulwark of Christianity. Year by ycarit disintegrates before the waves of doubt. And of late years it has been putting

And of late years it has been putting weapons into the hands of its enemies by eans of what is called in the slang of the street—"the camp-meeting racket." So notorious has the reputation of the Methodist and Baptist camp-meetings become, that young libertines resort to them in crowds, and, if Mr. Ingersoll should assert that emotional religion was should assert that emotional religion was an incentive to unchastity, he would receive a round of applause. He might go further and insist that Christianity led to unchastity, and the fools who listen to him would applaud, too; for they have been taught to believe that Methodism and other eccentric sects represent Chris-

tianity. The moonlight picnic parties which go out into New York Bay, or up the Hud-son River loaded with bear, "toughs," and their "lady friends," are moral expedi-tions compared with the seaside "religious" camp- meetings. There is no hypocrisy camp meetings. There is no hypocrisy about them. The "toughs" and their camp-meetings. There is no hypothypethy shout them. The 'toughs' and their is friends do not hide their immorality behind huge stacks of Bibles. They do not sing "Beulahiand" and "Hold the Fort," and call "Lord! Lord!" while their thoughts are mainly occupied with the devil. They go forth for a saturnalia in the devil's name; they are in opposition to the teachings of Our Lord, and they do not dare—having, let us hope, some fear of God—to pray blasphemously while they sin. But the frequenters of camp-meetings adopt Luther's advice, and "sin, and sin boldly," but always within reach of a par-lor organ and the sound of Moody and Sankey's hymns. The beer-dinking of the moolight picnickers fill their holy souls with horror. They are never weary

souls with horror. They are never weary of praying for the drunkard and predict-ing hell fire for the moderate drinker. There are other sins, very distinctly for-bidden by God, which are never men-

tioned in camp meeting exhortations. These pious assemblies are now in full The one at Ocean Grove, N. J., is swing. The one at Ocean Grove, N. J., is particularly strict as to what its denizens shall not drink on all days, and as to what they shall not do on the "Sabbath"; but its reputation for morality in other relatest aspersions cast on this pious summer colony was by a writer in the New York atest aspersions cast on this protostatiants colony was by a writer in the New York *Times* whose revelations have excited the indignation of the people who go to the senside to damn the sins of other people. Self segreting Mathedis's and Baptists

general remark this summer. The New general remark this summer. The New York Sun recently called attention to the exhibituons—more in keeping with the atmosphere of low variety theatres than of decent families—made at Narraganeett Pier, where the "emancipated" New Eug-land girl disports herself as nearly in a state of nature as the law will allow. The virtuous French are holding up their hands in horror at the freedom of man-ners and dress common at Atlantic City. hands in horror at the freedom of man-ners and dress common at Atlantic City, Long Branch, and Coney Island. The worst of it is, that fathers and mothers seem to feel no shame at the appearance of their daughters in costumes made, it seems, not for bathing, but for promenad-ing on the beach, so absolutely indecent that the public prints, when they picture them, run the risk of being indicted for obscenity.

bscenity. Sea-bathing, after the American manner, is an institution. And any one who would find fault with the usual behavior of the males and females who enter the ocean together would be accused of prurihowever unusual such an arrange-might seem to him. But public ency, lecency demands that the license assumed decency demands that the incense assumed at sea-side resorts by people whose claim to respectability is admitted by society, shall be abridged. "Honi soit qui maly pense" is easily quoted by those who would vell evil with an air of inncence. If the bathing continues to be as veil evil with an air of innocence. If the bathing costumes continue to be as scanty as they are this year at sea-side resorts, people who hold that modesty is a good thing in a woman will be compelled to avoid them; and Europeans will almost be instifued in their cuision that more be justified in their opinion that many American girls are devoid of it.

CHURCH SCANDALS.

EXTRACT FROM AN OCCASIONAL SERMON BY CARDINAL NEWMAN.

The following extract is from an occasional sermon delivered by Cardina Newman :

No Catholic will deny that the Church has scandals. She has ever had the church proach and shame of being the mother of children unworthy of her. She has good children —she has many more bad. Such is the will of God as declared from the being the start has a start of the being from

enemy, shall remain with the wheat, even to the harvest at the end of the even to the harvest at the end of the world. He pronounced that His Church should be like a fisher's net, gathering of every kind, and not ex amined till the evening. Nay, more than this, He declared that the bad and imperfect should far surpass the good. "Many are called," He said, "but few are chosen:" and His Apostles speak of are chosen;" and His Apostles speak of are chosen;" and his Aposites spear of "a remnant saved according to the elec-tion of grace." There is ever, then, an abundance of materials in the lives and the histories of Catholics, ready to the the histories of Catholics, ready to the use of those opponents who, starting with the notion that the Holy Church is the work of the devil, wish to have some corrobo-ration of their leading ideas. Her very prerogative gives special opportunity for it; I mean, that she is the Church of all lands and of all times. If there was a Judas among the Aposiles and a Nicholas Judas among the Apostles, and a Nicholas among the deacons, why should we be surprised that in the course of eighteen surprised that in the course of eigneen hundred years there should be flagrant instances of cruelty, of unfaithfulness, of hypocrisy, or of profligacy, and that not only in the Catholic people, but in high places, in royal palaces, in bishop's households, nay, in the seat of St. Peter itself? Why need it surprise, if in bar-become areas or in acces of luxury, there barous ages, or in ages of luxury, there have been bishops, or abbots, or priests who have forgotten themselves and their God, and served the world or the flesh, its reputation for morality in other re spects has received some blows. The What triumph is it, though in a long line of between two and three hundred Popes,

London Universe, July 24. His Eminence the Cardinal Arch-bishop of Westminster preached at the High Mass on Sunday at St. James's, High Mass on Sunday at St. James's, Spanish Place, when there was a large congregation present. Selecting his text from the 17th verse of the third chapter of the second epistle of St. Paul to the Corinthians, "Where the spirit of the Lord is there is liberty," the Cardinal went on to say: St. Paul is here making a contrast between the Old Law and the New. The Old Law was given from Mount Sinai, written on two tables of stone; but it was a law of condemnation, and for this reason: It was not a new

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and for this reason: It was not a new law, it was as old as the world itself,—for it was not lawful in the beginning to have more Gods than one, it was not lawful to slay or to steal, and the seventh day in the beginning was the day ordered to be

the beginning was the day ordered to be kept holy in remembrance of the first creation, the day on which God rested. Nevertheless, the world was so sunk in wickedness, in idolatry, in slaughter, in stealing, and in sins of every kind, that when this law—the Old Law—was repub-lished, it was as a sentence of death against the world. Therefore St. Paul calls it "the munistration of death." And when God gave this law to Moses, his face shone by the reflection of the Divine Presence, so that the people could not Presence, so that the people could not steadfastly look upon him, but he must needs put a veil over his face. The New Law was a law of love_the love of God and our neighbor-written not on two tables of stone, but on the living heart of tables of stone, but on the living heart of man. The New Law was given by the Son of God Incarnate who came into this world, and of whom St. Paul has said, "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

glory of God in the face of Jesus Christ. And there was no veil over His face; for, as St. John says, "The Word was made flesh and dweit amongst us, and we say His glory, the glory as it were of the only begotten of the Father, full of grace and truth." This, Paul calls the ministration of instice and therefore of life: then he of justice, and therefore of life: then he goes on to add that where the spirit of the Lord is there is liberty.

GOD MADE MAN FREE GOD MADE MAN FREE in the beginning, but he became the slave of sin and lost the spirit of the Lord. But when that spirit is there is libert. the beginning. He might have formed a pure Church; but He has expressly predicted that the cockle, sown by the liberty-liberty from the condemnation, the guilt, the death power-and the the guilt, the death power-and the sweetness and fascination of sin. One more, in the Old World there were human teachers who taught all manner of falsehoods, false philosophy, and idola-try of all kinds, both gross and refined ; but when the Holy Cheet came. there but, when the Holy Ghost came, there was but one teacher and that one Divine. At His appearance all human teachers became dumb and were silenced, and ve were redeemed from the bondage of we were redeemed from the bondage of talsehood into the liberty of faith. By the weakness of our nature we are all slow and sluggish to do good; but "where the spirit of the Lord is there is liberty," because the Holy Ghost is in the heart, writing the law of love upon it and giving up nows and activity to it, and giving us power and activity to do good. It is the last of these thoughts do good. It is the last of these thoughts only that time will permit me to bring before you now. What does St. Paul mean by the words of my text? He means first, the liberty of the will that is re-generated by water and the Hoiy Ghost in Holy Baptism. The liberty God gave mau in the beginning was a liberty so perfect that he might do whatever was just and right by his own will and by the power he had to put that will into effect. When God made man He made him per-fect in three perfections. He gave him a perfect human nature, a soul and a perfect human nature, a soul and body—the body with all its powers and limbs full of health and life: He gave limbs full of nearth and the first and him a soul with all its faculties and intelligence, the affections of the heart and the power of his will. The Holy Ghost dwelt in him, and he was in

CARDINAL MANNING ON LIBERTY. the two wills become one. What is the the two wills become one. What is the meaning of this? Firstly, that our will is so united with His, that His will be-comes ours-and when we do His will we do it willingly, and thereby fulfil our own will. We hate what He hates and love what He loves-and what are they? What God bates is avery kind of avil love what He loves—and what are they? What God hates is every kind of evil, everything contrary to His own holiness and truth and justice; and when we are united with Him, we hate the same things. What does God love? Parity, justice, truth, mercy. If we are united to Him, we delight in the same things: they are our joy, because we are con-formed to our Divine Master. Once more our will conformed to His, implants in our will conformed to His, implants in us entirely new desires. The desires of our natural will would be to

GROW RICH AND BE GREAT IN to live at ease and have our own way-to to nive at ease and have our own way-mo be prosperous and be thought much of and honoured. These are the desires of the natural will in man, but what are those of the will born sgain and con-formed to God? It will desire that God may be glorified on earth as in heaven, that His name may be hallowed among men, that His kingdom may come and reign in our hearts, that sinners may be converted and souls be saved and hearts may learn to love Him. A will conformed to His aspires, as the flame, towards hea-ven; it will always be gazing upwards ven; it will always be gazing upwards aspiring to more and more union with God. As St. Paul says, "If you then be uisen with Christ seek those things that are above." It should then assuredly be our joy to do all we can for Him, and we should rebuke ourselves if we let a single day pass without doing something for His sake. This is the liberty of the will horn again. There is one more state for His sake. This is the liberty of the will born again. There is one more state of that liberty, when the will becomes a law to itself. God Himself is perfect law—that is, His perfections are the law of His own being. God is perfectly free m all His actions. The Divine liberty is the most perfect liberty of all. It is by His own sovereign will that He does all that He does. that He does.

THERE WAS NO NECESSITY TO CREATE THE WORLD OR US. It was an act of most free and inde-

pendent sovereignty of His will springing rom His loye that made Him create the world and ourselves. The law of His world and ourselves. The har being is his own perfection, and His chief perfection is what St. John writes, "God is charity;" and it was the love of God that moved that is the low of the will that is His will to create us. The will that i conformed to God does God's will in doing its own will, for it has become a law to itself. There are words of Scrip-ture which, it they were not the words of the Holy Ghost, would at first seem to be excessive, and we know they are the pure word of God. St. John says, "Whosoever is born of God (as in Bap-tism we all are) cannot commit sin, for His seed (that is, the Holy Ghost) abideth in him, and he cannot sin, be cause he is born of God." These words do not mean that physically and doing its own will, for it has become a cause he is born of God." These words do not mean that physically and naturally the power of doing evil is taken away, for the worst of men retain to the end of life the freedom and the power to break the law of God. It is that very freedom abused which constitutes their guilt. Once more, there is the liberty of doing good and the liberty even of of along good and the hoerty of a bataning from doing good when it is not a duty. There is also the liberty to do good in this way or that way, and the choice of the way in which we shall do it is left to ourselves. This is the liberty to do of man, but we have no liberty to do evil. To do evil is not a part of the

evil. To do evil is not a part of the liberty of man or of God. THE LIBERTY OF GOD IS CIRCUMSCRIBED by His own perfections, which exclude all evil. When men plead their liberty all evil. When then plott the plott to do as they like, to do things contrary to the truth of God, or to do this or that without regard to the liberty of God, it without regard to the liberty of God, it is not liberty, and they may be lawfully restrained, and even punished, for abus-ing that liberty. When it is said that ing that liberty. When it is said that he that is born of God cannot commit sin, it does not mean that the power of sinning is taken away, for that would be new nature received in Baptism-for it would deprive us of our free will. It would break the link between us and Him; it would destroy His image in our soul and wreck the new nature of regeneration whereby we have been restored to the liberty of The law was not made for the just, but for the unjust and disobedient. Surely the law was made for all men; but th law is not needed by the just; and therefore it was not made for his sake for he is a law to himself. As we put fences round our property to protect what we possess from the thief and the marauder, possess from the thief and the marauder, so that the law of God is drawn round the unjust and disobedient to keep them in order. You who for long years have had a matured power of reading, do you ever think of the alphabet? You never spell the words on the page in syllables. The alphabet is instinct in you. So in the just man with the law of God. It is part of his nature—written on his heart, and of his nature — written on his heart, and he does good without thinking of the law. You who have learned music and singing, do you ever think of the gamut -- do you ever practise yourselves in the octaves? No; because they become instinct. Your ear and voice need no such ruling. So the heart that loves God, and is united with Him instinc God, and is united with Him instinc-tively, does the will of God. St. Augus-tine, who is pictured with a flaming heart on his breast—for he was a great preacher of the love of God—has said: preacher of the love of God—has said: "Love GOD AND DO WHAT YOU LIKE." That meant that the man who loved God would instinctively do the will of God, and therefore it was morally impossible for him to do anything that would offend Him without a widdtion of their perviolation of their new film without a violation of their new nature. This is the lesson that we all ought to learn, and I am afraid none of us have yet learned it as we ought. Two simple truths I will add to what I have said, and no more. St. James has said, "So speak ye and so do as those that shall be judged and so do as those that shall be judged by the law of liberty." It is by that law that we shall be judged, and by that therefore we all ought to live. Let us apply this rule to ourselves for a moment. Did you ever in your life do anything wrong, without at that very time having the power and freedom of will to refrain from doing it? Can you say that any evil word you ever spoke, or any evil deed you have ever done, you could not help doing—that you were constrained

or forced to say or to do that, or that it was not a free action of your own will? No; we must acknowledge that we had the light to know, the liberty to choose, and the power to act as we would. This is the first point of our examination. Did is the first point of our examination. Did you ever leave undone any good act or omit any duty without having at the time the liberty and the power to do that act or falfil that duty? You will be judged by that law of liberty. Did you ever do anything good you might not have done better? Was it perfect in the measure of it or was it limited and have done better? Was it perfect in the measure of it, or was it limited and narrowed so that it fell within the full measure you might have done it ? Was it not imperfect in the manner in which you did it ? Could you not have done it better than you did ? and lastly, was it

better than you did ? and lastly, was it perfect in the motive in which you did it, and was not self-interest enter-ing in ? By this searching law we shall be judged. How, then, shall we use this liberty God has given us ? Take as an example the way in which our Divine Lord used his liberty for us. There could be no more perfect or self evident rule. How did He use His divine liberty? He said, "Behold I come to do thy will. He said, "Behold I come to do thy will, O God." The Incarnation was an act of the most perfect freedom of liberty on the part of the Eternal Son. Every action of His life was an act of His most perfectly free will. Let us then consider There are three things he freely hia. did for us. Out of a multitude I can only name three, for time forbids. He loved us with the perfect love of His Sacred Heart, and do we not therefore owe Him love for love by the free liberty of our own hearts? He freely wore out His whole life of three-and thirty years in toil, labour, and sorrow,—and some-times, as we read in the Gospel, He had not even time to eat bread, and that all tor us. Therefore we owe Him zeal for zeal. Lastly, His love and zeal for us prompted Him to offer Himself on the cross to die for us and give His Most Precious Blood to the last drop. If then

Precious Blood to the last drop. If then He was freely generous to us in that perfect measure, ought we not to be generous to Him ? This is the example of how He used His liberty for us; let us then gauge by that how we use our lib-erty for Him. His Eminence concluded by an appeal for alms to enable the Sis-ters of Caarity to carry on their numer-ous works in the parish.

WHERE MORMONISM GROWS.

Catholic Review.

Catholic Review. It is now some thirty years since the United States Government was obliged to send a military force into Utah to suppress an attempted revolt of the Mormons. From that day to this Mor-monism has been one of the serious problems with which our Government has had to deal. Slavery, the other twin relie for barbarism has been dead more relic of barbarism, has been dead mor than twenty years in the United States but Mormonism lives, and not only lives, but flourishes and grows apace. An article in the New York Sun entitled, "How Mormonism is Recruited," gav some interesting facts in regard to this pest.

It used to be said in the days of the first enthusiasm of the public school secularists that the spread of public schools would of itself be sufficient to put an end both to negro slavery and to Mormonism. It required a bloody civil war at an enormous expenditure of life and at an enormous expenditure of ine and money to destroy slavery, and the public schools counted for nothing in its accom-plishment. The public schools have spread, even into Utah, and Mormonism with the public schools have is still growing. Says the Sun : "For the last ten years the increase of Mormonism in the United States has been about 35 in the United States has been about 55 per centum. In 1876 the number of Mormons settled in Salt Lake City, Idaho, Arizona, Washington Territory, Wyoming and Colorado, was 150,000, while in 1884, it was estimated at about

205.000.' The Mormons are not an illiterate people. The Mormon news-papers constantly boast that their papers people are intelligent, industrious and naged to secure orderly. They have managed to secure possession of some of the finest lands in that great central region that lies just east of the Rocky Mountains, some of the garden spots, in fact, of America, and they are stretching out to the north and west, into Washington Territory, and to the south, into New Mexico, and even threaten to invade old Mexico. The Mormons, it is well to remember, are not the soum of the earth, as some ill formed writers have declared. Their neighbors generally have described them as peaceable, intelligent and law-abid ing, excellent farmers, or skilfu mechanics. It cannot be, then, that the mechanics. It cannot be, then, that the Mormons are recruited from the crim-inal classes, or from the mob of adven-turous, lazy or shiftless ne'er do-wells who infest the cities and villages of the who infest the cities and villages of the United States and Europe. No; they come from what in Europe would be called the respectable lower middle class, and from the class of small farm-ers and thriving artisans. That is to say, they come from that they come from that element which always best illustrates whatever virtue belongs to the religious system in which it is brought up; the element that is not rich enough to be luxurious, and that is too industrious and well-behaved to fal either into pauperism or into criminal association. The Mormons, then, may be fairly said to represent the average virtue and intelligence of the communities where they are recruited. Most of the native American Mormons it is well known, came originally from the New England States and from that belt of territory extending across New York, Northern Ohio, Michigan, Northern Indiana, and Northern Illinois, where the native American population was mostly of New England stock. The native American Mormons, then, were drawn mostly from the thrifty, church going communities where either Congre gationalism or some form of Methodism prevailed. They may, without much risk, be set down as Reformed Congregationbe set down as Reformed Congregation-alists or Reformed Methodists. But from the very beginning the Mor-mons turned their eyes lovingly to Europe. Their emissaries have scoured the whole continent from the North Sea to the Mediterranean; but after much to the Mediterranean; but after much experience they wisely concluded to limit their efforts to the north of Europe, to the region, that is to say, where Pro testantism had thoroughly prepared the

way. The Sun article says: "They have extended their field of evan-gelization over Switzerland, and over all the northern continents of Europe where Protestantism is prevalent, especially over the Scandinavian peninsula, the Netherlands, Scotland, England, and, in later times, over the northern part of Germany. There is even a small com-munity in the capital of the German munity in the capital of the German Empire. In the southern countries, in which Catholicism predominates, such as Bavaria, France Belgium, Italy, Spain, Ireland, the Rhenish provinces of Ireland, the Rhenish provinces of Bavaria and Prussia, the apostles and disciples never found a favorite ground for their seed."

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Those communities which first became Protestant, and which mean the most intensely Protestant, which most thor-oughly got rid of Catholicity and showed themselves the most intolerant of Cath-licits. Surden and Norway the Low. olicity, Sweden and Norway, the Low-lands of Scotland, the Non-Conformist localities of England, the Calvinistic sections of Switzerland and our own Puritanical New England, have been the "favorite ground" for these preachers of the abomination of Mormonism. What must our Protestant friends think

of this, if they ever allow themselves to think logically iEven the Positivists and Agnostics maintain that some sort of religion may be an excellent thing, but that its excellence must be judged by its influence on conduct. But the very basis of all natural morality is the society of the natural morality is the solicity of the family, of which Mormonism is the deadly enemy. If there is any logic in facts, the increase of divorce and the welcome to Mormonism which are peculiar to Protestant communities show that unadulterated Protestantism is dangerous to the welfare of civilized society. Just in proportion as Protestantism is found to be less and less modified and restrained by surviving Catholic tradi-tion, in just that proportion there is to be observed an increase of contempt for Christian marriage and its obligations and an increase of despair, ending in What do our Protestant friends think of it? What have they to say ?

THE IDLENESS OF GIRLS.

ABSURD NOTIONS HELD BY SOME YOUNG

WOMEN THAT WORK IS NOT GENTEEL. A great mistake that many of our girls are making, and that their mothers are allowing them to make, is that of spend-ing their time out of school in idleness or in frivolous amusement, doing no work to speak of, and learning nothing work to speak of, and learning nothing about the practical duties and the serious cares of life. It is not only in wealthier families that the girls are growing up in-dolent and unpractised in household work. Indeed, more attention is paid to the industrial training of girls in the wealthier families than in the families of

wealthier families than in the families of mechanics and of people in moderate circumstances, where the mothers are compelled to work hard all the while. "Within the last week," says one of our correspondents, "I have heard two mothers, worthy women in most re-spects, say, the first, that her daughter never did any sweeping. Why, if she wants to say to her companions: I never swept a room in ray life,' and takes com-fort in it, let her say it; and yet that fort in it, let her say it; and yet that mother is sorrowing much over the shortcomings of that very daughter. The other said she would not let her daughter do anything in the kitchen. Poor, de-luded women ! She did it all, herself, instead !"

The habits of indolence and of helpessness that are thus formed are not the greatest evils resulting from this bad practice; the selfishness that it fosters is the worst thing about it. How devoid of conscience, how lacking in all true sense of tenderness, or even of justice, a girl nust be who will thus consent to devote all her time out of school to pleasuring, while her mother is bearing all the heavy burdens of the household ! And the fool ish way in which mothers themselves sometimes talk about this, even in the presence of their children, is mischievabsorbed with her books, or her crayons or her embroidery, that she takes no interest in household matters, and I do not like to call upon ner." As if the laughter belonged to a superior order of daughter beionged to a superior order of beings, and must not soil her bands or ruffle her temper with necessary house-work! The mother is the drudge; the daughter is the fine lady for whom she toils. No mother who suffers such a state of things as this can preserve the respect of her daughter, and the respect of her daughter no mother can afford to lose. The result of all this is to form in the for labor, but a contempt for it, and a purpose to avoid it as lorg as they ave by some means or other. This is one of the chief errors in the training of our girls at the present day. training of our girls in the present any It is not universal, but it is altogener too prevalent. And girls, if you are allowing yourselves to grow up with such habits of indolence, and such notions about work you are preparing for yourselves a miserable future.

senside to damn the sins of other people. Self respecting Methodists and Baptists should put an end to the horrible scandals of camp-meetings by suppressing the in-stitutions themselves. The thin pretence of religious excitement is no longer suffi cient to screen the real purposes for which idle people go to these open air assignation-places.

How can any body of men who know human nature invite crowds of young people from all quarters of the country to come and live idly for weeks, unreto come and live fully for weeks, which strained, free to do as they please, pro-vided they avoid beer and amuse them-selves with parlor organs and Moody and Sankey's hymns on the "Sabbath"? The consequences of camp-meetings have be-come common talk. Can it be that there are Methodist and Baptist elders who are Methodist and Baptist elders who close their eyes to the disgrace of camp meetings because of the goodly "gate money," and the increased cash value such gatherings give to otherwise worth-less patches of sea sand ? Until some very plain mandates were set up along the beach at Osean Grove-mandates which the law enforced-the conduct of the male and female bathers-pions pilgrims getting a change of heart 1

pious pilgrims getting a change of heart 1 -was shocking in the extreme. Now "ladies" are implored, by printed signs nailed against the bath houses, not to forget themselves, and to keep in mind the fact that they ought to be as self-respectful in bathing costumes as self respectful in bathing costumes as they are in their ordinary clothes ! The state of affairs causing these warnings and reproofs ought to have rendered "camp-meetings" impossible long ago. meetings" impossible long ago, interest of Christianity they in the interest of Christianity they should be suppressed; for Christianity, which the Methodist travesty of religion is supposed to represent, suffers in the eyes of young and old by the shameless eyes of young and old by the shameless sensualism—so notorious that every street urchin has his gibe at camp-meet ings—of people who break the Sixth Commandment, while pretending to adore the God that gave it. The tenure of Protestantism as a religion in facil adore the God that gave it. The tenure of Protestantism, as a religion, is frail enough. It has been made very thin indeed by onslaughts which it is power less to meet. Still, its slight support keeps many men from rank infidelity; but year after year the camp meetin but year after year the camp meeting hypoorisy and "pious" vice confirm the young in a belief, too easily acquired, that religion is asham, and Christianity, like Bret Harte's Caucasian is "played

The license permitted at fashionable bathing places has become a su'jict of

the wicked servant, who began "to strike the manservants and the maidservants, and to eat and drink and be drunk?" What will come of it, though we grant that at this time or that, here or mistakes in policy or ill advised measures, or timidity, or vacillation in action, or secular maxims, or inhumanity, or narrowness of mind have seemed to to influence the Church's action or her pearing towards her children? I can bearing towards her children' i can only say that, taking man as he is, it would be a miracle were such offences altogether absent from her history. Consider what it is to be left to oneself and one's conscience, without others judgment on what we do, which is at times the case with all men; consider what it is to have easy opportunities of sinning, and then cast the first stone at

churchmen who have abused their free-dom from control or independence of criticism.

With such considerations before me I With such considerations before me I do not wonder that these scandals take place; which, of course, are the greater in proportion as the field on which they are found is larger and wider, and the more shocking in proportion as the pro-fession of sanctity under which they exhibit themselves is more prominent. What religious body can compare with exhibit themselves is more prominent. What religious body can compare with us in duration or in extent? There are crimes enough to be found in the mem-bers of all denominations: If there are passages in our history the like of which do not occur in Wesleyanism, or of Independency, or the other religious of the day, recollect there have been no Anabaptist Pontiffs, no Methodist kings, Anabaptist Pontiffs, no Methodist kings, no congregational monasteries, no Qua-ker populations. Let the tenets of Irving or Swedenborg spread, as they never can, through the world and we should see if amid the wealth, and power, and station which would accrue to their holders they would bear their faculties more meekly than Catholics have done. have done.

Scott's Emulsion of Pure

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Scrofulous Disease. DR. IRA M. LANG - a prominent physi DR. IRA M. LANG-a prominent physic cian in New York, says :--I am greatly pleased with your Emulsion. Have found it very serviceable in above dis-eases, and it is easily administered on account of its palatableness.

body and soul, the supernatural perfec-tion of the Holy Ghost dwelling in him, and a preternatural perfection—that is to say, his body was full of life, and death had no dominion over him. His soul was full of peace, and he was lord and master over his own will. But when Adam abused that liberty and broke the law of God, then he lost, not the liberty, but the power of acting upon that liberty in the fulness and the perfection of his lost the superformer state, because he natural perfection—that is, the Holy Ghost departed from bim. He lost the preternatural perfection because DEATH STRUCK HIM

n body and in soul-and he retained In body and in sour-and he related the natural perfection only, scarred with three great wounds—darkness and ignor-ance in the intellect, passion and tur-bulence in the heart, and weakness in the will. He had, it is true, freedom of will; nevertheless his passions overweighed him and inclined him to what

was evil—that is original sin. Therefore he has freedom and lib Incretore he has freedom and ho-erty still; but, by his own sin, he has so overbalanced his soul that it inclines rather from good towards evil. When we are born again in Baptism the Holy Ghost restores us not to original justice, because the three wounds still remain. There is darkness in the understanding, There is darkness in the understanding, for we have to learn before we know; there is passion in the heart and all manner of evil tempers, temptations, and impulses, and the will is weak and infirm. That is the condition in which infirm. That is the condition in which we are. Nevertheless the Holy Ghost infuses into us faith, hope and charity, giving us the sanctifying grace of His presence, of His seven gifts, and a free and perfect will and intellect by which we are able to bring forth the twelve fruits of the Holy Ghost, and the eight beati-tudes, which constitute the perfection of tudes, which constitute the perfection of man. This is the liberty of the will born again. Every one of you has a regenerate will, and you can make no excuse fo sin, because you can make no excuse for liberty to please God_and you will be responsible if you do not do so. Sec-ondly, you have the liberty of a will united with the will of God. The charity

united with the will of God. The charity of God infused into our hearts in Bap-tism is the link between the soul and God; for God is charity, and he that abideth in charity abideth in God and God in him. As plane unites to plane and becomes one, so our will, it charity dwells in us, unites with the will of God, and

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"Every One a Committee of Five."

The Hon. Charles Levi Woodbury of The Hon. Charles Levi Woodbury of Boston, writing to the *Pilot*, says of the present aspect of the Irish question : "Every true Irishman will resolve himself into a committee of five to argue Home Rule and State rights to the dense heads of John Bull until the next chance comes of onth but util the next character of a of carrying a Parliament. Two years ago, who would have believed that Eog-land would become so enlightened as to send even a dozen men to the H -uce that would listen to Ireland's cry for equal rights, and yet within that time cach party has bid for Irish votes in Paria. ment. Keep vour temper. Follow yoor cool leader—Parnell. Persevere and win. An Englishman's skull is something like a cocondut-a thick husk, a bara shell-but when you have bored these there is a good deal of the milk of hamaa there is a good deal of the mink of human kindness inside. Keep boring at your question. A good many of them have come to their milk, and soon you will have a majority. God speed Ireland! She can win by the ballot bux yet."

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Rates Of Advertising - Ten conte per line insertion, proved by the Bishop of London, and amended by the Archbishop of St. Inse, the Bishops of Ottawa, Hamilton, Meon, and Peterboro, and leading Cath-Otergymes throughout the Dominion. I correspondence addressed to the Pub-

I correspondence addresses to the fail of the second ser will receive prompt attention. rean be stopped. reans writing for a change of address ild invariably send us the name of their

Catholic Record.

LONDON, SATURDAY, AUG. 21. 1886. CALENDAR FOR AUGUST.

CONSECRATED TO THE SACRED HEART OF

21 St. Jane Frances de Chantal, W. & Abb. 22 John Sun. atter Pen. Oct. of the Assump. 84, Joachim, Fath. of the B. V. M. 25 Vigil of St. Batholomew. St. Philip Benuit, Conf.

Beniti, Conf. 34 St. Bartholomew, Apostle. 35 St. Louis, King of France. 37 St. Jouis, King of France. 37 St. Joseph Calassanctins, Conf. 38 St. Augustine, Bp., Conf. and Doctor of the Church. 30 Jun Baptist. St Sabins, M. 39 St. Raymond Nonnatus, Conf.

RETURN OF THE BISHOP.

The Bishop of London, after having assisted at the great ceremonies connected with the installation of His Eminence Cardinal Taschereau, and the conferring of the Pallium on the Arch-bishops of Montreal and Ottawa respec tively, and after having spent also some days of much needed relaxation on the shores of our northern lakes, returned home on Friday last. His Lordship's health appears to have been greatly benefited by his absence from his field of labor. He celebrated mass in the Cathedral on Sunday and assisted at the High Mass which was celebrated with deacon and sub deacon. He preached a powerful discourse for about an hour upon the great and time honored festival of the Assumption of the Blessed Virgin, which the church celebrated on that day. At the conclusion of the discourse his Lordship stated that he had during his absence been in six of the great cathedrals of the Dominion, and that, though some of them were larger and more highly decorated, he was proud to say that their own cathedral far excelled them all in the beauty of its design, in the grace and harmony of its proportion and the solidity of its construction, and if he could truly say this of it in its unfinished state, what fair vision of beauty will it not present when sculptor and painter and frescoist will have done their work upon it, and when crosses shall gleam from its finished steeples, and the light of heaven shall pour its radiance through its stained glass windows, emblazoning the images of Christ and His saints.

THE EVIL TENDENCIES OF FRENCH REPUBLICANISM:

unanimous on this point—No matter: the Sisters will be expelled by law. The reflections of a French moderate republican, thus summarized, bring to mind a very remarkable article which appeared in the Catholic World for July, bearing title "New Pagan and old Chris-tian." This article, from the pen of the Rev. Dr. Barry, treating of Mr. Lilley's out in the very clearest manner the root and origin of the evils that afflict so many countries at the present time, as well as lasting triumph. the saving and beneficent action of the

Church in the face of every difficulty. He THE CHICAGO CONVENTION. traces the Casarism of to day to its veri table source, the revival, during the period The Chicago Convention of the Irish National League of America will be expected to do great things for Ireland. English Torydom will leave no stone unturned, by the plentiful use of money and otherwise, to introduce dissension. But moderation and firmness will, we are sure, prevail. The mere presence of Michasi great assembly, ensures, to our mind, its great assembly, ensures, to our mind, its and English masses. This truth will, from Chicogo, be proclaimed in thunder tones. THE DIOCESE OF PARIS. styled the Renaissance, of the Pagan max-National League of America will be expec ims, the Pagan ideas, the Pagan practices, and the Pagan state pol-icies of the republics of Ancient Greece, wherein the state was everything, the individual nothing. One writer, Mr. Symonds, defines the Renaissance of the 13th century "a new birth to liberty-the spirit of mankind recovering consciousness and the power of self. determination, recognizing the beauty of the outer world, and the body through art, liberating the reason in science, and the conscience in religion, restoring cul-

nce will, from this side of the Atlantic, be noticeable. His Grace the Archbishop then pays a just tribute to Messrs. Healy and G'Brien, who fell nobly fighting their country's battle, adding that "it should be borne in mind at the same time, that in political just as in sterner warfare. there occurs not unfrequently a series of unpleasant surprises as well as victories : nor would it become the commander-inchief, his subalterns, or the rank and file of the army, to sicken, though they may sorrow, at the sight of a fallen comrade, even though he happened to be one who had been uniformly victorious on many a memorable field-especially when it was manifest, as it happily is in the present case, that the wound received is neither

<section-header><text><text><text><text><text><text><text><text><text> deep nor dangerous, much less deadly. ful than it is to day. The sympathies of the whole civilized world are notoriously with us. We have a compact party of three hundred in the House of Commons. Close on a million and a half of libertyloving Englishmen have voted for the future, the time appears, to me at least, Parliamentary purse, and thus renewing our oft expressed confidence in the tact, ability, and patriotism of the Irish Parlia-No Irishman, whatever his creed, finds aught of cause to blush for these utterances of the Irish Catholic Archbishop of

Cashel, while thousands of honest Irish Protestants read with shame the mock prayer ordered to be recited by the ascendancy prelate of Armsgh-a prayer of thanksgiving for his country's humilia-

tion !

Protestant faith. I therefore request that you will use the accompanying prayer in your church for the three following Sundays, immediately before the general thanksgiving.—I am reverend and dear brother, your faithful friend and bishop, ROBERT, ARMAGH.

AUGUST 21. 1886.

means done their whole duty by the Old | Police Gazette, but charity begins at home. Land. We trust that as success is now Let us discourage that section of the daily press of Canada intent upon pandering to press of Canada intent upon pandering to the lowest passions of the people. Then we will have laid a solid basis to our warfare sgainst immoral literature, which, whether illustrated or unillustrated, is calculated to inflict more lasting injury on our country than war, or famine, or pestilence.

A WHOLLY INCORRECT VIEW.

The Mail in its issue of Saturday last, n an article entitled "Pleas for Protestant Union," has the following :

"Even that Church whose boast "Even that Church whose boast and motio is semper eadem has not been exempt from the law of development. The latest instance of ohange in her case is presented by the dogma of infallibility. In 1788, a protestation was drawn up and signed by the four Vicars Apostolic clergy and laity of England, in which they declared without any qualification, "We acknowledge no infallibility in the Pope.' Yet eighty years afterwards Cardinal Manning assured the descen-dants of these men that Papal infallibil-ity had always been held as a divine truth and that the Vatican Council had therefore made no new dogma; and, the "In other words, there is absolutely no ground for despondency in the National camp. The greatest political strategist of this, or perhaps of any other age, is at our head. The proverbially high courage of] our race was never higher or more hope. therefore made no new dogma; and, the document of 1788 to the contrary not-withstanding, the English Roman Cath-olic laity bowed to that view."

Our contemporary is historically correct as to the action of the English Cathorestoration of our country's rights, and lic Church in 1738. The curse of that as the hearty fraternisation of the two well as other Churches has ever been its peoples; and so, with the prospect of intense nationalism-nationalism that another electoral campa'gn in the near brought about the reformation-nationalism that has since kept it a weakling to be most opportune for replenishing the and in swaddling clothes. But the four Vicars Apostolic of England did not in 1788 constitute the whole Catholic Episcopate and could speak only for themselves. The doctrine of the Papal infallibility was ever held as a divine truth in the Church of God, and the voice of Peter speaking ex cathedra ever accepted as that of the Church teaching -unerring and infallible. The definition of the dogma had become necessary in view of the manifold evils of the times, requiring above all things the effacement of that nationalism which in times past divided Catholic councils and

PLEASING FEATURES.

The pleasing features of the late British contest are the immense majorities cast for Home Rule in Scotland, Wales, and Ireland-and the large popular vote given Mr. Gladstone's proposal in England itself. A careful analysis of the election returns shows that in the 423 contests in the whole of the United Kingdom, by which 444 of the total 670 have been returned, there were close upon 3,000,000 votes cast, the figures being as follows : ..1,347,983 Total2,971,759 Majority for Unioniste 76,455 The little principality of Wales stood nobly by the cause of Ireland and justice. Of its 30 members 23 are Gladstonian

AUGUST 21, 1856.

very greates' mischief in Scotland and in eral prejudic Province on Irish Catholi England, alienating from the cause of Home Rule many thousands of honest of Perth (O voters. In another contest Home Rule as riotous, m application w to put them sent to the H the time on Colonial will not be burdened by arktocratic support. The issue will be a plain one between the masses sgainst the classes.

SPIRITUAL RETREAT.

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to Canada,

Half a cen

to Canada, were gettin, to London, Office, I assu play were gi justice done life, their co orderly as t subjects. M Secretary, w office at the On Monday, August 30th, will be com. menced, in the Academy of the Sacred Heart in this city, a spiritual retreat for ladies. It will close on Saturday morning, September 4th. Three sermons will be preached daily, at 9.30 a. m., 3.30 and 7.30 p. m. Cards of invitation may be obtained by addressing the Lady Superior. give him th order that h Many ladies of London, and not a few in Many ladies of London, and hot a tew in distant places, look anxiously forward to the occurrence each year of the spir-itual exercises mentioned. The good cozduct; an years, which ladies of the Sacred Heart are truly ladies of the Sacred Heart are truly was given, I deserving all praise and the gratitude of the confiden deserving all praise and the gratitude of the connoend very many of our Catholic ladies for the deep interest they at all times evince in their spiritual welfare. The connoend your loyalty good conduct approbation ment, notwit was made to Haif a cen

PERSONAL.

words were of Kingston his illustrio We are pleased to note that our esteemed friend, John Wright, Eaq , who Catholics of had for some time past been confined to universal res testants, bi demeanour, their sobriety of friendshi his home with a serious attack of illness, is once more recovered and able to attend to his duties as superintendent of the grand new church under course of conneighbor, ir and their fir struction in Guelph. Many, indeed, were the warm personal friends who looked anxiously from day to day for the time they would once sgain greet an old and Protestant m they would once sgain greet an old and valued acquaintance in the enjoyment of health, and all thank God that an classes. He estimable citizen, a good husband and ies concern father, has been spared to erjoy the several distr of Kingston esteem of all who know him. my people we not be h

HOME RULE FOR IRELAND.

we can enjo industry; out laws are of o AN ELOQUENT AND CONVINCING APPEAL My dear L tinue to pray cause; and c final solution may be like told tale of t ON BEHALF OF HOME RULE BY HIS LORDSHIP BISHOP CLEARY OF KINGSTON. STIRRING TRIBUTES TO THE ABILITIES AND VIRTUES OF IRISH CATHOLICS IN CANADA.

The following letter from His Lordship Bishop Cleary, of Kingston, who is at present on a visit here, with the Papal Ablegate and other distinguished eccle-

bishop of Cashel:

My DEAR LORD ARCHBISHOP :- Before MY DEAR LORD ARCHBISHOF :-Before leaving Kingston for a couple of weeks' vacation, I got your Grace's letter acknowledging receipt of the draft I had sent you for the amount of my people's second contribution to the Irish Parlia-mentary Fund. I have to day much pleasure in enclosing another draft, representing £360 11s. and 11d. for the same fund. My first remittance, through Lord Mayor Sullivan, was from the city of Kingston alone : the second from Kingston city and the town of Brockville; the present one is from the following

Port Arthur Sentinel, August 9. Ablegate and other distinguished eccle-siastics is self-explanatory :-Port Arthur, Lake Superior, Canada, August 7th, 1886 To His Grace, the Most Rev. Dr. Croke, Arch-

The Right Kingston, de last evening the subject o listened to fo attention. ject he expla visit of the rest. He als they felt at reception ext don and him church in thi also at the ho emissary of l

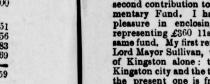
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CA The follow don Telegraph

ter in court. The high

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the present one is from the following parishes in my diocese :

ate all false distinctions of creed among Irishmen, Belfast will suffer from Orange violence and lawlessness. The Orangemen in that ill fated town seem resolved that the Catholics must go, but the Catholics are there to stay and to increase and multiply, till that great industrial centre be relieved from Orange oppression and fanatical infamy.

> SOUND WORDS OF EXPOSTULA-TION

Many of our readers will distinctly recollect that the Right Rev. Mgr. Bruyere during the sadly renowned Beecher trial of 1875, called public attention to the evil done by the publication in detail of the evidence given thereat. The daily press s very often guilty of a total disregard of

THE BELFAST RIOTS. weakened Catholic strength. The Belfast riots are, in truth, a disgrace to modern civilization. But their origin is quite clear to all but the very blind. Orangeism is Belfast's bane, and till Orangeism be uprooted, as it only can by the establishment of Irish self govern-

ment, whose first effect will be to obliter-

In an interesting pamphlet entitled, "Le vrai parti conservateur," one of the most distinguished members of the French Left Centre invites all men of order to resist the onslaught of radicalism. The republicans, he says, first conquered France by their moderation, by listening to the counsels of Messrs. Thiers and Dufaure. So long as their policy was followed, there was progress made. 'I'o day other counsels prevail, the spirit of faction rules in republican circles, and the party has already lost a million of votes. If this lesson has not corrected the chiefs it has enlightened the soldiers. Among the errors of the republic, our author gives first place to Kulturkampf. To the current difficulties of a political establishment, the radicals have added the danger of the gravest quarrels, and sought to cover useless and unjustifiable violence with a legal form. The error of the radicals is to believe that religion is on the decline. Affecting to think that faith is but a mere routine imposed by custom, and maintained by government, they proceeded to conclude that the religious edifice was ruined, and that it should be at once demolished. Acting according to the revolutionary tradition, they substituted a scientific policy for the brutal methods of the convention ; it is, however, really the work of Robespierre that is pursued in the war on clericalism. There are men who believe themselves to be statesmen, by the mere fact that they take part in public affairs to which they bring animosity alone. Ask of them an ides, a wise law, a large view. a means of conciliating great interests, of substituting for internal troubles a durable tranquility, and they are forthwith reduced to dumbness. Let there come, however, the question of supply for worship and for education, and their tongues are at once loosed. For six years there has not been a session in which the anti-

ture to the intelligence, and establishing the principle of political freedom." Mr. Lilly takes up the challenge laid down by this author, and holds, as Dr. Barry points out, "that between the Renaissance and the Christian faith no friendship is possible: they are enemies one of another. The Renaissance brought back paganism in its deadliest form ; it undid the work of that of Paris is the smallest in point of centuries, denied the Gospel, scoffed at territorial extent, but is, on the other self-restraint and ascetic rule, gave man hand, the most important in respect of up to his shameful desires, broke the population, and by the great number of sovereignty of the spirit which the servants of Christ had striven to establish, and by encouraging license and lust, paved the way, through the destruction of Christian manliness, for those despotic monarchies which grew with the growth of the new learning. How, then, was it a new birth to liberty! On the other hand, mediæval Christendom, as represented by the Church, shows a steady advance towards more and more freedom ; and it is no small part of the author's con . tention that popular institutions are the inheritance bequeathed by their Catholic ancestors to the English speaking races.' True indeed is it to the letter that when a rather strange contradiction the smallest religious liberty perished on the continent of the parishes of the French metropolis is the God-given rights of man went with that of Notre Dame-the Cathedralit. "After the French Cassars came the which contains but 6,570 inhabitants. Of French Democrats. They prated of the the suburban perishes, the most populous rights of man, but they left him less of a man than ever. . . Rivarol defined French liberty as the right to restrict the liberties of other men. M. Gambetta cried out on a memorable occasion that liberty is 'one of the prerogatives of power.' And it has been the constant teaching of the Jacobins that the will of the majority is the rule of right, that to parochial clergy of the Madeleine comdissent from it is a crime, and that the unpardonable sin against society is 'individualism,' in other words, the development or exercise of personal freedom." Dr. Barry proceeds with Mr. Lilly's chial service, while the parishes of St. argument in the following sententious Ambrose and St. Marguerite, with much

Rousseau laid even art and science under

forth Thy praise by giving up ourselves to Thy service, and by walking before Thee From Le Moniteur de Rome we are enabled to take some interesting figures days; through Jeans Christ our Loid, to whom with Thee and the Holy Ghost be concerning the discese of Paris, which today contains 142 parishes, of which 69 are all honour and glory, world without end. within the fortified enclosure and 73 in the suburbs. Of all the French dioceses,

strate and and and and and a series of the series of the series of the series and the series of the

We now turn with pleasure to the other letter, which the Freeman's Journal pronounces truly golden in its wisdom and earnestness. The great prelate writes :

population, and by the great number of communities and ecclesiastical institutions it contains. The most populous parish in Paris is that of St. Ambrose, with \$1,760 inhabitants. Then follow Saints Mar-guerite with 76,494; St. Jean Baptiste de Belleville, 59,803; St. Michel des Batign nolles, 52,450; St. Marie des Batignolles, 51,908; St. Pierre de Montmartre, 51,433; Notre Dame de la Croix, 52,079; Notre Dame de Clignancourt, 51,193. St. Roch, which is, by mistake, supposed to be the most important parish in the discover based on the several parishes in the Arch-bishop and clergy have subscribed £372, The Palace, Thurles, July 23. which is, by mistake, supposed to be the most important parish in the diocese, has but 28,817 inhabitants; La Madeleine, 29,-272; St. Augustine, 29,712; Notre Dame de Loretto, 33,030 ; St. Sulpice, 37,369. By these lists it will appear that the Arch-bishop and clergy have subscribed $\pounds 372$, while the laity have thus far given $\pounds 944$ $\pounds 61$ through me, and otherwise, $\pounds 284$ $\hbar s$ dd-the aggregate sum from both footing $up to the fine figure of <math>\pounds 1,600$ 15s.

His Grace thinks that the contributions he has forwarded are not large enough, but all who know the many calls made of late on Irish patriotism clearly understand that His Grace's patriotiem has, for

a the suburban perishes, the most populous are: St. Denis with 36,890 souls, Vince cennes, 20,530, and the parish of St. Jean
Baptiste de Neuilly with 25,296. As for their number is fixed, not according to the number of faithful actually practising their religion in each parish. Thus the number of faithful actually practising their religion in each parish. Thus the parochial clergy of the Madeleine compress fifteen priests, that of St. Roch is matter, the available supply of cash in the National exchequer, from exchanger, calls upport. Supples, with 37,269 inhabitants, has twenty one priests attached to its parochial service, while the parishes of St., amother and successe our contingent, calls upon it, from such easy minded folk I beg leaves in Great Britain, and comes at the solutione, have but ten priests. In the whole diocese there are 1,185 priests.
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chall service, while the parater to the priests. The light of the light of the light of the di

has not been a session in which the anti-religious war has not been continued, a genius was allowed free play ? And thus spiritual needs of so vast a population. 'they have not done well, have not by sny enough to call for the exclusion of the by his aristocratic following, worked the

the first precepts of the moral law, by the Home Rulers. In Ireland the Parliamenfull recital of every detail of bestial distary vote stands : Home Rulers 84, Tories order that comes under public notice. We 15, Liberal Unionists 2. Of the Scottish in Canada often find fault with our elections Mr. John Ferguson wrote on the American neighbors for their sins in re-19th of July, from Benburb House, gard of indecent publications of criminal Lerzie, to the Dublin Freeman's Journal detaile. But are we much better our-Has "dear old Scotland" done well or ill? Forty three seats carried unambig-uously for Home Rule; twenty nine selves? When the venerable Father selves? When the venerable Father Bruyere called attention to the evil in 1875, Canadian papers seemed to vie with each other in the criminal "enterprise" of publishing in full the particulars of a monstrous social infamy. We have not been for many years so well pleased as when the Barrie Examiner, of the 29th of July last, with the following paragraph, was banded us: "There was no occasion whatever to publish the minutize of the bestiality of such moral lepers and Yahoos as Sir Charles Dike, Mrs. Crawford, Captain Foster, and the "mysterious Fanny" have been proved to be! No good purpose could possibly be served by so doing. On the contrary, it made the city press unfit to contrary, it made the city press unfit to been for many years unfit to publish the minutize of the bestiality of solution of success of the set of the set of contrary, it made the city press unfit to contrary, it made the city press unfit to been provide to be: contrary, it made the city press unfit to bean provided be in the form succe and the the set of public the city press unfit to contrary, it made the city press unfit to contrary to the city press unfit to contrary it made the city press unfit to contrary it made the city press and the to the satisfac-ton the form success of the people city press contrary is made the city press and the to the satisfac-tion the form success of the people city press and the to the satisfac-tion the form success of the people city press and the to the satisfac-tion the form success of the people city press and the to the satisfac-tion the form success of the people city press and the to the satisfac-tion the form success of the people city press of the people city press and the to the satisfac-tion the form success of the people city press of the people city press city press and city press city press and the people city press and the people city press and the people city press and the city press and the c Bruyere called attention to the evil in

"There was no occasion whatever to publish the minutize of the bestiality of it such moral lepers and Yahoos as Sir H Charles Dilke, Mrs. Crawford, Captain J Foster, and the 'mysterious Fanny' have a been proved to be. 'No good purpose could 1 possibly be served by so doing. On the contrary, it made the city press unfit to 1 go into any decent family. And the Mail sinned in this respect beyond all its con-freres. We are unfeignedly surprised that such respectable journals as are the Mail, Globe and World, should have polluted their columns with a rehash of the iniqui-ties of such moral pariahs as those Michael Davitt is entitled to the satisfac-tion he feels at the glorious crop his labors have produced. Henry George and he sowed the Land League seed, and the harvest had ripened in the rich intellect of Scotland. Gladstone's reapers have only gathered the harvest. Even at last year's election while a vot Gladstone's ettil gathered the harvest. Even at last year's election, whilst as yet Gladstone's atti-tude was hostile, Gilbert Beith, in the rich commercial constituency of central Glas-gow, proclaimed himself an out and-out Home Ruler, and carried the seat. Other Home Rulers were returned in Scotland, and the Grand Old Man saw that "the heather was on fire" in the North. But why have we not a larger majority than forty nine to twenty-nine ? I will answer that. Had the issue been simply Home Rule for Ireland, we would have carried sixty seats out of seventy-two. At every meeting I addressed the brunt of "the heekling" was about that wretched one satisfactory answer. I gave it straight their columns with a reliast of the inique ties of such moral pariahs as those whose names have recently acquired

"the neeking" was about that wretched "Land Purchase Bill." There was only one satisfactory answer. I gave it straight from the shoulder at twenty meetings---"That bill is a fraud. It has been forced upon the Old Man by the aristocracy, but the country is pledging every radical can-didate against it. Gladatone must chop it. The Irish must settle their own land question in their own Parliament as more

Brewer's Mille	10 00	Trales on Sat
Lansdowne	12:00	Domas some
Westport	100.30	of Korry sai
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Chesterville	51.50	the Grand Ju
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ion in your £360, 11s., 11d. sterling, or \$1761.40 character. offense upon 1 saw him g and I believ

The contributors of the foregoing sums are not exclusively Irish or Catholic. Scotch, French and English, Presbyterians, Methodists and Anglicans, have united with us in paying this tribute of sympathy and sustainment to our long-oppressed country and her parliamentary champions

country and her parliamentary champions in the supreme effort now made to vindicate by peaceful and strictly legal methods, her imprescriptible right of self-legislation. All have been moved by a common conviction, that the system of law-making which has rendered Canada signally loyal, prosperous and united, despite the diversity and old world rivalry of its constituent peoples casually, as it were, thrown together, and has converted the Irish settlers, who were naturally dis-contented at home and disgusted with British rule, into heartily loyal, law-abid ing and most exemplary subjects of Her Majesty in this Dominion, ought to be yielded ungrudgingly to Irishmen dwell-ing on Irish soil. If the concession be not made with good grace on the title of Ire-Lord Aber ing on Irish soil. If the concession be not made with good grace on the title of Ire-land's heritage among the family of nations, or by way of reparation for cen-turies of grievous wrong, or as a treaty of peace between two beligerent races, mutually huriful and equally invincible, or in fine as a beginst turies of grievous wrong, or as a treaty of peace between two beligerent races, mutually hurtful and equally invincible, or, in fine, as a logical development of the pre-eminently English principle of Representative Government, assuredly it ought, as educated Canadians think, be deemed worthy of acceptance by practical Englishmen as a thoroughly proved and approved experiment for the termination of international warfare. Writing from the Province of Ontario, I may be permitted to observe that the it is he pool

I may be permitted to observe that the same English distrust of Irish Catholics, and the same prejudices, real or feigned, the rule of and the same prejudices, real or feigned, that induced the rural population of England to vote adversely to Ireland at the nobler England to vote adversely to Ireland at the recent elections, prevailed in this Protestant Province also at the period of the first Irish immigration. My venerable predecessor, the Most first Bishop of Kingston, a Scotchman and member of the Legislative Council of Cauada in a circular adversed "to Ireland at the nobler 1 departure of an outpour bered in d different or

AUGUST 21, 1856.

THE OATHOLNG RECORD THE CATHOLIC RECORD.

London Universe.

Cleveland Universe.

confessional, they, or those thereby affected, are not inapt to come to grief.

Boston Pilot.

olly on the Orange side.

England, alienating from the cause of Home Rule many thousands of honest voters. In another contest Home Rule will not be burdened by arkstocratic support. The issue will be a plain one between the masses sgainst the classes.

SPIRITUAL RETREAT.

On Monday, August 30th, will be com menced, in the Academy of the Sacred Heart in this city, a spiritual retreat for ladies. It will close on Saturday morning, September 4th. Three sermons will be preached daily, at 9.30 a. m., 3.30 and 7.30 p. m. Cards of invitation may be obtained by addressing the Lady Superior. Many ladies of London, and not a few in distant places, look anxiously forward to the occurrence each year of the spir-titual exercises mentioned. The good ladies of the Sacred Heart are truly deserving all praise and the gratitude of very many of our Catholic ladies for the deep interest they at all times evince in det that he may take it to the Council which way just going to sit. Yes, my conduct; and during the period of fifteen years, which have lagsed since that pledge was given. I have had no cause to regret your loyalty. Your loyalty and general good conduct have obtained for you the spirobation and confidence of the governtheir spiritual welfare.

PERSONAL.

We are pleased to note that our esteemed friend, John Wright, Eaq , who had for some time past been confined to his home with a serious attack of illness, is once more recovered and able to attend to his duties as superintendent of the grand new church under course of construction in Guelph. Many, indeed, were the warm personal friends who looked anxiously from day to day for the time they would once again greet an old and valued acquaintance in the enjoyment of good health, and all thank God that an estimable citizen, a good husband and father, has been spared to erjoy the esteem of all who know him.

HOME RULE FOR IRELAND.

AN ELOQUENT AND CONVINCING APPEAL ON BEHALF OF HOME RULE BY HIS LORDSHIP BISHOP CLEARY OF KINGSTON. STIRRING TRIBUTES TO THE ABILITIES VIRTUES OF IRISH CATHOLICS IN CANADA. Port Arthur Sentinel, August 9.

The following letter from His Lordship Bishop Cleary, of Kingston, who is at present on a visit here, with the Papal Ablegate and other distinguished eccle-siastics is self-explanatory :-Port Arthur, Lake Superior,

Canada, August 7th, 1886 To His Grace, the Most Rev. Dr. Croke, Arch

bishop of Cashel: MY DEAR LORD ABCHBISHOP :- Befor laving Kingston for a couple of weeks' vacation, I got your Grace's letter acknowledging receipt of the draft I had sent you for the amount of my people's second contribution to the Irish Parlia-

mentary Fund. I have to day much pleasure in enclosing another draft, representing ± 360 11s, and 11d, for the same fund. My first remittance, through pleasure same fund. My first remittance, through Lord Mayor Sullivan, was from the city of Kingston alone: the second from Kingston city and the town of Breckville;

rishes in my diocese :	
ingston city	8134 50
alleville city	509.30
apanee	
ead	
entreville	
rinsville	
rower's Mille.	10.00

very greatest mischief in Scotland and in | eral prejudice and raise an alarm in the eral prejudice and raise an alarm in the Province on the arrival of the first batch of Irish Catholic emigrants, in the settlement of Perth (Outario). They were reported as riotoue, mutinous, and what not. An application was made for a military force to put them down, and this report was sent to the Home Government. Being at the time on the continent of Europe, the Colonial Minister, Earl Bathurst, wrote to me to hasten my return to Canada, as the Irish emigrants were getting quite unruly. On coming to London, and calling at the Colonial Office, I assured Lord Bathurst that, if fair play were given to the Irish Catholics and justice done to them, I would pledge my

Wonderful the progress being made by the Catholic Church in the United Kingdom. A good many still living can remember the time that to be a Catholic play were given to the Irish Catholics and justice done to them, I would pledge my life, their conduct would be as loyal and orderly as that of any of His Majesty's subjects. Mr. Wilmot Horton, the Under Secretary, who happened to be in the office at the time, requested that I would give bim that assurance in writing, in order that he may take it to the Council which way just going to all Yes. remember the tims that to be a Catholic rendered a person disqualified for almost all social and political rights and privileges. Now Catholic churches and Catholic congregations are spreading themselves broadcast throughout Eng-land and Scotland. We have had even a Catholic Lord Chancellor, and if this Union lasts long enough we may soon have an Irish Lord Lieutenant. When some of us were born a Catholic member of Parliament was a legal impossibil-ity. FourteenCatholic candidates had the

approbation and confidence of the govern-ment, notwithstanding the attempts that Mas made to create a general prejudice." Haif a century has elapsed since those words were written, and to day the Bishop

of Kingston re-echces the sentiments of his illustrious predecessor. The Irish Catholics of Upper Canada are held in Catholics of Upper Canada are held in universal respect by all sections of Pro-testants, because of their peaceful demeanour, their ardent religious spirit, their sobriety and industry, their warmth of friendship towards every honest neighbor, irrespective of his religion, and their firm allegiance to their sover-eign and the institutions of their adopted country. "Justice and fair play" have ountry. "Justice and fair play" been, as a rule, accorded to them by the been, as a rule, accorded to them by the Protestant majority in Ontario, and the result is peace and good will and har-mony of social intercourse among all classes. Hence to my frequent inquir ies concerning their condition in the several districts of the extensive diocese of Kingston I get but one answer from

we not be happy in this country since we can enjoy in peace the fruits of our industry; our lands are our own, and the laws are of our own making." My dear Lord, we in Canada shall con-tinue to pray for the supersoft for disput-

tinue to pray for the success of Ireland's cause; and our hope shall be, that the final solution of the Home Rule question may be likened in history to the oft-told tale of the Sibylline books.

remain, My dear Lord Archbishop, Your Grace's sincere friend, † JAMES VINCENT CLEARY,

Bishop of Kingston The Right Rev. Dr. Cleary, Bishop of Kingston, delivered a powerful discourse last evening at St. Andrew's Church, on the subject of Catholic unity, which was listened to for an hour with the deepest attention. Before entering upon his sub-ject he explained that the object of the visit of the bishops was recreation and rest. He also expressed the gratification they felt at the spontaneous and hearty reception extended to the Bishop of Lon-don and himself by the members of the church in this section of the country, and also at the honor done Mgr. O'Brien as the emissary of His Holiness the Pope. The Right Rev. Dr. Cleary, Bishop of

CATHOLIC PRESS.

dared to have an opinion on the Irish question. We have no doubt that Mr Cleveland himself knows his mind on the matter, and that his view is not far differ-ent from that of his Secretary of the Treasury. Mr. Manning says:—'It seems to me that Mr. Parnell really holds the field, not in the sense of being an absolute dictator of what the solution of the Irish problem shall finally be, but as being able to enforce some sort of adjust-ment on the lines fairly enough described as 'Home Rule.' Mr. Parnell's presentz-tion of the issue as a practical politician and legislator and his tactics throughout have been masterly. When he appeared Buffalo Union The following anecdote from the Lon-don Telegraph illustrates the spirit which don leigraph inustrates the spirit which and register the source in the spin of the source is well worth notice. Mr. R. A. Proctor has at last delivered his soul, and in the House of Commons at the head of it will be no fault of his if his words fail to remove stumbling blocks regarding to remove stumbling blocks regarding to remove stumbling blocks regarding to the spin of t Tralee on Saturday, July 10th. Mr. Baron Dowse, remarking on the disturbed state of Kerry, said: When I was sitting here at the last assizes a crime had been com-mitted on the very day the judges came into the town on one of the members of the Grand Jury, a gentleman of high posi-tion in your county, and of the highest character. He had the marks of the effense upon him, and a day or two after

tion in the city to combine in rendering the closing scere of Lord Aberdeen's Viceroyalty one that shall descend to his-tory as a spectacle of how passionately the Irish people can respond to kindness, as we will by and by have an opportunity of showing how amply we can repay insult and misgorernment. We are at the part-ing of the ways. Let us give Lord Aber-deen a cheery God speed on his primrose path, before we plunge into the gloomier wys we will have to tread ourselves for a time before the final dawning of the day.

more consolatory and devotional than long prayers written in bad English and full of what a Frenchman might call "idiotismes," which we call foreign idioms. Pittsburg Catholic.

If homes are made Catholic, they are made happy. If not-if the entire re-sponsibility of properly educating the children is left to the teacher and the Church, as in so many instances it is, then the number of happy homes is diminished. The influence of home life is sensibly growing less and less in America. The sacred tradition of home are not venerated as they used to be years ago. In fact, i the truths were spoken, Americans, Cath olics as well as Protestants, hardly under stand what veneration means. The roots temerity to contest English and Scotch constituencies last election, and five of of the evils that fill the hearts of parents and guardians of souls with sorrow, is in the neglect to make the home a Christian Catholic home. Preserve the Catholic family, and there need be no fear for the constituencies last election, and hve of them were returned. The new Parlis-ment contains eighty two Catholic mem-bers, an increase of thirty three within the last twenty years. Steady going progress this. Parliamentary represen-tation is very good, no doubt; but the progress of the Church itself is better, and its progress. e of the Church in this or any other future land.

Catholic Standard.

The current opinion that Bishop Giland its progress becomes greater every year. Thanks be to God. Error has mour was converted by Father Magorien is a mistake, but both his parents were. He himself was received into the Church long enough been upheld by Acts of Parliament and brute force. he himself was received into the Church by Father Rafferty, then Pastor of Potta-ville, and afterwards the first Pastor of St. Francis' Church, Philadelphia, At that time, in 1843, before there was a church at Port Carbon, Bishop Gilmour When the sectarian preachers ape the Last week, a preacher at a camp-meeting in New Carlisle, this State, converted a man who acknowledged to having stolen a lived at Combola, a small town now within the limits of the New Philadel phia parish. For a whole year before he became a Catholic he at-tended Mass every Sunday at St. Patrick's, Pottsville, walking thither a distance of five miles. His parents watch a few days before. The penitent gave the watch and name of owner to the gave the watch and name of owner to the preacher. The preacher gave both to the Chief of Police. The penitent now languishes in jail. removed their residence afterwards to Port Carbon, but he spent only his brief Port Carbon, but he spent only his brief vacation intervals here during the time that he was a student at Mount St. Mary's, Emmitsburg. During these times, however, he closely cultivated the acquaintance of Father Magorien, and a warm attachment sprang up be-tween them. That this continued to the end was shown by the Bishop's attendance and sermon at the old As we go to press, the Orange riots in Belfast grow bloodier and deadlier. The gods have made the Orangemen mad. It is not the blood of Home Rulers they see streaming in the gutters and splashed on the walls of Belfast; it is the life-blood of their own criminal and cowards their own criminal and cowardly order. They have posed as "loyal and peaceable subjects," etc., and only the disarmed poor people in their neighborhood saw the caitiff pistol and torch under their cloaks.

THE SCIENTIST PROCTOR ON PAPAL INFALLIBILITY.

attendance and sermon at the old priest's funeral.

The mask is now dropped, and the world sees them as they are, and as they have cursed Ireland since they went to Ulster. Churchill and Salisbury and Chamberlain, by egging them on to violence, have done Ireland inestimable service. The Irish As a rule Protestants are apparently As a trile Protestants are apparently incapable of grasping the very ideal of Papal Infallibility. It is at first sight so impossible to their method of thinking that they cannot even be persuaded to consider the evidence and this is possibly the reason why one of the most self-evident of the doctrings of Christianity continues to be a stumbing-block to many well-meaning men. This infirmity is by no means con-fined to foolish or narrow-minded people; it is the case that those who on other matters are well-informed, or even Ireland inestimable service. The Irish people whom they attack have not once been the assailant. They defend themselves, of course; but the crime is openly Mr Secretary Manning is one member of President Cleveland's Cabinet who has dared to have an opinion on the Irish question. We have no doubt that Mr fined to foolish or narrow-minded people; it is the case that those who on other matters are well-informed, or even learned; who in other questions may be regarded as men of common eense seem to leave behind them all the training of a lite and all discipline of thought when once religious questions are to be dis-cussed. For this reason the candid acknowledgment of a sensible Protestant author, who has a world-wide reputation as an exact and well-informed writer on matters connected with astronomical as an exact and well with astronomical science, is well worth notice. Mr. R A. Proctor has at last delivered his soul, and

gard to Galileo's teaching, shown now to gard to Galileo's teaching, shown now to have been unsound, does not in the slight-est degree affect the doctrine of the infalli-bility either of the Pope or of the *C*hurch. The subject matter belonged neither to morals nor to faith; the decision was neither ex cathedra nor addressed to the whole Church; in not one single point does the case illustrate this doctrine of Papal Infallibility, as defined by the Vati-can Council which pronounced that "The Roman Pontiff when he speaks ex cathedra, i. e., when in discharge of his office, as pastor and teacher of all Christians, he, in virtue of his supreme apostolic authority, virtue of his supreme apostolic authority, defines a doctrine of faith or morals to be defines a doctrine of faith of morals to be held by the Universal Church, is, by the divine assistance, promised to him in the Blessed Peter endowed with that infalli-bility, wherewith our Divine Redeemer willed that His Church should be endowed in defining doctrines of faith and morals." This is, of course, the teaching of his-

but how many brotestant writers can pass by the case of Galileo without a sneer, and how many have troubled them-selves to ascertain the facts connected with it before pronouncing judgment on the Church? Mr. Proctor does not accept Church? Mr. Proctor does not accept the doctrine of the Infallibility of the Pope, but he deals with the facts, and the For the set of course, is, that the everlasting Galileo difficulty is disposed of at once. It seems odd that such a treatment of such a subject should be rare, but it is unfortunately the fact that in hardly any case will a Protestant condescend to inform himself as to what Catholics really do believe, or to weigh the facts or test the statements on which he does not hesitate to convict the Catholic Church not merely of falsehood, but of inconceiv-able folly.-London Tablet.

IRISH PARLIAMENTARY FUND.

ST. MARY'S CONTRIBUTES ITS MITE. Below are given the names of those persons belonging to St. Mary's and vicin-ity who have subscribed to the Irish National Parliamentary fund, the amount subscribed being opposite the respective names. The total, \$230, has been for-warded to Mr. Farnell.

RevPJBrennan ... \$10 Robert Quayle ... Mrs Barton..... 10 Mich Brennan... Richard Kelly... 5 J Fleming, jr... 5 J Kelly, jr..... 5 John Delaney... Pat Whelihan Wm Barron 5 Thos Healey..... 5 Luke Riley..... Stephen Myers... Pat Horner...... John Waleh..... 5 J Kennedy..... 5 E C Sheridan.... John Waten.... M Murphy, sr. ... James Nagle..... Thos Nagle..... John Nagle...... P Maloney..... E WHarding..... P Walab 5 John Markey... 5 John Leavlin... 5 Edward Nolan... 5 Miss M Sallon... 3 Miss M O'Connor P Walsh..... L Marphy..... J J Crabbe...... 3 Ferd Burgard.... 3 John Hanrahan... 2 Wm Weir Leon. Harstone ... W C Moscrip 2 Miss Fitzpatrick. 2 Alex Harrison... 2 C E Whelihap... Thos Egan..... James Madden... 2 James Currie..... 2 Mich Murphy, jr 2 John McLarkey. Mich O'Dea..... Michael Burns.... 2 Mrs Moore Wm Haney...... Wm Graham..... 2 Mrs Kelly..... 2 James Clifford... Mat O'Brien..... 2 Miss N McQuirk Ed Brown..... Col McCully..... Mich Hassett.... 2 John Kennedy ... 2 Thos Lallon..... 2 Mich Phalen..... John Leahen. John Grady 2 J Henderson..... 2 Robert Patterson 2 James Killoran... Owen Love R Fleming...... S Daly, jr..... 2 Mark Killoran ... 2 Mrs Keane..... 2 Wm McDermott. J Han Thos Parker 2 James Kelly..... 2 Mich Burk..... Thos Casey Dennis Clifford. Dan Flaherty.... Mich Keane..... 2 Pat Queenan 2 Thos Killoran Thos Phalen 2 Peter Burk 'O'Flaherty 2 S Daly, sr..... 2 Mich Whalen.... Wm Tallon James Brennan ... 2 Dan McKinnon. Mich Duffy John Bowers.... John Gannon. John Ready... Francis Bowers .. Chas Ready..... John Flannigan. J Relihan W J Flannigan ... J Fleming, er... John Karney John Devine ... Frank Markey... J M Fadden..... James Ronan Mrs Leahen Patrick Kiley Mich Murphy. James Leary..... Paul Kelly..... lartin Grady. Darby Davy \$1. David Currie.... Pat M Fadden... Thos Durney 1.50 John McCully John Connors.... 50 Patrick Nolan... 50 Thos Relihan. James Egan..... John Scott...... Moses St Clair ... Edward Ronan. A Lemond...... Jas Pickard...... Mark J Killoran nd..... 50 Mich Leavlin.... Pat Hughes..... Thos Doyle...... Nich Hennessy... ohn Hourigan, 50 John Genivan... 50 Robert Sully 50 Henry Carr John Grace..... Thos Marren.... 50 Alex Collins And others, Mich O'Connor ...

which it will be well for them and for the country if they rightly interpret." Irishwhich it will be well for them. "Irish-country if they rightly interpret." Irish-Americans will find to day's occasion re-tione what they have heard or read about Americans will find to day's occasion re-viving what they have heard or read about concerning the demonstrations in Dublin when the bells joyfully rang out Lord Westmoreland at the close of the old year and in January, 1795, rang in Lord Fitz-william's New Year. One Sir Thomas Esmode rode in the Fitzwilliam procession of the last century. Another rode in the procession on the 3d. Across Parliament Street the Common Council had stretched a banner bearing the gallant inscription. a banner bearing the gallant inscription, "God bless the Countess of Aberdeen." This was in gold letters on a green ground, ornamented with thistles, which blend with roses on the Aberdeen coat of arms. Banners and streamers were to be seen far and wide. Even in the humto be seen far and wide. Even in the hum-bler quarters table cloths were waved from sticks—"as flags of truce from the Irish masses to England's classes," said a bystander in my hearing. The shops on the line of route were all clozed. There was not space for an infant face at any window from which the procession was window.

5

the procession was visible. There was a cavalry escort, of course, such as Castle-reagh had; but there was also a citizen reach had; but there was also a citizen, escort, to be counted by thousands, which that suicide did never have. The Vice-roy looked happy, for August 3 was also his birthday, and he was now entering his 40th year. His wife smiled the smile of a true Home Ruler. She were a pale blue Irish poplin gown, trimmed with Limerick lace, which also adorned her bonnet. Bath the Farl and Counted her bonnet. Both the Earl and Countess seemed to be realizing the family motto, "Fortune Sequatur."

One of the great attractions of the procession was the chariot in which Daniel O'Connell was driven through the streets of Dublin when he was released from

prison. When the procession arrived at the station a series of addresses were made. The Lord Mayor, among other things, asked LordAberdeen to say to Her Majes-ty that what he had seen that day in the streets of Dublin was nothing compared with the widespread spirit of rejoicing which would take place on the happy day, which, it was hoped, was not far distant, when the Queen might be pleased to come among her Irish sub-jects and restore them their ancient constitutional right of self-covernment. constitutional right of self-government, and re-open to them the door of their own House on College Green. As the special steamer sailed out of the harbor of Kingstown, the immense crowd gathered there sang, "Come Back to Erin."

Now ends the first administration of this century at Dublin Castle that has officially recognized the national sonti-ment of the Irish people.

Protestantism and Catholicism Contrasted by a Protestant.

We find the following remarkable words of a Protestant in a German peri-odical :--

"It cannot be denied that Catholicism is "It cannot be denied that Catholicism is alive and full of vigor, while Protestant-ism has become old, decrepid, and ex-hausted. The Catholic priest enjoys the greatest influence over his spiritual chil-dren, while the Protestant minister has lost all his hold upon the masses of the people. The last desperate effort to regain this influence by adopting certain ideas of the period—we mean the Chris-tian Social Movement at Berlin—seems to have been a failure. The meat promintian Social Movement at Berlin—seems to have been a failure. The most promin-ent features of our day are Optimism, Rationalism, and Milleritelsm, and finally to crown this wretched edifice, a stupid and narrow-minded Materialism. It is but natural that any religious denomina-tion whatever must be bitterly opposed to the spirit of the age, represented by the above named dangerous tendencies. We are compelled, however, to add that to all appearances. Protestantism has proved to appearances, Protestantism has proved to be less tenacious and irresistable in this spiritual combat than Catholicism; the latter is evidently more fit, and better able to successfully defeat these dangerous teachings of the present age. And should it happen that social Democracy—which is nothing else than the practical conse-queace drawn by the people from this a notating ense that the practical conse-queace drawn by the people from this four-fold spirit—should bring to light a new order, or rather disorder within the Common wealth, the Catholic Church, firmly rooted within the people, would easily withstand the storm. Protestantism, howaver, would then bain a corre plicible however, would then be in a sorry plight, however, would then be in a sorry plight, since its ministers are paid by the State, and the new Social Democratic Govern-ment would have no salaries for them. Nothing could be expected from private individuals, from corporations, or from the Protestant people, since we are daily witnesses of their irreligious and even Pagan principle. Protestantism would disappear all at once, and nobody would miss it. This is a most gloomy probability, but the Catholic Church would undoubtedly remain victorious. I am a Protestant, and by no means enthu-siastic for Catholicism, but this shall not move me to shut my eyes to the truth, as 50 move me to shut my eyes to the truth, as it plainly appears to me. I cannot even omit to quote the bitterly malicious sen-tence of Constantine Franz, asserting "the old Prussians have never been upright Christians, and in modern times the most Christians, and in modern times the most outpoken Paganism comes again to the surface." This, at first sight, may seem to be somewhat of an exaggeration, but the more I ponder over these words, and observe our (Protestant) people, in whom all that would be called piety and faith seems to have vanished, the more I fear that these words are nothing but the trath."

Drewers Mille	10.00
Lansdowne	12 00
Westport	100.30
Kemptville	50 00
Prescott	
Cornwall	265 00
Chesterville	51.50

£360, 11s., 11d. sterling, or \$1761.40

The contributors of the foregoing sums are not exclusively Irish or Caholic. Scotch, French and English, Presbyterians, Methodists and Anglicans, have united with us in paying this tribute of sympathy and sustainment to our long-oppressed country and her parliamentary champions country and her parliamentary champions in the supreme effort now made to vindicate by peaceful and strictly legal methods, her imprescriptible right of self-legislation. All have been moved by a common conviction, that the system of law-making which has rendered Canada signally loyal, prosperous and united, despite the diversity and old world rivalry of its constituent peoples casually as it of its constituent peoples casually, as it were, thrown together, and has converted were, thrown together, and has converted the Irish settlers, who were naturally dis-contented at home and disgusted with British rule, into heartily loyal, law-abid-ing and most exemplary subjects of Her Msjesty in this Dominion, ought to be yielded ungrudgingly to Irishmen dwell-ing on Irish soil. If the concession be not made with good grace on the title of Ire-land's heritage among the family of nations, or by way of reparation for cennations, or by way of reparation for centuries of grievous wrong, or as a treaty of peace between two beligerent races, mutually hurtful and equally invincible, or, in fine, as a logical development of the pre-eminently English principle of Representative Government, assuredly it ought, as educated Canadians think, be deemed worthy of acceptance by practical Englishmen as a thoroughly proved and approved experiment for the termination of international warfare.

Writing from the Province of Ontario, be permitted to observe that the English distrust of Irish Catholics, I may be and the same prejudices, real or feigned, that induced the rural population of England to vote adversely to Ireland at recent elections, prevailed in this Protestant Province also at the period of the first Irish immigration.

My venerable predecessor, the Most ev. and Hon. Alexander Macdonell, Rev. and Hon. Alexander Macdonell, first Bishop of Kingston, a Scotchman and member of the Legislative Council of Canada, in a circular addressed "to the Irish Catholics of Upper Canada" on Dec. 1st, 1838, makes the following state-Irish Catholics of Upper Canada" on Dec. Ist, 1838, makes the following state-ment:--"An attempt way made to create a gen-every trade body and National organiza-

offense upon him, and a day or two after I saw him going home from my lodgings, and I believe he died afterward. (Laugh-ter in court.) I am wrong in that—am I i The high Sheriff—He is on the Grand Jury at present, my lord. (Laughter.) His Lordship—i am happy to know that I am wrong in that, but he sustained very serious injury at all events, and I am glad to see that he is well again. Limited Ireland

United Ireland, Lord Aberdeen and his wife were the incarnation of the new and better times

that have been so fatally cut short. They were a living proof that the feeling be tween the two countries is not irreconcile-able. They betrayed 'themselves a most sympathetic understanding of Irish feeling, and their sympathetic understanding of frian feeling, and their sympathy—frank, unpatroniz-ing, democratic, and hard working— aroused a profound reciprocal sentiment in the Irish heart. As the first Lord Lieu-tenant under Mr. Gladstone's scheme, we have not the slightest doubt that Lord Abardeen would have succeeded in deing Aberdeen would have succeeded in doing what twenty generations of English con-querors have ignominously failed to do. He would have knit Irish and British hearts together. All that is now at an end—for the present at all events. We don't lay aside or cool our gratitude to English friends; but our dealings for some time to come must be with English fore. This is probably the last (as it is almost the first) word of sympathy with almost the first) word of sympathy with an occupant of Dublin Castle that is

likely to appear in these pages until another period of woeful strife and bitterness shall have passed. The Irish people will be all the stronger in the eyes of civilized mankind in combating the rule of manacles which is to come if they show that they are not insensible the nobler methods of government which are now definitely laid aside for the pres-ent. We think that Lord Aberdeen departure offers an opportunity for such an outpouring of Irish feeling as will strike the world's ear, and will be remembered in days when relations of a ver different order will subsist between Iris

Nationalists and their chief jailors in Dub

demonstrated his power to hold his votes, the day for Irish Home Rule was won. Every one with experience in a legislative body or a convention knows the power of even one sixth or one-seventh of the whole body when the remeated in the average in the contribution of the several several to remove stumbling blocks regarding an anxious Protestant inquirer. In the current number of Knowledge he writes : commonly understood, is of course are Papal infallibility from the path of many an anxious Protestant inquirer. In the current number of Knowledge he writes: The doctrine of Papal infallibility, as commonly understood, is of course, pre-posterous on the face of it. But the com-mon mistakes about the doctrine are are themselves preposterous. One hears an ignorant but most zealous Protestant talk such nonsense as this : How can the Pope be infallible when such a Pope was notoriously unwise, and such another whole body when the remainder is divi ded in two parties about equal in strength. Mr. Parnell demonstrated that he could dissolve Parliament and unmake ministers. ansorter farmenter of that tremendous fact which compelled Lord Salisbury and Mr. Gladstone-the Tories and the Liberals-to court with Ireland and Par-nell." Boston Republic

rope de infailible when such a Pope was notoriously unwise, and such another man of evil life ? It would be just as reasonable to say: How can we believe David to have been inspired when we find reasonable to say: How can we believe David to have been inspired when we find that he behaved not only villainously, but most foolishly, in regard to Uriah the Hit-tite and his wife ' Not quite absurd, though quite as incorrect, is the idea that Papal infallibility is disproved by the decision (supposing for the moment it received the Papal sanction) against Gal-ileo; it is fairly matched by the mistake of supposing that a reasonable doctrine as to Bible inspiration would be shaken by the mistake of Matthew in asserting that all the kingdoms of the earth could be seen from some exceeding high mountain. The fact really is that the doctrine of Papal infallibility as it is really taught by the Catholic Church, is almost a cor-ollary of the doctrine of Bible inspira-tion. According to the latter doctrine in its only reasonable form, men like Moces, David, Solomon, Ezra, Isaiah, and the like, in no sense to be regarded as Matthew Arnold, who is in this coun-try (though very few people seem to be aware of his presence), has written to the London Times telling what he "sup-poses" about American public opinion on the Irish question. His letter proves once more that he is perfectly wrong-headed, and quite incapable of forming a correct estimate of public opinion, however plain it may be. He says that the opinion of "serious" people in Amer-ica is against Mr. Gladstone. In the next breath he says : "Americans, one and all, sincerely believe that the Irish ought to have control of their own local affairs." Well, this is exactly what Gladstone Matthew Arnold, who is in this counto have control of their own local affairs." Well, this is exactly what Gladstone thinks, so that Matthew contradicts and disproves in this sentence what he had said in the previous one. He ought to give up writing about men and things of the present day and go into the history business with James Anthony Froude. The champion liar and the champion prig of modern times would make a strong team, and their writings would exactly suit the intellectual wants of a certain kind of Englishmen. Neither of them has any more business or any more fitness to disthe like, in no sense to be regarded as perfect, either in wiedom or in conduct, perfect, either in wiedom or in conduct, were inspired as respects certain matters which they addressed to men in regard to religion. The former doctrine, in the only form adopted by the Catholic Church, asserts that Popes, though in no sense to be regarded as perfect either in wisdom or in conduct have a large been more business or any more fitness to dis-cuss the Irish question or to talk about American public opinion than Randolph Churchill has to tell us what we shall do wisdom or in conduct, have always been and always will be so far guided or re-strained (as the case may be), that if, or when, they addressed the whole Church and always are supported by the state of when, they addressed the whole Church ex cathedra, on matters relating to morals or doctrine, their teaching will be true. In conduct a Pope may be imperfect or even wicked; in regard to science, art, or with the negroes in the South. N. Y. Freeman's Journal "There are persons who assist at Mass

without either rosary or prayer book. I hope the Freeman's Journal will give them literature, he may be ignorant, or unwis in theological matters, even dealt with by a priest or a doctor of the Church, a Pope a rap. I want to mark that copy for one of this class that I notice every Sunday." Such zeal deserves its reward. May we ask our correspondent where her eyes were when she was taking such careful may make serious mistakes; but no Pope let his personal qualifications be what let nis personal quaincations be what they may (let him be as overbearing as Moses, as unscrupulous as David, as selfish as Solomon, as ignorant as Mathew, as contentious as Paul), will ever ad-dress to the whole Church, ex cathe-dra, false teaching as to morals or as to doctrine. . The Catholic doctrine on the subject is perfectly definite : and it is note for publication ? Not on her prayerhote for publication 7 Not on her prayer-book. But perhaps she_virtuous crea-ture !-knows it by heart. If so, let her charitably conclude that her neighbor does, too. Speaking of prayer-books, parents and guardians would do well to parents and guardians would do well to doctrine. . . The Catholic doctrine on see that their charges are provided with the subject is perfectly definite ; and it is them at Mass, or with resaries. Children absolutely certain that the decision in re"GOD BLESS ABERDEEN !"

IRELAND'S FAREWELL TO THE LORD LIEU-TENANT,

Dublin, Aug. 9. Dublin, Aug. 9. The farewell to the Viceroy, the Earl of Aberdeen, was a deep-felt popular ovation. Only one year ago such a pegeant as was seen on the 5th inst. when the people bade farewell to the Viceroy as he was leaving Dublin Castle, would have been deemed utterly impossible ever to occur. And to a Scotch Presbyterian ! Dublin was *en fete* on the Nationalist as well on the Conseron the Nationalist as well on the Conservative side. Even Aberdeen looked aston ished as he drove along the streets in a carriage which was preceded by that of the Lord Mayor, a Parnellite M. P. and others containing the whole of the Muni-cipal Council, while the once hated Dublin Castle minions immediately followed escorted by members of thirty-two trade

escorted by memoers of thirty-two trade unions and the corporations of tempes-tuous Cork and turbulent Sligo. It is proper to hail the demonstration as a remarkable proof of how every theory of Home Rule, as embodied in the Viceof Home Rule, as embodied in the Vice-roy, has assuaged the asperities, whether civil or religious, in the heads and hearts of Irishmen. Well does the Freeman's Journal exclaim: "This evening's demonstration may be accepted by Lord Aberdeen as the outpouring of national friendship and gratitude personally, but it conveys also a lesson to the in-coming Viceroy and his Government

truth."

The Bothwell Jubilee,

Rev. Fathers Miller and Kautz are announced to begin a Jubilee in Thamesville Sunday, August 29th; in Wardsville on Thursday, September 2nd, and Bothwell on Sunday, September 5th.

TRANSFERRED.-Mr. Jas. Spereman, who has for some time past been employed in the Inland Revenue Depart-ment, has been transferred from Prescott to Waterloo. We are pleased to notice that our esteemed old friend is moving watered again past his old home in westward again near his old home in London. The Inland Revenue Department contains not a more trustworthy and efficient officer than Mr. Spereman.

SEE E. R. Reynolds' advertisement on eighth page. \$500,000 to loan at 6 per cent. yearly.

THE CATHOLIC RECORD.

NEWS FROM IRELAND.

Kerry and Clare, the comment of the Judges is almost a bit of dull reiteration,-little or no work to be done. It is a strik-

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EVALUATE: In the second seco present complication we see only a further deplorable confirmation of the sagacity of the lrish leader.

Meath.

Meath. On July 10th, Very Rev. Father Denis (Eganton), of the Congregation of the Passion, died in St. Joseph's Retreat, Higbgate, London. He had been ailing for some months past. The deceased clergyman was in the 46th year of his age, and born on the 24th of April, 1840, at Dunshaughlin, county Meath. Louth.

Louth.

Louth. On July 20, Mr. Henry Robinson held a worn inquiry, by direction of the Local Government Board, in the Drogheda Workhouse, into the schemes recom-mended by the Guardians for the con-struction of 428 houses for laborers within the several districts of the Union. Wit-messes in favor of and against the scheme were examined. The inquiry is likely to last for two or three days. On July 10, a very handsome presenta-tion was made by the Dunda'k Temper-ance Association to the Very Rev. Thomas Taaffe, P.P., Tullyallen, who, when C. C., in Dundalk was spiritual director to that

Taaffe, P.P., Tullyallen, who, when C. C., in Dundalk was spiritual director to that admirable sodality. About one hundred of the members, accompanied by the brass band of the association attended. Mr. Norton, president, on the part of the association, presented Father Taaffe with a purse containing forty sovereigns. Mr. McKevitt, the hon. sccretary, read and presented an illuminated address to which Father Taaffe made a suitable reply. Cork.

On July 20, under the supervision of the Shraharla Branch of the Irish National League, a most comfortable house was built for Mr. John McCarthy, Labbamolga, built for Mr. John McCarthy, Labbamolga, who was recently evicted, together with his nine children. About five hundred persons assembled, amongst whom was a large contingent from the Anglesborough Branch of the Irish National League, bringing with them the necessary imple-ments for the work, headed by their fife Connolly is a native of Londonderry, and Constable Mullany came to Sligo from Roscommon. An English gentleman was drowned at this spot last year.

EPISODES OF THE BEIGN OF TERROR.

The announcement was received with acclamation. Tipperary. The Town Council of Clonmel, presided over by the Mayor, resolved, on July 20, on the motion of Mr. Clancy, who spoke of the Premier's great service to Ireiand, to change the name of the principal street, Johnston was an English general who fought in Ireland during the rebellion of '98. It was also decided to confer on Mr. Cladstone the freedom of the borough of iteland the restoration of public grati-tude to him for his efforts to obtain for Ireland the restoration of her native Par-liament. A full council attended. Sir Charles Gavan Duffy, writing to the Belfast Young Ireland Society, in re-sponse to a request that he should deliver a public lecture in Belfast, says :--"I have a cordial sympathy with young men laboring to keep alive Nationality in Bel-fast, which has fallen away so miserably

Sir Charles Gavan Duffy, writing to the Belfast Young Ireland Society, in response to a request that he should deliver a public lecture in Belfast, says ---'I have a loud noise was heard in the hall-way, and the door was burst open. A response to a request that young men laboring to keep alive Nationality in Belfast, which has fallen away so miserably from its heroic repute. But when you remember that it is nearly fifty years since I commenced my public life in your town, you will not wonder that I have to texture again. It will use whatever days remain to me in serving to the best of my ability the Irish serving to the best of my ability the Irish depart an Irish Parliament, fairly represent senting the whole Irish nation, lifting our country again into the light."
Head constable Gardiner and the soldier Hughes who were shot by the Walkers in the soldier Hughes who were shot by the Walkers in the soldier Hughes who were shot by the Walkers in the soldier Hughes who were shot by the Walkers in the soldier Hughes who were shot by the Walkers in the soldier here.

Head-constable Gardiner and the soldier Hughes who were shot by the Walkers in the Orange riots, were buried with mili-tary honors. At the soldier's funeral a large body of Orangemen had the effrontery to attempt to join in, with the benevolent intention, evidently, of being able by this means to get into Catholic quarters; but this little game was frustrated by the police. The inquests upon the unfortu-nate men give a good notion of what the public temper in Belfast is just now, even among the better classes. The first jury summoned to inquire into the facts of Constable Gardiner's death were un him." The officer followed him closely, and

Indulgences for Reciting the Litany of the Most Hely Name.

of the Most Hely Name. On June 8th, 1862, the late Sovereign Pontiff, Pope Pins IX., through the sacred Congregation of Indulgences, issued an authorized version of the Most Holy Name of Jesus, and signified his intention of granting to the faithful an indulgence of 300 days, whenever bishops should apply for this favor for their dioceses. Recently this last condition has been removed. Pope Leo XIII., has extended the Indult of the late Pope to the whole world; and a decree of the same Sacred Con-gregation dated January 16, 1836, grants the Indulgence to all the faithful of both sexes, and makes it applicable to the souls in purgatory, the only conditions being that it should be the authorized version which is used, and that it should be said devoutly and with contrite heart. The indulgence, however, can be gained only once in the day.

house."

The Messenger of the Sacred Heart. A Tyrolese promoter of the Sacred Heart Lesgue furnishes the following instance of the loving protection which Our Blessed Mother extends to her vealous revants. The facto occurred during the Reign of Terror in France, when every thing was in the hands of the revolution-isted with dest. The Abbe Colmar, afterwards so well known as the indefatigable Bishop of Mayence, was then living in Strasburg. Far from being terrified at the threaten-ing state of affairr, or quitting his com-try, he resolved to consecrate himself entirely to the salvation of souls, and especially to affording the sick poor the consolation of thesacraments. He sacord ingly sought and obtained a refuge in the bouse of a faithful and pious family in remote corner of the city. From this place of concealment he used to venture forth daily, always in some new disguise, exercising his sacred ministry wherever he could cheat succes, however, attended him the site of this dangers, that he was soon neouraged to form a band of sclatrices, and the base course he should follow in order to reach them, besides praying deroutly for him, and offering their beads for him bio sinteutions. They were chichy humble servant girls and matrons of house event girls and matrons of house event girls and matrons of house here with hercic eagemess and constancy to their labor of love. God alone, for whom they these endergen their lives to the is hous of alone, for whom they these enderg, and matrons of house inteutions. They were chichy humble servant girls and matrons of house event girls and matrons of house event girls and matrons of house inteutions. They were chichy humble servant girls and matrons of house event girls and matrons of house event girls and matrons of house event girls and matrons of house here with hercic eagerness and constancy humble servant girls and matrons of house event girls and matrons of house event girls and matrons of house event in the should follow

LIVING SIX YEARS WITHOUT GOING TO BED.

Narvellous Cure. IVING SIX YEARS WITHOUT GOING TO BED. Ms. EDITOR, — While spending a few days tardiganahire, Waies, i heard related what served to me either a fabrilous story or a motobee able to lie down in the for six long the story was that a poor suffere with the motobee able to lie down in the for six long the story was that a poor suffere with the motobee able to lie down in the for six long the story was that a poor suffere with the motobee able to lie down in the for six long the story was that a poor suffere with the motobee from the cilianrystyd was fami-liar with the facts, and could vouch for the truth of the store. Though as total the store with the store, and to enquire stores fit was related with the most poor stores fit was related with the stores of the store with the store. Though as total stores for with events were able with encore the store with the store of the stores of Mr. Pagh. In which they seemed to take a do for P. Pagh. In which they seemed to take a do for P. Pagh. In which they seemed to take a do for P. Pagh. In which they seemed to take a do for P. Pagh. In which they seemed to take a do for P. Pagh. In which they seemed to take a do for P. Pagh. In which they seemed to take a do for P. Pagh. In which they seemed to take a do for P. Pagh. In which they seemed to take a do for P. Pagh. In which they seemed to take a do for P. Pagh. In which they seemed to take a do for the store connected with the report store of Liandetine. The store of the happy relation of a pastor and people. feeling that he was one incided in mind, body, or estate. The scalled Pancom-Mawr, signifying "above incided in while is situated the lovely lyyyy manifeed Church of Liandeeinol. I fourn Mr. Stand for the set and the syster of the scalled Pancom-Mawr, signifying "above in divide in which is situated the lovely lyyyy manifeed Church of Liandeeinol. I fourn Mr. Stand the lie set a for the set as the second. The scalled Pancom-Mawr, signifying "above store in



AUGUST 21. 1886.

of Ayer's Hair

Restores the color, gloss, and youthful To produce a new growth of hair freshness of the hair; stimulates a rich and luxurious growth; thoroughly cleanses the scalp; prevents dandruff and humors; and is the most cleanly and effective preparation for the hair ever offered to the public. Rev. J. W. Davenport, Illinois Bend, Texas, writes: "Ayer's Hair Vigor, used in my family for several years, has no equal as a dressing, nor for preventing the hair from falling out or turning prematurely gray. It ranks among the first freshness of the hair; stimulates a rich and on bald heads, in the case of persons luxuries of our

Miss AYER'S HAIR VIGOR. Vigor, and, be-fore I had used Kate Rose, Ingersoll, Ontario, writes: "While keeping my head elear of dandruff, and preventing Scald Head, Ayer's Hair Vigor has also caused my hair to grow luxuri-antly, resulting in my now possessing hair forty-two inches long, and as thick as could be desired." The wife of Dr. V. S. Lovelace, Lovelaceville, Ky., had very bad tetter sores upon her head, causing the hair to fall out. Ayer's Hair Vigor headed the sores, and in less than twelve months produced hair a foot long. all its contents, a writes: "While still use the Vigor occasionally to keep my produced hair a foot long.



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AUGUST 21, 1886

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers. eached in their Church of St. Paul the Apostie, Fifty-inith Street and Ninth Avenue, New York.

"I wonde Little Ti beside a ve jug. He ey quite impos pulled out IGHTH SUNDAY AFTER PENTECOST.

HIS FAT

WHY TIM BI

THINGS H

TIGHTH SUBDAY AFTER FENTECOST. "Render an account of thy stewardship." Gospet of the Day. B'An important lesson is this, dear brethren, that we are stewards of God's gifts and that we shall have to render an account of the charges He has placed in our hands. in. "Can't se there I coul I've a great thing." He sat fo

an account of the charges he has placed in our hands. We are debtors to God, for of His bounty we have all received—our souls and bodies, with all that supports them, the grace of God, the air we breathe, the food we eat, the life we live, yes, even the time we have to live it in, are all God's gifts to man, for which he shall have to render su account.

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Tim sat had never did not he

thus increase their own merit and glory. Time is no more for all these and they know its value. Ah! brethren, what blinded creatures we are; a priceless treasure is placed at our disposal, time is given to us to reach our highest destuny, to prepare ourselves for eternity, and what use do you make of it? Error a besthen phildsorber had once

and what use do you make of it? Even a heathen philosopher had once to complain that a great part of life is spent in doing evil, the greatest part in doing nothing, and nearly the whole of it in doing what one should not do. Does not this complaint put means a Cheistian the state of the complaint put means a Cheistian doing nothing, and nearly the whole of it in doing what one should not do. Does not this complaint put many a Christian to shame? True, indeed, a great part of life is spent in doing evil. You to whom God has given many years, look back and lament the hours and days and years you spent in evil—that means time lost and lost forever; itme that wisting the sick, in helping the poor, in saving your souls. And you who, though young in years, have tasted sin, you for whom time seems but an occasion of sin, look back and count how few are the years you have given to God. The first, the best, the most precious part of your lives have been squandered. Is there much time left to you? Beware, for you know not the hour when the Son of Man shall come, and require an account of

know not the hour when the Son of Man shall come, and require an account of your stewardship. Some, indeed, do not spend the time in actual sin, but the greatest part of their lives is spent in doing nothing. It is not the heathen alone who says, Let us ast drink and he merry for to merry for the same the sa is not the heathen alone who says, Let us eat, drink and be merry, for to mor-row we die. Many a Christian life is practically spent in carrying out that principle—Christians whose only busi-ness in life seems to be to learn the secret of killing time; Christians who complain that they have nothing to do and too much time in which to do it. Nothing to do? Have they no sins to repent of; have they no debts to pay to God; have they no vices to overcome; have they no sick to visit, no poor to "No a hand

we they no sick to visit, no poor

soul condemned to hell what it would give for one moment here on earth in which to say : "O my God, I love you !" Ask a soul in Purgatory what it would give for an hour here during which it could purify itself by acts of mortifica-tion; ask even the blessed spirits in heaven what they would give for one day on earth to praise and glorify God, and thus increase their own merit and glory. Time is no more for all these and they

voice said : "Well ? He spra his father, morning a this. "Who b "I did,' half in ter "Why d

voice did had expect had been forlorn fig rowful with

bringing with them the necessary imple-ments for the work, headed by their fife and drum band, which enlivened the pro-ceedings during the course of the day. Next came a large contingent from the lately established branch in Glenroe, with horses and carts to supply the building material. The Shraharla fife and drum band was also in attendance. The greatest energy and careful workmanship was dis-played in the erection of the hut, and after being finished Mr. Patrick Noonaa, William Lee, Glenroe Branch, and William English, Anglesborough Branch, addressed those present.

English, Anglesborough Branch, addressed those present. Death has been busy among some lead-ing citizens in Cork. On July 19 the deaths were simultaneously announced of Mr. Francis Lyons, three times Mayor of Cork; Dr. Eames, Medical Superintend-ent of the Cork Lunatic Asylum, and Mr. Victor T. Fitzgibbon. One gentle-man in the city-a member of a firm which gives very extensive employment -had three brothers in-law awaiing burial at the same time in Sir Henry Donovan, Tralee, Mr. Lyons, and Mr. Fitzgibbon! This is almost unexampled in the annals of death. So numerous have the number of evic-

So numerous have the number of evic- If a served only as marts for stage at the farms, nevertheless, were derelict, and served only as marts for staged attick, and served only as marts for staged attick for the relief of the distress in this passesion, wisely decided to seek some more favorable means of atter of the states hands, when after five years he finds about fifty farms in his possession, wisely decided to seek some more favorable means of extracting ment.
 Mary.
 Mayo.
 Mayo. ted farms grown in all districts of the north of the county Cork, that the land-lords have at last fully realized the unpro-

Kerry. Mr. James Leary, a farmer who enjoys the reputation of being a land grabber, was returned for trial at the Kenmare Petty Sessions, on July 21st, for firing at a crowd of football players recently, and wounding a man named Thomas Quill. Evidence was that when the people were passing Leary's place they cried out "boo" and "land; grabber," and that Leary fired several shots at them. The Amize reports continue to be rather monotonous literature. In all places save

help, no troubled soul to encourage? new h Nothing to do? Say, rather, "O my God, there is much to do and little time in which to accomplish it." But most of us are not an idle people;

in fact, many of us commit the sin of being too much occupied. Our great difficulty lies in this, that we are con-Cat tinually doing something else besides what we should do. We have our heads what we should do. We have our heads filled with things that are vain and worthless, when viewed in the light of our final destiny. We work like slaves, we plot and plan and fill our minds and hearts with thoughts and desires, but all for this earth, while the real business of our lives that for which time was given up is lest sight of sciou purul ing n the toxo matt

us, is lost sight of. Brethren, to whatever class we belong, the lesson is the same—we have received a precious gift in the years God gives us on this earth, and for every moment of this time we shall one day have to renread which dow der an account.

Horsford's Acid Phosphate.

DECIDED BENEFIT.

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ture

DR. JOHN P. WHEELER, Hudson, N. Y., says: "I have given it with decided bene-fit in a case of innutrition of the brain, from abuse of alcohol."

Do Not Delay.

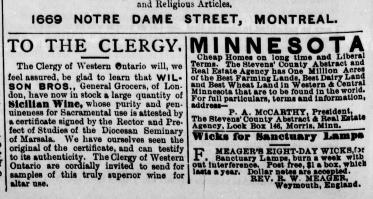
Do not delay, if suffering any form of Bowel Complaint however mild appar-ently may be the attack, but use Dr. Fowler's Extract of Wild Strawberry. Fowler's Extract of whit Strawberry It is the old, reliable cure for all forms of Summer Complaints, that require prompt treatment. Ask your druggist and all dealers in patent medicines.

and all dealers in patent medicines. No one need fear cholera or any sum-mer complaint if they have a bottle of Dr. J. D. Kellogg's Dysentery Cordial ready for use. It corrects all looseness of the bowels promptly and causes a healthy and natural action. This is a medicine adapted for the young and old, rich and poor, and is rapidly becoming the most popular medicine for cholera, dysentery, etc., in the market. dysentery, etc., in the market.

A Pleasing Duty.

A Pleasing Duty. "I feel it my duty to say," writes John Borton of Desert, P. Q. "that Burdock Blood Bitters cured my wife of liver complaint, from which she had been a chronic sufferer. Her distressing, pain-ful symptoms scon gave way, and I can highly recommend the medicine to all suffering as she did."

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AUGUST 21, 1886

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. ched in their Church of St. Paul the postle, Fifty ninth Street and Ninth venue, New Yorz.

EIGHTH SUNDAY AFTER PENTECOST. "Render an account of thy stewardship." —Gospet of the Day. B' An important lesson is this, dear brethren, that we are stewards of God's gifts and that we shall have to render an account of the charges He has placed in our hands.

an account of the charges he has placed in our hands. We are debtors to God, for of His bounty we have all received—our souls and bodies, with all that supports them, the grace of God, the air we breathe, the food we eat, the life we live, yes, even the time we have to live it in, are all God's gifts to man, for which he shall have to render an account.

into a state where time mörges into eter-nity, and ceases to exist. Would you know the value of time, brethren, then question a lost soul, ask a soul condemned to hell what it would give for one moment here on earth which to say: "O my God, I love you!" Ask a soul in Purgatory what it would give for an hour here during which it could purify itself by acts of mortifica-tion; ask even the blessed spirits in heaven what they would give for one day on earth to praise and glorify God, and thus increase their own merit and glory. Time is no more for all these and they know its value. At! brethren, where a striceless blinded creatures we are; a priceless know its value. An i breturen, what blinded creatures we are; a priceless treasure is placed at our disposal, time is given to us to reach our highest destiny, to prepare ourselves for eternity, and what use do you make of it?

Even a heathen philosopher had once to complain that a great part of life is spent in doing evil, the greatest part in doing nothing, and nearly the whole of it in doing what one should not do. Does not this complaint put many a Christian doing nothing, and hearly the whole of h in doing what one should not do. Does not this complaint put many a Christian to shame? True, indeed, a great part of life is spent in doing evil. You to whom God has given many years, look back and lament the hours and days and years you spent in evil—that means time lost and lost forever; time that might have been spent in good works, in visiting the sick, in helping the poor, in saving your souls. And you who; 'hough young in years, have tasted sin, you for whom time seems but an occasion of sin, look back and count how few are the years you have given to God. The first, the best, the most precious part of your years you have given to God. The first, the best, the most precious part of your lives have been squandered. Is there much time left to you ? Beware, for you know not the hour when the Son of Man

know not the hour when the Son of Man shall come, and require an account of your stewardship. Some, indeed, do not spend the time in actual sin, but the greatest part of their lives is spent in doing nothing. It is not the heathen alone who says, Let us ast drink and he merry for to more is not the neather alone who mays, Let us est, drink and be merry, for to mor-row we die. Many a Christian life is practically spent in carrying out that principle—Christians whose only busi-ness in life seems to be to learn the

have they no sick to visit, he poor to help, no troubled soul to encourage? Nothing to do? Say, rather, "O my God, there is much to do and little time in which to accomplish it." But most of us are not an idle people;

HIS FATHER'S BLACK BOTTLE. WHY TIM BROKE IT AND THE WONDERFUL THINGS HE EXPECTED TO FIND IN IT. "I wonder if there is a pair of shoes in

Little Tim sat on the ground close beside a very ugly, dark-colored stone jug. He eyed it sharply, but finding it quite impossible to see through its sides pulled out the cork and peered anxiously

"Can't see nothin'; but it's so dark in there I couldn't see if there was anything. I've a great mind to break the hateful old thing "

thing." He sat for a while thinking how badly He sat for a while thinking how badly

We are debtors to God, for of His bounty we have all received—our souis and bodies, with all that supports them, the grace of God, the air we breathe, the food we eat, the life we live, yes, even the time we have to live it in, are all God's gifts to man, for which he shall have to render an account. Strange, is it not, brethren, that you and I shall have to answer to God for even the time He has given us in this world! What have we to do with time that we should be held accountable for it. Ah ! brethren, much have we to do with time and little could we do for God or for ourselves without it. There is an old saying, and you know how true it is, true value on the blessedness and happi-ness of perfect health. The same, in truth, may be said of time—no one can properly value the importance of time until he has lost it, until he has been put into a state where time më:ges into eter-nity, and ceases to exist. Would you know the value of time, brethren, then question a lost soul, asks soul condemned to hell what it would give for one moment here on earth in which to say: "O my God, I love you!" Ask a soul in Purgatory what it would give for an hour here during which it

He sprang up in great alarm. It was his father, who always slept late in the morning and was seldom awake so early as "Who broke my bottle ?" he asked.

"Who broke my bottle ?" he asked. "I did," said Tim, catching his breath half in terror and half between the sobs. "Why did you ?" Tim looked up. The voice did not sound quite so terrible as he had expected. The truth was, his father had been touched at the sight of the

forlorn figure so very small and so sor-rowful which had bent over the broken "Why," he said, "I was lookin' for a "Why," he said, L want a pair of shoes pair of new shoes. I want a pair of shoes awful bad to wear to the picnic. All the

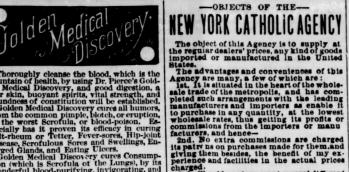
other little chaps wear shoes." "How came you to think you'd find shoes in the bottle ?"

shoes in the bottle ?" "Why, mamma said so. I asked her for some new shoes, and she said they had gone into that black bottle, and that lots of other things had gone into it, too-coats and hats, and bread and meat and things—and I thought if I broke it l'd find them all, and there ain't a thing in it— and mamma never said what wasn't so before—and I thought 'twould be so— sure." sure.

And Tim, hardly able to sob out the words, feeling how keenly his trust in his mother's word had added to his disappointment, sat down again and cried harder than ever. His father seated himself on a box in the disorderly yard, and remained quiet for so long a time that Tim at last looked

for so long a time that Tim at last looked timidly up. "I'm real sorry I broke your bottle, father; I'll never do it agrin." "No I guess you wont," he said, laying a hand on the rough little head as he went away, leaving Tim overcome with aston-ishment that his father had not been angry with him. Two days after, on the very evening before the picnic, he handed Tim a parcel, telling him to open it. "New shoes! new shoes!" he shouted. "Oh' father, did you get a new bottle, and were they in it ?"

the time—the things all went into the bottle, but, you see, getting them out is no easy matter, so I'm going to keep them out after this."



THE CATHOLIC RECORD.

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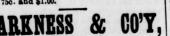
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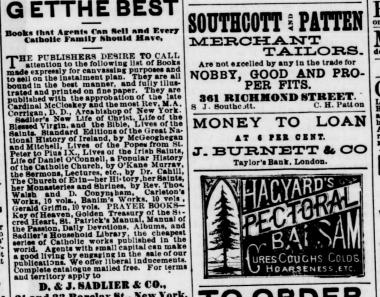
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Reetings.

MEDDOWOROFT'S

But most of us are not an fole people; in fact, many of us commit the sin of being too much occupied. Our great difficulty lies in this, that we are con-tinually doing something else besides what we should do. We have our heads But most of us are not an interpropriet, in fact, many of us commit the sin of being too much occupied. Our great difficulty lies in this, that we are con-tinually doing something else besides filled with things that are vain and worthless, when viewed in the light of our final destiny. We work like slaves, we plot and plan and fill our minds and hearts with thoughts and desires, but all for this earth, while the real business of our lives that for which time was given us, is lost sight of. Brethren, to whatever class we belong, the lesson is the same—we have received a precious gift in the years God gives us on this earth, and ior every moment of this time we shall one day have to ren-der an account. **Horsford's Acid Phosphate.** Decide DE BNEFIT. Dr. John P. WHEELER, Hudson, N. Y., says: "I have given it with decided bene-fit in a case of innutrition of the brain, from abuse of alcohol." **Do not delay, if suffering any form of** Bowel Complaint however mild appar-ently may be the attack, but use Dr. Fowler's Extract of Wild Strawberry. It is the old, reliable cure for all forms of Summer Complaints, that require tinually doing someting to be the should be what we should do. We have our heads filled with things that are vain and worthless, when viewed in the light of our final destiny. We work like slaves, we plot and plan and fill our minds and hearts with thoughts and desires, but all for this earth, while the real business of our lives that for which time was given us is leat sight of.

us, is lost sight of. Brethren, to whatever class we belong, the lesson is the same—we have received a precious gift in the years God gives us on this earth, and for every moment of this time we shall one day have to ren-der an account.

It is the old, reliable cure for all forms of Summer Complaints, that require prompt treatment. Ask your druggist and all dealers in patent medicines.

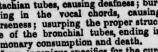
No one need fear cholera or any sum. No one need tear choiers or any sum-mer complaint if they have a bottle of Dr. J. D. Kellogg's Dysentery Cordial ready for use. It corrects all looseness of the bowels promptly and causes a healthy and natural action. This is a medicine adapted for the young and old, rich and noor and is readily becoming rich and poor, and is rapidly becoming the most popular medicine for cholera, dysentery, etc., in the market.

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standing discovered the exact nature of the disease and the only appliance which will permanently destroy the par-asite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada. —The Mail.

-The Mail. Just the Thing. W. J. Guppy, druggist, of Newbury writes: "Dr. Fowler's Wild Strawberry is just the thing for Summer Sickness. I sold out my stock three times last summer. There was a great demand for it." Dr. Fowler's Extract of Wild Strawberry is infallable tor Dysentery, Colice Sick Stowach and Bowel Com-Colic, Sick Stomach and Bowel Com

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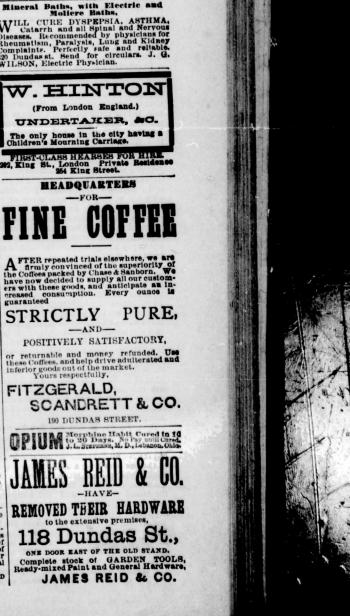
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sessment 10 has been issued. primones that have not yet paid assess-ments 7, 8 and 9 are requested to do so without further delay. No carelessness an be allowed in this matter. Branches, when ordering supplies, are advised to rder a quantity sufficient to do at least ix months. This would save expense ad trouble.

Convention Notes.

The fifth convention of the Grand Council of Canada, was held at Stratford, Ont, on the 10th and 11th of August, 1886. The council held four sessions, the min-utes of which will be published in pam-phlet form and distributed by our Grand Secretary among the branches in his juris-diction in sufficient quantity to give one scopy to each member. AND COUNCIL OFFICERS ELECTED FOR

THE ENSUING TERM. cellor-Rev. Jos. P. Molphy, Inger-

ident-D. J. O'Connor, Stratford. vice do.-T. J. Finn, Montreal. vice do.-John O'Mears, Peter-rough.

nd Recorder-Samuel R. Brown, Lon

don. Tressurer-W. J. McKee, Windsor. Trustees-J. A. MacCabe, Ottawa. do. -E J. O'Brien, Guelph. do. -Rev. M. J. Tiernan, London. The trustees are elected for four years. The other trustees remaining in office are Rev. P. Bardon, Cayuga, and Rev. T. J. Cole, Cantiy, Que. BEPREFERATIVE

Cole, Cantly, Que. **BEPRESENTATIVES TO SUPREME COUNCIL. Rev. P. Bardou, Cayuga; John O'Meara, Peterborougb; and T. A. Bourke, Wind-sor, all of whom promise to faithfully carry out the resolutions of the Grand Council. Alternates—W. P. Buckley, Prescott;** John Doyle, St. Thomas; and E. J. O'Brien, Guelph. The trustees met and transacted the

Driven, Gueipa.
 The trustees met and transacted the following business : M. J. Hanavan, M. D., Stratford, Ont.,

was re-appointed supervising medical examiner of the C. M. B. A. in Canada, to

Animate of the C. M. A. In Canada, to hold said position for the ensuing term or until his appointment be cancelled. The grand secretary and the grand treasurer were instructed to give bonds to the amount of \$2,000 each.

the amount of \$2,000 each. The grand secretary was empowered to get 2,500 copies of the minutes of the Convention printed in pamphlet form and also to continue getting the postal card assessment notices and other neces-mary supplies, not among those furnished by the Supreme Council, at the CATHOLIC RECORD (flice, until notified to the con-trary by the trustees or the committee on trary by the trustees or the committee on printing and supplies. The Grand President appointed the

The Grand President appointed the following standing committees for the ensuing term :-Laws and Supervision-John Doyle, St. Thomas; Charles J. Doherty, Montreal, and E. Campion, Goderich. Finance and Mileage-James Quillinan, Niagara Falls; Thos. O'Neail, Paris, and John Ronan, Hamilton. Returns and Credentials-Thos. Coffey, London; J. M. Butler, St. Catharines, and Dr. Hanavan, Stratford. Appeals and Grievances-Rev. M. J.

Dr. Hanavan, Stratford. Appeals and Grievances-Rev. M. J. Brady, Woodstock; O. K. Fraser, Brock-ville, and F. R. E. Campeau, Ottawa. Printing and Supplies-John C. Sulli-van, Brantford; S. A. Heffernan, Chat-ham, and Rev. G. R. Northgraves, Strat-ford.

The deputies appointed for the ensuing term are as follo

d Deputy-Rev. Joseph P. Molphy,

Ingersoll. District Deputies, Province of Ontario – John A. McCabe, Ottawa; E. J. Reilly, Toronto; E. J. O'Brien, Guelch; M. Bren-nan, Kingston; A. Kern, Berlin; T. H. Henderson, Ingersoll; Jacob J. Weinert, Neustadt; James Horrigan, Dundas; James Quillinan, Niagara Falls; John Ronan, Hanilton; M. Corrigan, Wingham; H. W. Deare, E-sex Centre. Province of Quebec--F. R. E. Campeau

the singing of St. Joseph's choir; all did remarkably well; the singing of Mis Hayden, from Gaelph, was certaily of a high order. Our C. M. B. A. men, however, seemed to have an inclina-tion to give extra praise to Bro. Douglas, but on account of his well known bash fulness they refrained from latting him. A vote of thank was tendered the members of Branch 13 for the elegant man-ner in which they had entertained the council. Their finally farnished hall was placed at our disposal, and everything done to make us comfortable. A caretaker, in attendance at the hall. The Anquet at He Mindeor House, first in honor of our visit to the "Clastic affair. Bro. Fitzgerald, President of Branch 13, presided and proposed the toath. "His Holiness the Pope" was responded to by Rev. Fathers Northgraves and Bar-dou. We regret not having thought of erporting the speeches in fu?. Bros. McCabe, Coffsy, O'Meara, Fraser, Finn, and several others, made speeches. When the programme of toasts was about alf through, the Grand Sceretary had to the Support and the out of songt in the order of the branch, was responded to by Rev. Fathers Northgraves and Bar-dou. We regret not having thought of erporting the speeches in fu?. Bros. McCabe, Coffsy, O'Meara, Fraser, Finn, and several others, made speeches. When the programme of toasts was about alf through, the Grand Sceretary had to the farst in Canada, and was the minthed 11th February, 1878. In Octore, 1877, the whole society comprised 163 mem-sponder is dender of the support 13,000 members, of more are about 13,000 members, of when 1871 are in Canada. In Canada alone \$90000 have been paid with \$560,000 ware paid since lst January, but of the hands of Brother France I.

whom 1871 are in Canada. In Canada alone \$96,000 have been paid to the heirs of deceased members, of which \$56,000 were paid since 1st January, 1885. Who can estimate the great amount of good which has been done by the apportionment of these sums among Catholic families! and in many cases, no doubt, they have been saved from penury, from being thrown on the cold charity of the world. suicidal, or something akin to it, to allow the Grand Secretaryship to pass out of the hands of Brother Brown. His name is a household word among our C. M. B. A. men in Ottawa. His decisions on C. M. B. A. matters are always correct, and his agreeable man-ner and excellent system he adopts in all his C. M. B. A. work must certainly be highly appreciated by those who have the interests of the C. M. B. A. at he world.

the world. The main object of the society is to secure, by the payment of a small sum, \$2000 for the member's family, or for the heirs whom he may name in case of his death; and as we know that life is so frail, and the vicisitudes to which men are subject so numerous, the object is cer-tainly good and charitable. It is also number from a merely worldly point of the source of Brother Quillinan, Mayor O'Neail and

Brother Quillinan, Mayor O'Neail and many others spoke in a similar manner, and it was very evident that Brother McCabe merely expressed the views of the whole Convention, as Brother Brown was re elected by acclamation. Too much praise cannot be given our new Grand President, Brother O'Connor. He did everything in his power to make his visiting brothers comfortable. It was decided to hold our next regular Convention in Toronto. The total expense of the Convention was \$751.11. rainly good and charitable. It is also prudent from a merely worldly point of view. It is like having secured in a bank the sum of \$2000, to which you are obliged to pay annually a small sum : and as the probability of life is limited, it will happen in very few cases indeed that you will ever reach the payment of the full amount to which you are secured

Father Northgraves' Sermon.

Religion teaches us to regard all men as our brethren. We ought therefore to do all in our power to alleviate the sufferings The Rev. Geo. R. Northgraves delivered The Rev. Geo. R. Northgraves delivered a most instructive and eloquent address on the subject of the Association, of which the following is a synopsis: "Behold how good and pleasant it is for brethren to dwell together in unity." Pealm exxiti, 1. Many societies have been instituted under the approbation of the Catholic Church, some of which have passed away, as the object for which they were eatab-lished has ceased to exist: others still exist, like the noble association of St. Vin-cent of Paul, whose object is o relieve the poor, and our Divine Saviour says, "the poor you have always with you." all in our power to alleviate the sufferings of others. But no one can do this for all mankind. Therefore the voice of nature tells us to begin with those who are near and dear to us, or those to whom we are under some obligation. So the same Holy Scripture which says "Thou shalt love thy neighbor as thyself," tells us also: "But if any man have not care of his own, and especially of those of his house, he hath denied the faith and is worse than an in-fidel."

Our first duty of love and care is there-fore for those towards whom we are espec-ially bound by gratitude or duty: father, mother, wife, children, brothers and sisters. poor, and our Divine Saviour says, "the poor you have always with you." The Catholic Mutual Benefit has been in existence but a few years, but it has already established itself on a firm basis, thus proving that it has struck the key-nue to the wants of our people at the mother, wile, children, brothers and sisters. The Catholic Mutual Benefit Associa-tion, which leads its members to keep this in view, is therefore doing a noble work of Christian charity. The object is not self; it is for those to whom we are thus proving that it has struce the acy-note to the wants of our people at the present day, and that the advantages it offers are more universal and taugible particularly bound ; and the spirit of Christianity is of self-sacrifice.

than those presented by almost any other Secondly: the members assist in securing to a large number of families securing to a large number of families every year, say at the present time 160 families or 800 individuals, the same benefit which they secure to those dear-est to themselves individually : and they have the satisfaction of knowing that in most cases the benefit will be received by deserving persons. Thirdly : the recipients of the benefi-ciary feel that they are not receiving a

than those presented by almost any other association. We are all aware of the tendency of men to associate together, and at the pres-ent day especially is this tendency evi-dent. If a political object is to be attained meetings are held. By frequent inter-communication of ideas, by speeches, by examples of energy on the part of associates, enthusiasm is aroused. For evil purposes associations are also formed, against religion or lawful author-ity, or against private interests. Hence Thirdly : the recipients of the benefi-cary feel that they are not receiving a dole to which they have no just title. societies which are evil in their object, or the English speak-in the means employed to attain their object, or which bind their members by means of false, rash, unjust or unnecessary git obligatory on the a Council to grant a y jurisdiction to any thesiring it, providing his fellow members that all should contri-bute their mite to secure this benefit to each other; and the deceased bimself hon-estly fulfilled his part of the contract to the day of his death, so that his surviving heirs are fully and jistly entitled to the benefit he has secured for them. In other ways the charitable charac-ter of the C. M. B. A. is proved. The members take an interest in each others welfare. In the order of business the question is asked: "Is any brother sick?" It thus becomes known that some member so conditioned is in need of consolation. His brother members mature reflection. Ought not this assurance of our Holy Father by itself suffice to convince Catho-lics that the decree was requisite? A loyal Catholic must be true to the head of the Church, to his religion and to his country, that is to say, his heavenly coun-try, which the Pope represents on earth. "He that walketh with the wise shall be wise: a friend of fools shall become like to them." Prov. xiii, 20. of consolation. His brother members of consolation. His brother members visit him, alleviate his sufferings and console the afflicted family. This has repeatedly occurred in our own city, and a member well remarked that the foster-ing of this brotherly affection is one of the best features of the association. The following questions are also asked at every meeting: Does any member know of a brother's family in distress ? The wisdom here spoken of is the path of virtue, the folly is the way of iniquity, so that the meaning is that they who keep company with the virtuous shall be vir-tuous, and the associates of the wicked shall be wicked like them.

hall be wicked like them

Man is a social being, and from infancy

the opportunity of siding charitable and benevolent objects. We should therefore provide for these matters before it will be impossible. L'fe insurance I do not mean to call a matter of obligation, but we should make provision against those contingencies in some way; and no readier means than life insurance is within our reach; and if any means of insurance is looked for which will bear least hardly, the C. M. B. A. is that means. Inquire 6 any Insurance agent his terms to insure \$2000. It will then be seen that such an Association as the C. M. B. A. takes the cheapest means possible. Why is this 7 Because in any Stock Company there must be remuneration to officials, payment to agenta, profit to stockholders. The C. M. B. A. has none of this; but it levies asses-ments just when it is necessary to pay the B. A. has none of this; but it levies assess-ments just when it is necessary to pay the amount due on a member's death. It is true a small sum is required to be paid for management, but the amount is known, and the benefits otherwise derived from its very nature the C. M. B. A. insurance is at the lowest possible rates; and once admitted, the candidate will remain a member as long as he obeys the rules, pay-ing his assessments and retaining his moral standing. His fees will not in-crease with age, as he has made a contract with the Association which will not be violated. Those who say that Providence will take care of their families, and there-fore neglect to make provision for them, in reality shift to the shoulders of others burdens which they should themselves bear.

bear.

bear. There is therefore every good reason why Catholice should become enrolled in the ranks of the C. M. B. A. It is encouraged and approved by the guar-dians of our faith, it is a means of remov-ing the temptation to join dangerous societies, and it secures substantial benefit to the members and to their families. Thus members know that they are doing a good work, and those who will perform it from supernatural motives will not lack the reward which God promises to those who give in his name even a cup of cold water.

cold water. FLETCHER PICNIC.

Tuesday next, August 24th, the day upon which the picnic in Fietcher is to be held, promises to be a "grand gala day" for all who attend. The programme is both entertaining, varied and extensive. Mr. Henry Smyth, M. P. for Kent Co., and Mr. Jas. Dillon, are to contest the gold headed cane now to be seen on exhi-bition in Chatham. A better choice of candidates it were hardly possible to make, and as both gentlemen are highly esteemed and deservedly popular a large and significant vote will undoubtedly be polled. Mr. Smyth has presented Father Hodgkinson, the pastor, with a handsome and costly plough to be chanced for on the day of the picnic. There are candi-dates up also in Raleigh and elsewhere, for a valuatle gold watch; the person disposing of most tickets is to receive \$20 in gold, the next nearest \$10. There will be in addition the usual picnic sports and amusements, while the picnic will conclude with a grand concert to be given in the Fletcher Rink by Miss Hughson, of St. Thomas, assisted by Master Charlie Butler, also of that place, and other noted vocalists from the States and elsewhere. As the Misses Hughson are so well and favorably known the concert is already

vocalists from the States and elsewhere. As the Misses Hughson are so well and favorably known the concert is already ensured of success. Trains will stop at the several stations all along the Canada Southern and its branches and take on picnickers. Cheap rates also will be issued for that day on the different rail-roada. All are provided whether roads. All are promised a most enjoy-able time, a "genuine Hibernian picnic," and a Cead mille failthe.

TORONTO INDUSTRIAL FAIR -The success which has attended the Industrial Fair in the past appears likely to be colipsed by the success of the one for the present year, which opens at Toronto on the 8th of Santabar

GLADSTONE-PARNELL AND THE A RETREAT FOR LADIES

GREAT IRISH STRUGGLE. WILL BE GIVEN AT THE SACRED Heart, London, beginning MONDAY, AUGUST such at 7.30 p. m. and closing Bet-

It is with great astisfaction that we wel-come to our table the above work from the pen of the Hon. J. P. O'Connor, M. P. for Liverpool, published by J. S. Rob-erton & Broe, Toronto and London. Coming at a time when the great question of Home Rule is still undecided, it must prove an important factor in educating the people of Canada as well as those of England on this great and agitating ques-tion. The defeat of Gladstone and Home Rule, at the late election, is not a conse-quence of the injustice of the electors of Great Britain, but to a profound ignor-ance of the merits of this matter, and an unfounded fear that in Home Rule they see a diamemberment of the em-pire. Mr. O'Connor's book, if carefully serves, and gradually pave the way to the solution of a problem that is puzzling the ablest statesmen of the day. The fishest of Ireland do not fear but that, when Englishmen fully comprehend all the natural desires of an Irishman and the justness of his cause, the noble and generous impulse that dwells in the great heat justice which he himself would be the first to fight for and obtain. Mr. O'Connor's book is commended by the Hon. C. Stewart Parnell (two great names, surely for good and thooragh work). The Canadian edition has shidten. The book is brinfull of infor-mation on the history and present con-duction of the Irish people. It bings above do is sumed to clear away some of the mists by which it was hidten. The book is brinfull of infor-mation on the history and present con-duction of the Irish people. It bings aport for so many years, and contains above dor so many years, and contains a Mr. Mathias Cannom, of London South, is canvassing London. Secure a copy for the good of the cause.

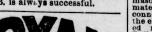
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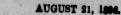
Light Summer Dress Materials in Printed Muslins, cream and white spotted Muslins, black and white Linen Lawns, Victorias, India Muslins and Checks, at J. GIBBONS'.

FINE ARTS. -All kinds of art materials or oil and water color painting and cray-on work, wholesale and retail, cheap at CHAS. CHAPMAN'S, 91 Dundas st., London. For the best photos made in the city g to EDY BROS., 280 Dundas street. and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

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A Successful Result. Mr. Frank Hendry, writing from Sea-forth, says: "I purchased one bottle of Burdock Blood Bitters to purify my blood. It did purify it, and now I have excellent health." As a blood purifying tonic and system regulator the result of taking B.B. B, is always successful.





AUGUST Soth at 7.30 p. m. and closing Sat-urday morning, September 4th. Hours of Mermona (daily) - 30a. m. 30 p. m. and 7.30 p. m. For Cards of Invitation apply to LADY SUPPERIOR, Sacred Heart, Dundas St. College of Ottawa OTTAWA, ONT.

UNDER THE DIRECTION OF THE OBLATE FATHERS. TERMS:

mmercial Course, per annum, - - \$150 lassical Civil Engineering Course, per annum, 170

Special attention given to the Sciences. A complete chemical laboratory, where each student may procure a place and per-form his own experiments, is a feature worthy of attention:

Specious grounds for athletic sports, assur-ing the "mens sana in corpore sano." Studies will be resumed on Sept. 8th. Stuties Prospectus. Send for prospectus. REV. PH. PROVOST, O.M.I., Presiden

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THIS INSTITUTION, SITUATED IN the best and healthiest part of Ontario, and conducted by the Resurrectionist Fathers, offers in its Commercial, Classical and Philosophical Courses excellent facili-ties to students preparing themselves for Business or for the higher Professional Studies in Universities and Seminaries.

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The above Institution enters upon its 40th year of existence on

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Board, Tution, Elocution, Calisthen'cs. Washing and Entrance Fee, \$128 per annum, Extras moderate.







Hall, a very large and richly furnished
Opera House.
The following persons were
ON THE PLATFORM.
Iadies-Mrs. Parnell attended by Mrs.
Thomas Butler and Mrs. J. J. Curran, of
Chicago; Miss L. Sheridan, Philadelphia:
Miss Annie Lord, Buffalo; Miss Sarah R. et
Manning, Philadelphia; Mrs. Maggie
Cannon, Chicago; Miss Kate Kelly, Philadelphia; Miss Alice Gallagher, St. Louis;
Mrs. F. B. Ryan, St. Louis; Miss Ellen
M. LeBert, St. Louis; Mrs. T. Byrne,
Dublin; Mrs. O'Reilly, St. Louis; Miss
Maggie Murphy, St. Louis; Miss and
Medelphia; Miss Josephine S. Wall,
Philadelphia; Miss Josephine S. Wall,
Michael Davit, William O'Brien, Thomas
Deasy, and John E Redmond, the Parlia-I
Imentary party from Ireland; the Rev. Dr.
O'Brien, Toledo; the Rev. Dr.
O'Bailw, Detroit; Edward Byrne, editor
pof the *Frieman's Journal*, Dutlin; Paritek
Fod, of the Irish World, New York; F.
F. Galligan, Chicago; M. W. Crean, co
Qaebec; Father John Waldron, Chicago; so
M. W. Stackpool, Cahfornia; Murrice
Maroney, Missouri; T. S. Desmond,
Ilinois; William H. Hughes, Detroit; th
John J. Co F. F. McGuire, Swanten, Ohio; Father D. A. Tigbe, Chicago; J. J. Curran, Chi-cago; the Rev. G. W. Pepper, Ohio; the Rev. J. S. McLaughlin, New York; R. C. Kerene, St. Louis; and the Rev. Fathers F. S. Henneberry, John Delaney, Dono-van, Thomas A. Burke, McShane, Agnew, and T. F. Cashman, of Chicago. The parliamentary party and some of the more prominent delegates sat in front of the platform. F. F. McGuire, Swanton, Ohio: Father

e of Quebec for the French speaking people and Cornelius O'Brien for the English speak.

ing people. The Council adopted resolutions in favor of a Reserve Fund, under the control of Branches. In favor of a \$1000 beneficiary.

In favor of making it obligatory on the part of the Supreme Council to grant a Separate Beneficiary jurisdiction to any Grand Council so desiring it, providing said Grand Council, at the time it asks such, shall have not less than 2500 mem-hera in good standing, and recording a starbers in good standing, and providing also that there shall be not less than 2500 mem-jurisdiction remaining at the date of granting said Separate Beneficiary. The Supreme President to have power to grant said Separate Beneficiary jurisdiction without waiting for a section of the without waiting for a session of the Supreme Council. In favor of having supplies required for Canadian Branches procured in Canada, in order to lower our expanses, as at present our Grand Council has to nay a large amount for yource and has to pay a large amount for express and

usions duty. In favor of Branches holding open meetings and having lectures on the bene-fits of the C. M. B. A. given by competent persons. In favor of the Supreme Coun-cil recommending to Branches the advisa-Man is a social being, and from infancy to old age we are necessarily dependent upon others. There is therefore a great influence for good exercised when a num-ber of practical Catholics meet together frequently as in a society like the C. M. B. A. It is useful as an antidote to the language in influence and Catholic society. cil recommending to Branches the autres bility of forming a "Relief Fund" in the shape of a sick-benefit of \$3 00 per week that member under certain conditions. to a sick member under certain conditions. The CATHOLIC RECORD, published by B. A. It is useful as an antidote to the danger of joining anti-Catholic societies; and also that by union we may be strength-ened in the practice of what is good. Such a society assures its members a circle of good company, and to exercise them in works of charity and virtue, besides securing to them the special back Bro. Coffey, came in for considerable praise for the large space devoted to C. M. B. A. matters and placed at the dis-posal of C. M. B. A. men. The RECORD was considered the chief medium for was considered the one members the agist making known to non-members the exist-Association in Canada. Bros. Brown, McKee and Bourke were

appointed a committee to get up a Finan-cial Secretary's account book, making it imperative on Branches to use said book so that we may have a uniform system of so that we may have a uniform system of book-keeping among our Branches in Camada. As soon as this book is ready, the Grand Secretary will send a copy to each Branch, and charge same as other

so that we may have a uniform system of book-keeping among our Branches in Canada. As soon as this book is ready, the Grand Secretary will send a copy to each Branch, and charge same as other supplies. Here, M. J. Tiernan celebrated High Mass. The members of our Council are exceedingly grateful to Rev. Father North-graves for his very instructive C. M. B. A. I do ther virtues. The first Branch was established at Niagara Falls, N. Y., in December, 1876. Association for merely life insurance pur-oses, as this would not be appropriate in oney for the purchase of a bell. Then tendency of the age to form societies, the sermon, which will be found appended. The rev. gentleman will not be forgotten in a hurry. We were highly pleased with

Does any brother know of a brother in

need of employment? Undoubtedly when such cases occur members will endeavor to alleviate the distress as circumstances require; and there are standing committees to attend to these matters. Besid.s the facilities for to these matters. Besides the facilities for meeting these wants are much increased by the fact that a number of business men are assembled together when the need of their intervention is made known. The Apostle of love, St. John, says: "Let us love one another; for charity is of God." (I John, iv, 7). The C. M. B. A. are therefore doing a Christlika work in the exercise of mutal

them in works of charity and virtue, besides securing to them the special bene-fit which is one of its chief purposes. -What are the chief objects then for which the C, M, B, A. has been estab-lished? First: to secure by insurance a handsome beneficiary to the families of deceased members. Secondly: to attach members to their religion. Thirdly: to keep them in the exercise of charity and other virtues.

Christ-like work in the exercise of mutual charity, and are working in Heaven's cause I have hitherto dwelt upon the reli-gious character of the C. M. B. A. I do

mand the line

and a ball have

of September next. Already the space in all the large buildings is nearly taken up, and the character and novelty of the exhib-its will be far ahead of those of previous years. The latest improvements in farm-ing implements, machinery and all kinds of manufactures, will be found there, and the number of entries already made in the the number of entries already made in the live stock department ensure a mag-nificent display in this respect. Our space will not permit us to

nificent display in this respect. Our space will not permit us to particularize, but an excellent programme of special attractions has been provided, and the reputation of the Toronto show in this respect justifies us in saying that they will be of an interesting and novel character. Cheap excursions and reduced fares will be given on all the railways. A large number of conventions and other attractions will be going on in the city at the time of the Fair, and any of our readers contemplating tables. the city at the time of the Fair, and any of our readers contemplating taking a boliday, will not have a better opportunity of spending it with pleasure and profit than by taking a trip to the Toronto In-dustrial Fair. Entries in all departments lace on the 28th of August For prize close on the 28th of August. For prize lists and all particulars, drop a post card to Mr. Hill, the Secretary, at Toronto.

Catholic vs. Paid Charity.

To the many arguments against the substitution of lay or religious nurses, the statistics of the Hospitals for Incur-ables at Ivry add a fresh one. This insti-tution was laicized at the close of the year, 1884, when the Sisters of Charity were replaced by lay nurses. Before that date the mortality among the two thousand inmates had never exceeded three hundred per annum. Last year, although the number of inmates re-mained unchanged, the death-roll reached seven hundred and fifty-more than a third of the whole number of inmates. Now, since no epidemic or Braight oans. Terms of repayment of principal made to auit borrowers. First and second mortgages boucht. Ad vances on second mortgages and to purchase farms. No costs incurred in making applications for money. No delay, heats apaying high rates of interest, by recent Act of Parlia-ment, can pay of their mortgages and obtain lower rates cm ms. inmates. Now, since no epidemic or infectious disease had visited the insti tution in the meantime, and no change had occurred in the sanitary or oth

arrangements, the excessive mortality can only be accounted for by the absence of that loving and tender care which only a Sister of Charity can bestow. Wanted, a competent organist for St. Patrick's, Hamilton, Oat. For particulars as to salary, etc., apply to REV. P. Cos-GROVE, Administrator of same church.

GLADSTONE, PARNELL AND THE IRISH STRUGALE.—Wanted, the right man to in-troduce this work. Must be recommended. Apply at once.—J. S. Robertson & BROS., 110 Dundas street, London.



TO LOAN AT 6 PER CENT. YEARLY.

ORGANIST WANTED.

E. R. REYNOLDS, 20 Adelaide St. East, Toronto

The election and colstruction of the propos-end new Parliament and Departmental Buildings for the Province of Ontario. Frinted forms of tender can be obtained at alls Department, and persons tendering entitled to have their tenders considered entitled to have their tenders considered unless the set of the forms, signed with the actual signature of every person tendering (including each member of the firm), followed by his postonice address, and with all blanks in the forms properly filled up.

firm, followed by his postoffice addeed, and with all blanks in the forms properly hiled up. Each tender must be accompanied by an accepted bank cheque, payable to the order of the Commissioner of Public Works for Ontario, for the sum of eight thousand the accepted bank cheque, payable to the order of the Commissioner of Public Works for Ontario, for the sum of eight thousand the accepted bank cheque, payable to the order of the Commission such tender, which all do the sum of eight thousand the sum of the s

CANADA'S GREAT

INDUSTRIAL FAIR And Agricultural Exposition, 1886 TORONTO.

ASSISTANT CATHOLIC PUPIL WANTED, September 6th to 18th. WANTED, BY A CATHOLIC CATHEDRAL OR-GANIST; must have a good voice and able to play a simple mass. In return the pupil would receive a thorough musical edu-cation, with board and lodging. Address "Mus Dec.," Catholic Record office, London.

New attractions. Cheap fares and excur-sions on all railways. Copies of Prize List and Entry Forms can be chtained from Mr. Geo. McBroom, Secretary Western Fair, London, Ont., or on application, by postcard or otherwise, to the Secretary at Toronto. Entries close Saturday, August 28th. JNO. J. WITHROW, H. J. HILL, President, Man. and Sec., 410-1w Toronto.

Furniture and Undertaking.

LAW BUSINESS FOR SALE. E. DICAIRE, Belle River, begs to inform that he has bought out the Furniture and Undertaking Business lately carried on by Mr. Boutellier, where he intends carrying on the business as usual. A trial solicited.-E Dicaire. Bulle River, 30th July, 1886. 406-37

TEMPORARY CHAIRMAN.

President Egan announced that the National Executive Committee, following precedents set by other conventions, had met Tuesday night and named Judge Fitzgerald, Cincinnati, for temporary Chairman, and John P. Sutton, Wm. J. Elliot, Columbus, Wm. Fogarty, and Roger Walsh, of Chicago, for scoretaries. These names were received with great

applause, and in response to loud calls Judge Fitzgerald arcse and spoke as fol-

lows: Ladies, and Brother Delegates: The D dispatches in the morning papers indicate great hopes on the part of Salisbury and a vagabond set of Orangemen, who, ashamed of their own country and their assamed of their own country and their in race, indulge in the high hole that this convention of Lish hearts and D Irishmen will commit political sui-cide. (Cries of no! no!) On d the other hand comes the flash over 4000, L miles across the sea of trembling fear and anxiety from those that live in the old land; (cheers) fear and anxiety from those we left in our childhood days; fear and nxiety from those in whose name and in whose interests we are summoned here to-day; fear and anxiety from those whose status in life we desire to make, like our own, freemen, as free as ocean's wild waves. (Cheers.) In proportion as you smash these hopes on the one hard, and dispel the fears on the other hand, in that same proportion shall we have FILLED OUR DESTINY.

If you have a telegraph instrument here in your hall, from it let the electric flash pass from here to the Atlantic and across twith the velocity that it is proverbial for, and let every word that goes from this hall be words of disappointment to the enemies of Ireland. (Cheers.) On the other hand, let the words be words of cheer and consolation to the people that for seven centuries have waited for freedom. How many of you are thousands of miles away from your happy homes? You come not with any selfish motives in view. You come not for any personal aggrandizement. The highest and