Catholic Record.

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

VOLUME 9.

LONDON, ONTARIO, SATURDAY, SEPT. 17, 1887.

NO. 464.

NICHOLAS WILSON & CO HAVE REMOVED

__ TO __

112 DUNDAS St.

NEAR TALBOT.

The Sister of Mercy.

We live in our lonely cells,
We live in our cloisters grey,
And the solemn chime of the convent bells
Tolls our silent life away.
The loud world's busy hum,
Marmuring ever more, Murmuring ever more, Breaks on our circling walls, As wayes break on the shore.

Like the voices we used to hear, Long ago in childheed's prime, Are the ties of a long deal world, The thought of a long past time, Far from the busy strile, From battling passion's thrill, Martha's work and Mary's part Our endless portion still.

A life of praise and prayer,
A life of working love—
'Tis likest the life of the Augels,
Who ministrative from Tis likest the life of the Angels,
Who minister from above.
The night in our lonely cells,
With the sick and the poor by day:
Thus, sweet as the chime of the convent bells
Glides our life with God away.
Dr. Murray Mayncoth College;

WANTON BLOODSHED.

THE CRIME OF COERCION IN IRELAND BEAR. ING DEADLY FRUIT.

Dublin, September 9 .- Mitchellstown, where the case of the government against Mr. Wm. O'Brien under the Coercion act was to have been tried to day, was crowded all day with civilians, police and soldiers. Mr. O'Brien did not appear in court to answer the summons. The sersoldiers. Mr. O'Brien did not appear in court to answer the summons. The service of the summons was proved and the Judge granted a warrant for Mr. O'Brien's arrest. An open air indignation meeting was subsequently held. Mr. Henry Labouchere and others made speeches denouncing the government for its course in regard to Ireland.

A conflict arres hetween the people and

A conflict arcse between the people and the police. The riot originated in an attempt to assault the government steno-grapher who was present to take down the speeches of Mr. Labouchere and others. The police essayed to protect the steno-grapher and were set upon by the crowd. Thereupon the constables charged upon the crowd and repulsed them. The crowd rallied and made a desperate attempt to seize the stenographer when the police fired into them, killing two men and wounding several.

The force of police repulsed by the mob

The force of police repaised by the mob was sixty strong and fully armed. The crowd used sticks and stones as weapons and severely injured armed. severely injured several of the and severely injured several of the con-stables, who forbore to advance upon their assallants. After receiving reinforcements the police advanced upon the crowd and commanded them to disperse. This com-mand was met with a shout of defiance mand was met with a shout of defiance and the mod sgain rushed at the constables. The officer in command of the police gave the order to fire, and six rounds of rifle ball were poured into the crowd. Two men fell dead and several sank to the ground badly wounded, the mob retreating and finally breaking into sections and dispersion. Later they

sections and dispersing. Later they reassembled and assumed a threatening reassembled and assumed a threat to attitude, but as they made no attempt to attack the police they were not dis-

stable then came up and spoke to Seagrave and the later immediately corrected him self, declining to allow the meeting anywhere. Sesgrave was in the hotel when the prlice fired. It is not known who ordered them to fire. Dillon, Fr. O'Colleg-han and Fr. O'Connell followed the police and entered the barracks with them. The priests were put out. Dillon was inside during the firing. He says that much confusion prevailed, nobody seeming to be in command. Labouchere arrived later and asked the Inspector to ascertain who fired. The Inspector refused to make any such inquiry. A youth has been found who says that he can identify the constable who killed Riordan. Dr. Fenton expresses the opinion that Riordan was not killed by a bullet, but by a blow on the head with the muzzle of a carbine. Fifty-four constables were treated for slight in juries. Mitchellstown is quiet to-night. Mr. Dillon remains there, but Mr. Labouchere has gone to Cork. The persons killed were an old man named Riordan, a resident of the locality, and an elderly cabman from Fermoy. The injuries received by the police censist principally of scalp wounds and bruises. and entered the barracks with them.

by the police censist principally of scalp wounds and bruises.

London, Separate 10.—The killing of two men at Mitchellstown, Ireland, yesterday by the police has caused a great sensation here and will give an entirely new turn on Monday's debate. It may also process the ressions a day or see even prolong the session a day or so. There is little doubt that the police were entirely to blame and drove the crowd to desperation. The accounts of the English members of Parliament who were present, including Mr. Labouchere, agree with those of the newspapers that the police were the instigators of the tumult. police were the instigators of the country of the police were the instigators of the country of and all the persons who attended yes-terday's meeting have returned to their homes. Fifty four constables were injured to such an extent that physicians services were required. One hundred and fifty civilians were also injured. police assert that the trouble was to the Nationalist leaders shouting for the mob to hold together. The town to-day is quiet. The Nationalists are exultant over the good fight they made yesterday. A Tipperary boy broke through a squad composed of twelve policemen and feught them single-handed. The

police finally overpowered him, but the mob made a rush and rescued him from his captors. The police paraded this morning. A majority of them were bandages over the wounds they received yesterday. One hundrd and fourteen policemen who were injured during the rioting were carried to the hospital.

Mitchellstown, Sept. 11—The town has been quiet to day. The victims of the fight on Friday will be given a pubic funeral on Monday, which will be made the occasion of a great demonstration. The man Shinick and the boy Casey are dying from the effects of the wounds they received on Friday. Casey's ante mortem deposition has been taken. He states that he was standing near Sinick at one corner of the square when Head Constable O'Sullivan came to a window of the barracks and firmed at him. Four witnesses confirm this statement. The

of the barracks and firmed at him. Four witnesses confirm this statement. The Nationalists say they have evidence to establish the identity of the policeman who shot Riordan.

London, September 11.—The extreme excitement in Ireland continues. The bold attempt of Mr. Balfour to throw the blame for the Mitchellstown riot upon the people and their leaders is not unanimously approved by the Tories and is of course severely condemned by the Liberals. Those of the Tories who oppose the attitude of the government in regard to the aftair base their dissent upon the belief that it would have been wiser to dissrm criticism by declaring that the firing upon the people was an that the firing upon the people was en unauthorized action. They fear that to attempt to defend it is to impose a fatal addition to the burden of popular disaddition to the burden of popular disapproval, which the Ministry will have to carry into the next campaign. It seems to a disinterested observer as if the government would have been perfectly justified in disclaiming the responsibility, had it chosen to do so, for the incapacity of the police was beyond all question. The dismissal of whatever official was responsible for the chaotic condition to the constabulary would have placed the Ministry in the right attitude in regard to this particular event whatever may be the policy as to suppressing really seditious meetings.

LABOUCHERE DESCRIBES THE FIGHT.

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London, September 12—Mr. Labouchere, in a long letter describing the affair at Mitchellstown, says when he entered the barracks he found that the police had at Mitchellstown, says when he entered the barracks he found that the police had dragged two men inside and were beating them with bludgeons as they lay face downwards. Mr. Dillon had the greatest difficulty in preventing the chief constable from rushing out of the barracks with his men and shooting right and left. Capt. Plunket, in obedience to orders from Chief Secretary Balfour, visited Mitchells town and assisted by detectives and by Magistrates Eaton and Seagrave held an informal inquiry, inspected the barracks and visited the wounded. Less than twenty police were actually injured and only one seriously. Mr. Brunner says he saw a dozen constables attack one man with their batons. The men felled three of them with a black thorn stick. He also saw a policeman pierce a horse with his bayonet into the rider. An independent eye-witness relates that when the first blow was struck it was impossible to control the Tipperary men, who attacked the police like furies. The air was thick with sticks, but before the police reached the barracks their anger had cooled. The people made no attempt to reach the barracks. Six pages of class attack the police they were not disturbed.

Labouchere was a witness of the whole scene from his carriage. He seked Magistrate Seagrave if the meeting might be held elsewhere without molestation.

Seagrave replied that the meeting might be held anywhere out of town. A constable then came up and spoke to Seagrave.

All were in a state of the greatest excitement. There were but few people around the barracks. The public were perfectly safe. It is remarkable that the carman killed had the previous day retused his vehicle to the police. Mr. Labouchere says that never in his life did he come across so offensive a speciman of an official with brute force at his lack as Constable Browning. Two men back as Constable Brownrigg. Two men more unfit for delicate duties could not be found on the globe than Seagrave, a weak creature who loses his head; and Brownrigg, a bully in whose eyes all venturing to look askance at him ought

to be shot. They are responsible for the deaths that occurred.

The Daily News, speaking of the occurrence at Mitchellstown, says: "The more renee at Mitchellstown, says: "The more we examine into the tragedy the more evident it becomes that it was nothing less than murder by persons unknown. The ominous silence of the government and its agents on the question of responsibility is one of the worst features in the case. What

are we to expect but orime answering to crime, devilish outrages following devilish repression." O'BRIEN ARRESTED.

Dublin, September 11.—Mr. O'Brien

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Bublin Arrested

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Bublin Dillon and Harrington. He received a celegram from Mr. Laubuchere and Mr. brunner requesting him to accompany them to London. Mr. O'Brien, accom-panied by Mr. Harrington, went on board the Kingstown boat for the purpose of declining the invitation to go to London, when a detective met him and said he when a detective met him and said he would not be arrested if he pledged himself not to go to England. Mr. O'Brion refused this condition, when he was taken into custody and escorted to the Imperial Hotel by the detective, who informed him that he could stay there all night if he would give a promise that he would the could stay there all night if he would here. give a promise that he would give a promise that he would not make a speech. This promise was not given and Mr. O'Brien addressed a crowd from a balcony of the hotel. In the course of his brief remarks he said: "So long as there is breath in my body my wrice will not be silent till gaged. my voice will not be silent till gagged.
I am proud to suffer for Mitchellstown.
When I was in Kingstown I was told that
I would not be arrested if I did not
undertake to go to England. That shows

that the government is beginning to dread us in England." O'Brien will remain at the hotel to-night and proceed to Mitchellstown in the morning. The crowd gathered in front of the hotel was very enthusiastic. Mr. O'Brien, in an interview on the subject of his arrest, said that he had no intention of going to England when he boarded the boat. He merely went there to see Mr. Labouchere. As to making a speech at the hotel he said he had no idea of doing so until the detective mentioned it.

until the detective mentioned it.

Messrs. Labouchere, Hooper, Brunner and other members of Parliament addressed a meeting in Cork on Saturday, addressed a meeting in Cork on Saturday, called to denounce the action of the government. Michael Davitt spoke at a meeting in Dublin to-day. He declared that he would adopt every word and meeting in Duchin to-day. He declared that he would adopt every word and meaning of Mr. O'Brien's speech at Mitchellstown. Irishmen would deserve Mitchellstown. Irishmen would deserve the contempt of the world if they allowed themselves to be hunted from their cabins like beasts. He complained bitterly against the constabulary for slaying their own kith and kin in cold blood, even without a word of command from their efficers. If the slumbering embers of retaliatory vengeance were faced as in 1881—he hoped they would not be—the blame for any syil wrought not be—the blame for any evil wrought upon freland would fall upon the instiga-tors of the Mitchellstown massacre. Dublin, Sept. 12.—Moonlighters last night killed Constable Wheeleham and

mortally wounded another officer named Edis in county Clare. Wheeleham was killed with a bludgeon. Eight arrests have been made. The assault occurred at Liss doonvarna. A constable who was present when Wheelebam was killed stated that twelve policemen had waited in conceal from an anonymous source that a number of moonlighters would gather. When the moonlighters came they were admitted and the door closed and locked after them. Then a fierce fight took place in a small room. There was no firing. Five moonlighters were arrested. Two others

O'BRIEN JAILED. Mr. O'Brien was enthusiastically re-ceived by a large crowd on his arrival at Limerick. In his address O'Brien said mised better for the cause of Ireland than the one he was now making. The Government might close his lips, but there was a spirit left in Ireland to day that all the bayonets at their comman could not silence. The Mayor and members of the municipality and many prominent citizens met O'Brien at Cork

Two hundred policemen and a strong force of military escorted O Brien to the Courthouse, where a formal charge was made against him and he was remanded made against him and he was remanded to jail. The streets were crowded, with people. The Mayor complained to Magistrate Gardiner of the presence of the military and police, which, he said, were not needed and were calculated to irritate the people.

The streets through which O'Brien was taken to jail were lined with troops. Stores were thrown at the police escorting O'Brien. The police then charged the crowd, using their batous freely and injuring many of the spectators.

crowd, using their oatous freely and injuring many of the spectators.

IN THE HOUSE OF COMMONS,

London, Sept. 12.—In the House of Commons this afterneon on a motion that the House go into Committee on the Appropriation Bill, Sir. Wm. Vernon Harcourt (Liberal) called attention to the general policy of the Government in Ireland, and especially to the invasion of the land, and especially to the invasion of the rights of people respecting the holding of public meetings. He demanded that the House be informed of the nature of the instructions given to the police in Ireland regarding the line police in Ireland regarding the line of action they are to pursue with with respect to public meetings. Also whother the report was true that Gen. Sir Redvers Buller had resigned his post of Under Secretary for Ireland and what were the reasons for his resignation. He claimed that the Irish people possessed in common with the English people the right to meet and denounce the action of the legislative branch of the Government and declared that attempts to ment and declared that attempts to prevent the holding of such meetings violated the common law and the constitution, and were a flagrant breach and denial of the fundamental principles of both, and were wholly incompatible with the existence wholly incompatible with the existence of free government or the rights of a free people. Some Tory journals had suggested that machine guns should be used against the Irish people. (Cries of "Which paper ?") "The St. James Gazette," answered the speaker, "a typical Tory organ. The most detestable and scandalous language has been used by the Times," Sir William went on, "for the express purpose of driving the Irish to revolt—language such as never before degraded the press of a free country. If the advice of the Unionist press had been followed, what between machine guns, evictions and Tory landlords, soon very few Irish people would be left." He was confident, ne said, that the Irish people would persist in the prudence and calmness they had already exhibited. If anything was dear to the English it was the right of public meeting, which the Government was now trampling upou. Did the Government try the experiment of their new doctrine on the people of England was with the Irish in vindicating the right of public meeting, and would support them until justice was of free government or the rights of a free vindicating the right of public meeting, and would support them until justice was done. Meetings must continue to be held in all parts of Ireland. (Parnellite cheers.) If there was one lesson in the history of politics which was taught more than another it was that a cause which could not bear open discussion was already lost.
(Cheers.) The Government's dread of public meetings would seal the doom of their Irish policy.

Mr. Balfour, replying to Sir, Wm. Vermeant nothing. What signified it for the

non Harcourt, said that the instructions the police were now acting under were the same as they had received when Sir William was a member of the Gladstone William was a member of the Gladatone Government. (Cheers.) With regard to Gen. Buller, Mr. Balfour said he had always acted in perfect harmony with the present Government. His appointment as Under Secretary for Ireland was only temporary, and he resigned now simply because he desired not to delay his return to the War Office. Cries of "Oh. oh!" from the Payrell. of "Oh, oh!" from the Parnell-ites. If any one supposed that Gen. Buller's retirement was due in the slightest degree to a difference of opinion with him (Mr. Balfour) the supposition was absolutely false. Referring to Sir William's

lutely faise. Referring to Sir William's contention that the suppression of public meeting was illegal. Mr. Balfour said he did not know at what period Sir William lost his knowledge of law, but it was a matter of history that under the common with Gladstone and Forster in proclaiming meetings. (Cheers.) It was again and again stated when these meetings were processimed that the act of 1882 did not contain any new powers. The question really was not whether the Government's was legal, but whether it was poli tic. An important element to consider was the condition of the district of Ennis a notorious centre of agrarion crimes
It was absurd to describe such neetings as being for free discussion. They were heralded by placards of an inflammatory nature, and it was obviously their object to defeat the law and foster outrages and intimidation. Regarding the Mitchellstown affair, Mr. Baffour said it had been clearly accretained that the action of the policy was the the that the action of the police was in the

The police were assaulted with stones and blackthorn sticks before they drew

their batons.

Cries of "No, no," and "Hear, hear."

It was not till they were thrown into disorder by the charge of the horsemen, which knocked down and wounded a subject of their their control of their contro number and forced the rest to fly for their lives, that the pelice fired. It was absolu-tely necessary for them to fire to protect the barracks and the unfortunate police cries of "Oh! Oh!" and cheers.

The firing was not the random firing of men in a panic, but a deliberate act under the order of the commanding officer. He maintained that the conduct of the police was amply justified, and that they were in no way to blame. The sole responsibility rested upon those who convoked the meeting. (Cheers.) Sir William had on his lips the words liberty, justice and free speech, but the actual weapons he and his friends used in the Irish contest was abstruction in Parliament and rewere obstruction in Parliament and resistance to the law outside-violence and sistance to the law outside—violence and initialidation worse than violence. (Cheers.) Did the Opposition mean to further inflame the passions of the Irish, driving them into resistance to the law of liberty founded upon order that was once dear to both parties in the State? He appealed to them to have regard for the community whose lyes and process. the community whose lives and properties were counters with which Sir William was playing a political game. (Cheers.) The Government did not waver in their policy. They believed that a firm administration of the law and detayment in the control of the law and detayment in the law a determination to do their utmost to remove the evils fomenting discontent would bring to Ireland a united people. They knew that they must expect little assistance from the Opposition, but undismayed by criticism, and with unshaken course, they would persevere in the course that must end in the con-ciliation of Ireland. (Loud cheers.)

Mr. Balfour sunounced that a telegrar THE AFFRAY AT LISDOONVARNA last night. The dispatch stated that five moonlighters were captured. Constable
Whelan was killed, and three others seriously hurt. A number of rifles and
revolvers and a quantity of ammunition
were captured. The five men captured
were arrested inside the house of Farmer Sexton, Two more were identified to day. Farmer Sexton, whom the gang had meant to murder, had been sum-moned by the League and censured, and had promised to surrender his farm, but did not do so. The gang, therefore entered his house, were about to shoot

him, when the police who lay in ambush surprised them.

Mr. Labouchere said that he had been in a position to see all that occurred in Mitchellstown. The police behaved like wild beasts, battering the people with

Mr. Gladstone on rising was loudly cheered. He said it was natural that the debate should be mainly directed to the Mitchellstown outrage, but Mr. Labouchere had performed a public service in drawing attention to Eanis. Mr. Balfour declared that the Government would persevere in its endeavor to tran-quilize Ireland by the firm administration law and by the removal not of griev-

ances there were none. (Laughter.)
Mr. Baltour here interposed: "Injustice was my word."

Mr. Gladstone said he was much
obliged. He saw no difference but it was best to be verbally correct. Resuming Mr. Gladstone protested against Balfour's statement that he expected only hostility Whenever any from the Opposition. Whenever any thing beneficial to Ireland was propose the Opposition halled it with pleasure, and did everything possible to further it, did everything possible to further it, despite the unwise policy of coercion which was calculated to destroy social order. The Opposition had enjoined upon the Irish people strict obedience to the law, and the advice was more effective in procuring obedience than all the Government's coercion and constabulary managed as it was at Mitchellstown. Mr. Balfour had met Sir Wm. Harcourt's speech with a simple tu queque, which was usually the resort of persons in

purpose in view if the late Government did the same thing? He was not prepared to admit that, but if they did it was no to admit that, but if they did it was no excuse. The Government, on being charged with infringing the law, say that those who make the charges are also culpable under the law. Mr. Balfour had ennunciated that all Liberal meetings might be suppressed on the grounds that they were called for improper purposes. The Government has not even attempted to show that they had acted in conformity with the highest legal authority. With regard to the Mitchellstown affair, which at once moved and harrowed the reelings at once moved and harrowed the reelings of the country. Mr. Balfour's conduct seemed marked by singular coolness and imprudence. It was competent for him under such grave circumstances to decline to enter into any discussion that an equally grave inquiry has been held. But instead of that he rushed headlong to the conclusion that all the police had done was right, and that if they had acted was right, and that if they had acted otherwise they would have been guilty of neglect of duty. So long as Balfour remained in his present office, they might rely upon it that the same course would be pursued. Mr. Balfour had done all in his power to bias the case, and had driven the Opposition to state how the facts appeared to them. He received his indepent but he considered reserved his judgment, but he considered that Mr. Balfour's assertions were right in the teeth of facts. From the fact that the Government failed to bring the reporter, as was their duty, to the Mitchellstown meeting in the way most convenient to all concerned, he could only suppose two explanations: First, an intention to promote disorder—(Parnellite cheers)—second, that the authorities exhibited a degree of stupidity and negligence such as is rarely seen. Responsibility rested with those who committed the first error, and it was a gross and dangerous error for a body of police to force their way through a dense crowd. There was no proof of any attempt to storm the bar-racks. On the other hand, the victims were two old men and a boy. Mr. Glad-stone hoped to learn before the debate closed that this sad and grievous affair, which had created a sentiment of horro and disgust throughout the kingdom, had not been kept in the dark but had been probed to the bottom. (Cheers.) He wished he could see either firmness or conciliation on the part of the Government, He feared that all that was occurring in Ireland tended to support the contention of the Opposi-tion that the Government's legislation was directed not against crime but against combination for liberty of speech and public meeting. He was convinced that the people of England would not follow the Government's course, which could lead to nothing but distress and disaster.

A PLAIN WORD OF COUNSEL.

United Ireland, Aug. 27. Two things the Irish people have to keep in view through the last chapter of Coercion in their history—the fact which was typified by the presence of the British representatives at the Rotundo meeting, and the fact that if this is to be the last it must be the wast producted.

it must be the most resolute and whole-souled struggle against oppression in which the Irish people have ever engaged. One consideration calls for prudence, the other for determination. Mr. Balfour's proclamation we spit upon and defy; but having thus treated the insulting challenge as it ought to be treated, we must take care that we acquit ourselves in whatever trials may be before us as becomes a nation who are confident of victory, and to whom Jacob Bright has brought a "God speed" from the heart of the British people. We must remember the forces we can count on that were never on our side before. We who resisted and prevailed against oppression when we fought alone in the carriess, with all the world against us, are fighting to day in the light, and all the world is on our side. With what a deep and practical sympathy the democracy of England, Scotland, and Wales are with us was proved with magnificently historic warrant in the old Rotundo on Tuesday. night. The Liberal party of Great Britain is with us, and the debate which Mr. Gladstone opens on Thursday evening, the resolutions of the Liberal members endorsing the National League, the pro-gramme which the Stanhopes, the Stuarts, the Ellisses, the Cobbs are mapping out for the autumn in Ireland, are a stirring earnest that the friendship of the Liberal earnest that the friendship of the Liberal Party is made to stand rough weather. All this entails responsibility. It doubles our duty to ourselves, our race, our cause, which remains as stern and as holy as ever. To this is added our duty to the friends whose alliance we have accepted. That alliance removes the element of desperation from our councils and replaces it by the element of restraint. It now it by the element of restraint. It now lies upon every true man within his sphere to do his best to see that nothing is done in rashness or despair, just as it lies upor him to gird himself for the fight and seek its dangers. The man who by reckless speech or reckless action hazards the friendship we have compacted with the British people deserves as much the re-probation of his countrymen as the coward who slinks from the ranks when coward who sinks from the ranks when the firing begins. Ireland is to-day the most crimeless country in the world, While its calendar is almost a blank, four murderers mounted the scaffold in England within the last ten days. Even the Government who proclaim the Na tional League do not dare to assert against tional League do not dare to assert against it in their proclamation the charge of crime or of complicity or concern with crime. Why did not they do so? They might as well have repeated the slander in their proclamation which they repeat from their platforms and their newspapers every day, but some mysterious power seems to day, but some mysterious power seems to have stayed their hand and forced them to condemn themselves out of their own mouth like a murderer in his sleep. The crimelessness of the country has baffled her enemies. Let this white record con-

tinue in God's name, but, on the other hand, let the country rally for stremuous action. The Englishmen with whom we have exchanged the grasp of comradeship are happily of such stuff that we would be as unworthy of them as we would of ourselves if we displayed cowardice or want of vigour in resisting Mr. Balfour's projected dragonnade. Representatives of Northumbrian miners and Manchester merchants, descendants of men who had no scruple in cutting a King's head off when he encroached on popular rights, they would be the first on popular rights, they would be the first to despise us if we lay down tamely while our nation was being insulted and our liberties despoiled. The Government, in proclaiming the National League and accepting the Lords' amendments to the Land Bill, said to the Irish people that they had nothing to get from the present Parliament but Coercion, and that for their protection and relief they must still depend upon their own resources. Their own resources have been found pretty effectual up to this, and they have no reason to regret being left alone with them. The plain knitting of the issue will brace up the National energies and the fresh rest to the whole effort against add a fresh zest to the whole effort against oppression. There is no occasion for any misgivings as to the courage of our people. Their courage was never higher, their strength never greater, and the same men who have come with honour and triumph out of all the Coercion regimes since 1880 are not going to run away from Mr. Bat-four. Poltroonery, thank goodness, was never a source of danger to an irish move-ment, and treason against the National cause never paid worse than now. As yet, of course, we do not know how far Mr. Balfour means to go. Whether he means to follow to go. Whether he means to follow up his proclamation by action or will be content to leave it on record as a platonic declaration of his sentiments towards the country he aspires to govern we do not really care. Either course will land him in ludicrous discomfiture will land him in ludicrous discomfiture and bring Home Rule leagues nearer. We address no special word of encoungement to the Irish people; they do not need it; they laugh at the terrors preparing for them. We urge them only to preserve their self-control, and to remember all that depends upon how they bear themselves through the difficulties that are before them. They will prove worthy, we feel confident, of their bistory, of their race, of this great crisis in their affairs, of the friends they made, of their own beloved leader, and of the great old Englishman who has devoted the evening of his life to their cause.

TACTICS OF INFIDELS

-BY THE-

REV. L. A. LAMBERT,

-AUTHOR OF-"NOTES ON INGERSOLL."

Price, 30 Cents.

FOR SALE BY THOMAS COFFEY

CATHOLIC RECORD OFFICE, London, Ont.

The following is Father Lambert's preface to this excellent work:

In 1882 I wrote a series of letters reviewing Ingersoll's tactics and assertions anent Christianity and religion in general, as exhibited in two articles published by the characteristics of the property of the series of letters of the series of the him in the North American Review. These letters were subsequently collected and published in book form under the title "Notes on Ingersoll." The little book had a large sale and was favorably received by the religious as well as by the secular press. Believing that Ingersoll—who is unning of farea—would take advantage of in the North American Review. The press. Believing that Ingersoll—who is cunning of fence—would take advantage of my obscurity and treat the book with haughty silence, I said in the conclusion of the "Notes": "Let some of his disciples or admirers rehabilitate his smirched character. We hold ourselves responsible to his ter. We hold ourselves responsible to him and to all the glib little whiffets of his

My anticipation was justified by the My anticipation was justified by the fact. Ingersell, so talkative generally, maintained a studied silence, though urged by the press and by interviewers in a way that must have been annoying to him.

Two years after the appearance of the "Notes," one of his disciples, urged by "multiple requests and challenges," published a "Reply to Rev. L. A. Lambert's Notes on Ingersell".

lished a "Reply to Rev. L. A. Lambert's Notes on Ingersoll."

From these 'multiple requests' it is natural to infer that some response was considered necessary and that Mr. B. W. Lacy was the man competent to give it. Notwithstanding the title of his book, it is in feet to this property than an essay towards. Notwithstanding the title of his book, it is in fact nothing more than an essay towards a defense of Ingersoll. In this "Reply" the author plays the part of the but in the fabled war of the birds and beasts. He flits rapide war of the birds and beasts. He has back and forth between the two contending parties, excepting as a whole the principles of neither. According to his own account of himself, he is an intellectual fog, in a state nimself, he is an intellectual fog, in a state of suspension between two judgments, patiently awaiting more light. In the mean time, while in this nebulous condition, he is willing to give to all whom it may concern, the benefit of his advice, correction and information. Whatever we may think of his consistency, we cannot but admire his obliging disposition.

In what I have to say of this (Popular, I

his obliging disposition.

In what I have to say of this "Reply" I will follow the same method—that of quotation and comment—which was followed in the "Notes."

This method avoids circumplestic in the "Notes." cumlocution, and at the same time gives each party the advantage of speaking for himself, and in his own words. Instead, however, of two parties, as in the "Notes." there will be four in the present discussion— Ingersoll, "Notes," Lacy and Lambert. Without further preface, Mr. Lacy will open the case.

Pic-nic At Woodstock.

Father Brady, of Woodstock, realized \$780 out of his picule on Tuesday. A contest for a gold watch took place between Miss Kate Egan, and Miss Gannon, the former securing 480 votes and the latter 203.

The Angel of the Annunciation.

[From Katharine Tynan's new vol "Shawwocks "]
wn through the villings street,
'here the slanting shulight was sweet,
itily the angel came;
is face like the star of even,
sen night is grey in the heaven;
its hair was a blown gold flame.

His wings were purple of bloom, And eyed as the peacock's plume; They trailed and famed in the air; Clear brows with an arreole rimmed, The gold ring brightened and dimmed, Now rose, now iell on his hair.

marveilous eyest All strange with a rapt surprise, ey mused and dreamed as he went; The great lids, drooping and white, receased the glory from sight; His lips were most innocent.

s clear hands sbining withal, lore lilies, silver and tall, at had grown in the pleasance of God; lis robe was fashioned and spun threads from the heart of the sun; lis reet with white fire were shed.

friend, with the grave, white brow, we dust of travel hast thou, it thou hast come from afar, Beyond the sun and the moon, and the brother the evening star!

te entered in at the gate,
Where the law givers at in their state
Phere the law-breakers shiver and qu
The rustling of his long wings,
the music from gold harp strings,
or songs that the dear birds make,

Ione saw as he passed their way: it the children paused in their play, ind smiled as his feet went by; bird sang clear from the nest; at a babe on its mother's breast direction hands with an egger cry.

The women stood by the well.
Most grave, and the laughter fell,
The chatter and gossip grew mute;
They raised their hands to their eyes
Had the gold sun waxed in the skies;
Was that the voice of a lute?

All in the stiliness and heat,
The Angel passed through the street,
for pausing nor looking behind
God's finger-touch on his lips;
His great wings fire at the tips;
His great hair fame in the wind.

CHARLOTTE'S ESCAPE.

THE ILL-STARRED EMPRESS SAVED BY HER

In 1878 I was coming from the city of Mexice to El Paso, Texa, and by chance I met General Aureliano, who is now a member of the national congress in the city of Mexico. We began to talk of the improvements of the country and other topics. When we passed the city of Queretarto, where Maximilian was made prisoner, I mentioned the incident about the Empress Charlotte in 1866, and he said: "Yes, it was I who made the attempt to capture her." "Will you explain to me how it was, and what your intentions were, general!" "Yes," he answered. "You may remember," he said, "the decree of the 3rd of October, 1865, issued by Maximilian and his ministers, and which read: "Every Mexican caught with any weapon in his hands shall be executed immediately." It is said that Maximilian himself was opposed to this decree, but influenced by Bazaine and the Empress Charlotte, was compelled to issue it. Now by this merciless law we lost the bravest of our soldiers and the best of our generals. In May of 1866, the well-known and perhaps the best of our guerrilleroa, Nicholas Romero, was taken prisoner in Jallebo and brought to the City of Mexico, where, together with others, he was to be shot the 6th of June. I had a great regard for this man, brave in battle and merciful with his prisoners, and I resolved at the risk of my life, to save him. I was commanding 1,000 men; my headquarters was the Mount of St. Juan, which you know is not far from the capital; I chose sixty of my bravest men, and favored by the darkness of the night of the 6th of June, I led them through the forests of the road connecting the castle of Chapultepec with the capital; I hid my men and myself in a small river along the road; I knew the Empress had to pass between the hours of 6 and 7 in the morning, as she was accustomed to take a ride every morning at that hour from the city to the castle. My intention was to capture her, and by doing that I was sure to rescue my great friend: I also knew she had with her ten or twelve men, but Thad six times that number, and w The ILL-STARRED EMPRESS SAVED BY HER BEAUTIFUL MARE.

Twenty-one years sgo on the morning of the 4th of June, 1866, during the time of the Franco-Mexican war, there was great excitement in the city of Mexico, caused by the sudden appearance of the Empress Charlotte, riding on a white swift mare through the streets at full speed. She was without escort, and her course was from the western side of the Palascio Nacional, situated in the heart of the city. The bells of the great cathedral and of every church in the city were ringing; a regiment of French cavalry came out from the Palacio Nacional and went through Plateros Ave, west toward the royal castle of Chapultepec. Groups of men gathered on the corners of the streets and in the cafes, asking each other what it all meant; women and children appeared in front of their houses and balconies, making anxious inquiries. Some said the Liberals Rojos (Red Liberals, as the Mexican soldiers fighting for their country were called) had come to lay siege to the city; others that the Empress was near being caught by a gang of bandits, but that she made her escape ahead of her bodyguard of soldiers, or guard d honneur; others surmissed that it was the guerrilla band of General Aureliano, from the mountain of St. Juan, fifty miles from the capital in pursuit of a French regiment carrying provisions for the army; and other affirmed it was a French battalion, bribed or suborned by a Mexican general, who, deserting his party had gone to join the Mexican army.

Soon the regiment came back conducting twelve men, eight of them in an but by that time I was at the gate of the city and before 200 or more French soldiers who were thunderstruck at the sight of their empress passing the little of the compress passing the compression of the ers who were thunderstruck at the sight of their empress passing like lightning between them. The captain commanding this body of soldiers was Boulanger. I took advantage of their surprise and went back to my men. The empress owed her life to the beautiful mare. Indeed, that mare beat my borse and saved her mistress. When I reached the place where my men were, all the French soldiers with the exception of one, the captain, were lying on the road, some killed, others wounded, and a woman was also lying on a zarage of on the road, some killed, others wounded, and a woman was also lying on a zarape of one of my soldiers. I told the captain to take care of his companions and the woman, and ordered my soldiers to retreat to the Mount of San Juan. I was unsuccessful, but even now I feel conscious of having done all in my power to rescue a dear friend.

Soon the regiment came back conduc-ting twelve men, eight of them in an ambulance cart and a women in a coach. The curiosity of the people increased, but the soldiers had strict orders and The curiosity of the people increased but the soldiers had strict orders and did not answer a single question, even to their comrades. However it was learned that the empress, while on her way to Chapultepec, was assaulted by a guerrila band, that she escaped ahead of whomew was also safe. Charlotte, after this event, no longer frequentied on the Royal Candle of the wonded, with a single exception. Her work of the Royal Carlotte, after this event, no longer frequentied of the revolution of going was now to the Royal Castle of Chapultepec. In fact, four days afterwards, Maximilian, with his court, went to Olindo (State of Moreles), his sunmer residence, to spend part of the summer. While there her received that well-known letter from Napoleon III, saying her residence, to spend part of the summer. While there her received that well-known letter from Napoleon III, saying her residence, to spend part of the summer. While there her received that well-known letter from Napoleon III, saying her residence, to spend part of the summer. While there her received that well-known letter from Napoleon III, saying her residence, to spend part of the summer. While there her received that well-known letter from Napoleon III, saying her residence, to spend part of the summer. While there her received that well-known letter from Napoleon III, saying her residence, to spend part of the summers was not to be constructed by provided the extraction of the extraction of the restruction of the providence of the control of the providence of the control of the contr known letter from Napoleon III., saying "he had resolved to abandon him to his own fate." This induced the empress to the extraordinary resolution of going herself to Paris, for the purpose of conferring with Napoleon, and, persuading him to continue his aid to the precarious empire. Accordingly she sailed from Vera Cruz on the Sth of July, and reached Paris the 9th of August. The following day she presented herself at the Palais de St. Cloud, where she had an interview with Napoleon, who received her in a very cold manner, and refused to help Maximilian any longer, adding that he was going to order a retreat of the entire French army from Mexican soil The disheartened empress left Paris and went to Rome, where she was lodged in the Vatican. The next day she gave signs of a disturbed mind, and on the 4th of October she was recognized as having lost her reason and was taken, near Russ.

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On her hands and knees the crawled out on the remaining ties to the last one, and holding on with one hand for her life, she leaned over the water as far as she could, and waving her lantern, cried at the top

holding on with one hand for her life, she leaned over the water at far as she could, and waving her lantern, cried at the top of her voice.

From the black gulf below there came in answer the faint accents of the engineer, who told her it was a freight train that had gone over and that though badly injured, he had saved himself from drowning by crawling under some broken timbers. He believed that all the other train hands had perished, and advised her to proceed at once to the nearest station, warn the approaching express train of its danger and return with help for him.

Retracing her steps, the young heroine was soon hastening along the track with all the speed she could make against the howling tempest towards Moingona, a small station about one mile from Honey Creek. To reach that point she had to cross the high trestle bridge over the Des Moines River, a distance of 500 feet. Her trembling foot had scarcely taken its first step upon the structure when a sudden and appalling burst of thunder, lightning, wind and rain nearly threw her over into the water and at the same time extinguished her light. Matches would have been powerless to relight it in such a hurricane, even if she had them, and she was now unable to see even a hand's length before her, except when a vivid flash of lightning revealed the raging waters beneath her or the dark outline of the swaying bridge to which she clung. Throwing away her lantern, this daunt less American girl again dropped on her hands and knees and thus made her way through the darkness and storm from tie to tie over the perilous trestle. Reaching firm ground again she soon covered the short remaining distance to the station, breathlessly told her story and then fell in a dead faint at the station agent's feet.

Succor was hastily despatched to the suitaring engineer in Honey Creak

and then fell in a dead faint at the station agent's feet.
Succor was hastily despatched to the
suffering engineer, in Honey Creek.
Telegrams went flying up and down the
line, notifying the railroad officials that
the bridge was gone.

Just one minute after the brave girl
had fainted, and while she still lay unconsclous, the express train came rushing in.
When the passengers learned of the awful
accident from which they had been saved
by the indomitable courage of one fragile
girl, loving hands took her up tenderly,
chafed the torn and bleeding limbs, laved
the pallid face, and soon called her back to
life again. Then they collected for her a
substantial purse.

when the fame of brave Kate Shelley's exploit spread throughout her native State, men and women of all classes united to do her honor. Several subscription were started for her benefit, and if money were started for her benefit, and it money is ever an adequate recompense for such heroism she has been well rewarded for her brave conduct. The Legislature voted that a medal should be given her to commemorate her daring act, and appointed a special committee to present it, her heroism being made the theme of many eloquent specches.

ism being made the theme of many eloquent speeches.

On the day when she received the medal from the hands of the Legislative Committee in the town of Boone, Ia., the event was celebrated in a manner which surpassed any previous public demosstration held in that State. A procession, music, speeches, and a banquet were features of the occasion, on which not only the people of her native State, but also many distinguished guests from abroad, united to do honor to brave Kate Shelley.

Not the Fact.

DECORATED BY HER STATE.

ous among them.
About dark on July 6, 1881, a wind

upon its adherents, let him scan and weigh the undeniable facts that present themselves in connection with Catholic

revile the Church as a tyrant, its followers as abject slaves.

It reminds us of the guards over the sepulchre of the resurrected Christ. They said that while they slept the disciples came and removed the body. There are editors too who seem to see with their eyes shut.

The fact is, only a divine Church and an implicit obedience to its laws can save the best of us in this trying world, but the fall of a practical Catholic who frequents the Sacraments, punctually attends the Mass and practices morning and evening devotions, is rare, in any condition of life, and back of such a fall there must have been the saddest of temptations.—Catholic Universe.

A RECENT MIRACLE AT LOURDES.

From the Month.

It not unfrequently happens that when a large section of a nation rebels against God, He asserts Himself in their very midst by miraculous manifestations of His divine power. While they are refusing Him the minimun of "reasonable service." He confronts them with direct evidence of His supremacy over the laws of nature; and, though this evidence may not be accepted by minds blinded by prejudice or passion, it often acts as a staff to the wavering, and as a source of fresh courage to steady believers. Without vouching for the miraculous character of every favor alleged to have been granted at Lourdes, we cannot deny that the wonders God has wrought there are innumerable. When the wave of infidelity and moral degradation now sweeping over the land of St. Louis was beginning its destructive work, a counter wave—if we may be allowed the expression—of re-awakened faith and renewed charity has been raised up to counteract the evil and misery that were approaching, and its power has been nowhere so markedly manifested as at Lourdes.

Among the numerous miraculous answers to prayer recorded in the history of of the grotto, not the least interesting comes from the pages of the Revus Religieuse de Rodes et de Mende. Marie Ricome, a native of the village of Onet-le-Chateau, was born in 1861, and from an early age attended a convent day school until she was fifteen. She then entered domestic service, and three years later showed such unmistakable signs of a vocation to the religious state that her director advised her to apply for admission to the convent of the Visitation nums at Bordeaux, where she was received as a sour tourier. Not long after the completion of her novice-ship, she was appointed to assist in adorning the repose altar for the reservation of the Blessed Sacrament on Holy Thursday. In the discharge of this duty she radically injured her spine by the effort she made to carry a large flower pot containing a laurel. But the energy that had prompted her thus to overtax her strength, enabled her and was laid up in bed. When the doctor who attended the community called to see her, she merely told him that she had acute pain, but she did not name its cause, netther did she detail her symptoms.

Judging of her case from insufficient information, he treated it as an attack of neuralgia, with no other result than that of aggravating her malady. At the end of three months the neuralgia theory broke down to give place to the idea that Sister Ricome was a victim to acute rheumatism. Sulphur baths and complete rest brought her some little rellef, but the improvement was only transitory, and in November was again at Mende.

Chateau, and the greater part of the year at Rodez, where she underwent a course of treatment similiar to the attempt to cure her malady at Bordeaux, she joined the diocesan pilgrimage to Lourdes in July, 1883. Her prayer then was, not for complete restoration to health, but for sufficient atrength to enable her to return to the religious state. Health she could willingly sacrifice, but she could not sacrifice her wish to be a religious. Again and again, during this July pilgrimage, she was immersed in the miraculous water, but with no apparent effect, and she returned to Onet le-Chateau saddened by the failure of her petition, yet with her wishes directed more ardently than before to a cloistered life. She confided her trouble to the cure of the parish, who advised her to made a retreat at at the Abbey of La Trappe, at Bonne. val, and seek the counsel of Father Emmanuel, a celebrated director of souls. He saw her vocation almost at a glance, and sent her at once to the superior of the Carmelite Convent at Mende.

At Carmel the young postulant was

Mende.

At Carmel the young postulant was received with open arms; happiness—the happiness of religious life—was here once more, and little by little she was able to fulfil her new duties, though her sufferings remained unmitigated. After being a sour touriere for sixteen months, she begged to begin her noviceship as a cloistered religious, and favor was granted. It was something of an experiment, but she had a brave heart, plenty of determination, and unbounded confidence in God; and despite har infirmities, she managed to and unbounded confidence in God; and, despite har infirmities, she managed to keep up to regular observance for four or five months after she had put on the habit. Then came the inevitable breakdown—the trial of her trust and patience—but it did not find her wanting. After another did not find her wanting. After another year of pain and prostration, a doctor from Mende was called in; and then the bed-ridden novice for the first time related the story of her malady from the very beginning paming its sause the various beginning, naming its cause, the various courses of treatment she had undergone, the opinions of the medical men who had attended her, and the fluctuations of her illness during the three years she had been its victim. After a careful examination of his patient, the doctor, M. Boyer,

declared that the spine had been affected by her overstrain of strength at Bordeaux, that there was a displacement of one of the vertebræ, and that the paralysis of the legs with which she had been afficted for nearly a year, indicated a decay of the backbone. This was not a promising aspect of affairs for a novice; and, despite the skill and care of the medical man, Sister Ricome's case became every day more hoplessly incurable. One of its most distressing features was that every effort made by the nuns to secure her presence at Mass, only served to aggravate her sufferings, for the slight movement necessary on her part caused formation of painful abscesses on her spine. A more searching trial than this was in store for her. Being only a novice, she could not hope to remain in the religious state with such shattered health, and for the second time in her life she received the unwelcome intimation that she would be obliged to return into the world. So persuaded was she, however, that she would be cured through Our Lady's intercession, that in parting with her superior and Sisters at Carmel, on May 16, 1885, she did so with the steady conviction that she would soon return to them in good health to finish her noviceship.

Within a month she was received as a patient in the hospital of Rodcz, and lodged in St. Ursule's ward, where the doctors confirmed the opinion of her case given by M. Boyer at Mende, and brought every available resource of science to bear upon it. All was of no avail; the only earthly prospect before her was that of being a bed-ridden incurable for a life time of suffering. In the beginning of Angust she heard that there was to be a pilgrimage from Rodez to Lourdes the following month. Here was her opportunity; but it was a matter of no little difficulty to obtain the necessary permission from the hospital authorities. It was given however at last; and the poor sufferer prepared for her journey by a novena to Our Lady of Lourdes, which was reached by the pilgrims early the following day, St. Mi

Holy Communion. Shortly afterwards is he was taken in a litter to the miraculous grotto, where her confidence of obtaining her cure suddenly forsook her, as she awaited her turn to be plunged into the healing waters, while the sound of the intercessory Rosary went up to the Mother of God from the thousands assembled there. When Marie Ricome was lowered into the water she experienced no sensation but that of cold; two minutes afterwards she was taken out and placed upon a chair; then she felt a gentle heat diffuse itself through her body and give it new life. She rose; her legs were no longer stiff and insensible, but full of life and obedient to her coatrol; she could walk; she was cured! And then the chant of the Magnificat—the token of gratitude for a miracle from Mary's hands—interrupted the intercessory Rosary, while the favored client who had regained her health entered the grotto and knelt there a while in thanksgiving. Far from being elated, Marie Ricome did not think herself radically cured. She experienced some slight pain in the soles of her feet, and considered it an indication that the root of her recent physical ills had not been destroyed. This led her to enter the water again both on the 29th and 30th of September; but, as she was

where her former doctor, M. Boyer, asserted that her sudden and complete recovery was both thorough and extraordinary. It was soon decided that she
should resume her noviceship at Carmel.
She re-entered during Christmastide of
the same year, receiving the name of
Sister Mary of the Immaculate Conception; and on February 2, 1886, she
wrote to M. l'Aumonier, of the hospital
at Rodez, stating that she was in perfect
health; that she was able to keep up to
regular observance from morning till
night, and that the doctor at Mende had
told her that "la sainte Vierge m'a guerie
toute seule et que les medecins n'y sont pour
rien." At the end of March, just six
months after the miracle, one of the principal witnesses of Marie Ricome's former
illness and present health stated that
she could walk, work, and move about
without experiencing any pain in her she could walk, work, and move about without experiencing any pain in her spine; that her health daily improved and that is was evident to all that in her Our Lady's power had been miraculously manifested. Testimony of the same character was given several months later, and there is no doubt that cure is not only a complete but a permanent one.

Scott's Emulsion of Cod Liver Oil and

Hypophosphites
is sold all over the world. It is far superior to plain Cod Liver Oil, palatable and easily digested. Dr. Martin Miles, Stanton, Bury Bucks, London, England, says: "I have prescribed Scott's Emulsion, and taken it myself, It is palatable, efficient, and can be tolerated by almost anyone, especially where cod liver oil itself cannot be borne. Put up in 50c. and \$1 size. Put up in 50c. and \$1 size. Unknown.

There is no remedy known to medical science that can excel Dr. Fowler's Extract of Wild Strawberry as a cure for cholera morbus, diarrhœa, dysentery, or any form of summer complaint afflicting shilds an analysis. children or adults.

If attacked with cholers or summe If attacked with cholera or summer complaint of any kind send at once for a bottle of Dr. J. D. Kellogg's Dysentery Cordial and use it according to directions. It acts with wonderful rapidity in subduing that dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine says it acts promptly, and never fails to effect a thorough cure.

WORMS CAUSE MUCH SICKNESS among children that Freeman's Worm Powders will surely cure.

TAMAKAC ELIXIR

Is not advertised to cure consumption, but it has made some remarkable curses of persons supposed to be in the first stages of that disease.

BOME AND THE INQUISITION -1

SIGNATE ACCOUNT OF THE CAUSES

AND DOINGS OF THE INSTITUTION.

The average reader never ceases to connect the code and acts of the Roman with those of the Spanish Inquisition. It is, indeed, a very easy task to discover the collateral tie, but a very difficult one to conscientiously compare their histories in the light of one and the same institution. Founded in 1248 under Innocent IV., its primary object was the guarding of Christian faith and morals against the adverse influences of various sects that arose from time to time during the later middle ages, and whose votaries had finally become so bold and treacherous that heresy was regarded in those days as the very worst of crimes.

Administered at first by the zealous Dominicaus, the "Holy Office" was the means of instituting the most salutary reforms. It was not until it became identified with the state that its nature and purpose were corrupted into a tool of the

tified with the state that its nature and purpose were corrupted into a tool of the unacrupulous monarch, whereby its religious characteristics were obliterated in Western Europe acquiring in later days the opprobrious name of "Spanish Inquistition." That section of the Inquisition operating in Italy, being under the immediate and paternal influence of the popes, retained its ancient characteristics, and remains to this day a purely religious tribunal.

The church's creed avidantly does not

The church's creed evidently does not embody oppression among its articles, though such was the predominant spirit among the Spanish Inquisitors. Indeed, from their clutches not even an eminent ecclesiastic could free himself when once rendering himself a suspect; and it was only after a mighty struggle that Sixtus IV. succeeded, by pure virtue of his office, in debarring the establishment of its courts in those cities of Italy then belonging to Spain.

in debarring the establishment of its courts in those cities of Italy then belonging to Spain.

Yielding to the urgent appeals of Isabella, Sixtua, in 1480, consented to its establishment as a means, more political than religious, of preserving the integrity of the monarchy, then disturbed by the intrigues of the Moors and Jews and countless criminals.

The pontiff, were ever ready to extend the hand of charity and offer asylum to the unhappy refugees of every creed and race who sought protection from the fury of the inquisitors; and the seeming anomaly of a Pope excommunicating an inquisitor for severity of judgment and heartlessness in punishment, was but the repetition of the paternal acts of a long line of pontiff kings.

The Inquisitor became virtually a handy instrument of the Spanish crown and the Popes continued in succession to wager a merciless warfare against its practices Sixtus wrote at least one letter to the sovereigns of Spain, and admonished them that "mercy toward the guilty was more pleasing to God than the severity which they were using."

The atrocities of the Spanish institution were thoroughly Spanish, and the Roman Church may hold herself irresponsible for them. She more than once had seen her own bishops summoned before that arbitrary tribunal with no hope of pardon or freedom, even through the good offices of the Holy See.

The Spanish Court of Inquisition was mixed tribunal, composed equally of lay and clerical members, and its authority ultimately commenced and ended with the crown; and to give it a yet more civil character, it followed the example of the common law, and followed up conviction and puntshment by an arbitrary confiscation of personal property.

The king filled his treasury with these spoils.

It was to the advantage of the royal family to covartly encourses its average.

own voluntary acts so much misery and suffering.
Whatever accusations may be hurled against the Roman Congregations in the exercise of their offices, it is a solemn historical fact that, during the long and varied careers of those powerful tribunals, no authenticated case of capital punishment has ever occurred in the dominions of the Pone where they exercised their of the Pope, where they exercised their chief authority.—A. K. Glover in North American Review.

A GHASTLY PLASTER CAST. There is a curious object of interest in

There is a curious object of interest in the Algiers Museum—a ghastly plaster cast of the Christian martyr Geronimo, writhing in agony of death. Tradition has for 300 years told the story of the Moorish lad who, coming under the influence of Spanish missionary monks, became a Christian and a saint. He abjured the faith it was said for the state. ence of Spanish missionary monks, became a Christian and a saint. He abjured the faith it was said, for a brief moment under the pressure of bitter persecution and slavery, but returned to it with new zeal, and proved it in the end by a heroic and horrible death—that of being thrown alive with his hands tied behind him, into a block of liquid concrete, which was afterwards built into the wall of one of the outlying forts near the city. Such is the tradition, singularly and literally true in the minutest details, as was proved in 1853, when part of a fort was demolished, and a block of concrete found containing the accurate impression of the writhing body, face downward, and the hands tied with cords behind the back. The block Itself was deposited with great honor in what used to be a Mohammedan mosque, but is now the Roman Catholic cathedral of the town.

TAMARAC ELIXIR

The Duty which every Catholic Citizen Owes to Society.

CATHOLICS AND CIVIC VIRTUE.

AN ABLE ARTICLE FROM THE PEN OF P. T. BARRY IN SEPTEMBER CATHOLIC

In speaking of the labor troubles which In speaking of the labor troubles which agitate the country, Cardinal Gibbons not long ago referred to the demands of our laboring men for a more equitable share of the product of their labor, and warmly recommended their protection by legislation from the unjust exactions and agreements of certain equitalists and warmly recommended their protection by legislation from the unjust exactions and aggressions of certain capitalists and monopolists. For this wholesome advice Cardinal Gibbons merits, the thanks of every true patriot, of every friend of justice and fair play. His noble words should inspire every Catholic layman of influence throughout the land to lend his aid in the passage of such laws as will be fair to all and burdensome to none. It is no less our duty as Catholics than it is our right as citizens to join in any movement having for its object the welfare of our fellow-citizens, the peace and good order of society, and the advancement of the nation which gives us security, happiness and liberty. The troubles among our laboring men are taken advantage of by socialistic agitators, and there is danger that many who think themselves unfairly treated under the existing order of things may become infatuated with the teachings of Carl Marx, Frederick Engels, Ferdinand Lasalle and other agitators.

other agitators.
We are now about to enter upon that stage of our national development which will require the combined wisdom of the ablest, wisest and most unselfish men of will require the combined wisdom of the ablest, wisest and most unselfish men of our country to guide successfully the destiny of the republic. One immediate danger closely associated with that of the labor troubles is the universal system of corrupting public officials which prevails in our great cities. Capitalists combine for private gain, and in a wholly unscrupulous manner obtain, by means of bribery, from the chosen servants of the people franchises and rights that belong only to the public, and which should be used for the benefit of the people or held in reserve for posterity. So general and systematic has this system of corruption become that even the necessities of the poor are taken advanage of, and needy men, who would cast honest ballots if let alone, are tempted into selling their votes, thereby electing bribe-takers to office, disgracing their manbood, and injuring their country. Inoffensive and simple minded workmen are at first induced by ward politicians to perpetrate election frauds which, if made public, would consign them to the penitentiary. Many of the young men of perpetrate election frauds which, if made public, would consign them to the penitentiary. Many of the young men of our cities as they grow up are lured away from useful and honorable occupations and mustered into the service of professional politicians for the accomplish ment of grave political crimes. In this way entire wards and whole divisions of our great cities have become the prev of our great cities have become the prey of ballot box stuffers and a paradise for repeaters.
It is a notorious fact, also, that the

or its a notorious late, also, the the growing disregard for law and order which we notice on every hand in our large cities arises from the fact that many of the efficers of the law are thus elected by wholesale bribery and fraud, Recent exposures of political crimes, and the conviction of some of the persent the term in New York and electrons. and the conviction of some of the per-petrators in New York and elsewhere, show that what is here affirmed is not only not exaggerated, but falls far short of the whole truth. It cannot be said either, that the perpetrators of these crimes belong to any particular class of society. The rich, in possession of an ample share of this world's goods, seem to be as much desirous to purchase the people's rights as are the politicians to sell them. In fact, a large share of the money with which politicians carry on caucuses and elections, and control voters, is furnished by the rich, who want special franchises in return for their money, from our boards of aldertheir money, from our boards of alder-men, commissioners, and State legisla-tures. If this condition of things goes on much longer, public office, instead of attracting the best men of our country, attracting the best men of our country instead of commanding the services of men whose patriotism and virtues and mental endowments would be an honor to us, will be invaded by a horde of tricksters, and imposters; at the presentate things are going, legislation of every kind will soon be a matter of bargair and sale. Finally the government whose existence in a republic depending on the virtue and good order of its upon the virtue and good order of it citizens, will long survive these member of legislation. To permit our politica system to be even slightly tainted with these vices is to invite political decay and national death. It is a wholesome and national death. It is a wholesome sign that justice has overtaken some, at least, of those who have betrayed their trusts and robbed the people. It speaks well, too, that wealth cannot shield the guilty and that the full penalty of the law is being meted out to the rich and poor alike who have brought such odium upon our public service,

upon our public service,

He is a real benefactor to our country who assists in any effort tending to teach the rich and poor alike that their common interest and the national safety depend upon the swift punishment orimes against our laws. But upon the inculation and practice of public virtuamong the people everything depends and the exaction of an upright and faithful public service from those who ar elected to public office is necessary for the peace and good order of society and the peace and good order of society and the permanence of our government.

the permanence of our government.

The duty of the Catholic citizen in the emergency is plain. In this country, a least, where religious freedom goes hand in hand with political liberty, he has free scope and fair opportunity to shot the faith that is in him. As an appreciator of those fundamental laws of our hand with fee and a superciator of these fundamental laws of our hand with fee and a superciator of these fundamental laws of our hand with fee and superciators. ciator of those fundamental laws of outland which for ever guarantee religious liberty and political equality, the Catholic citizen should be foremost in defending them from the evil influences which seek to destroy their usefuluess, contaminate our political system, and threaten its very existence. If the Catholic citizen acts consistently with his religious principles he will be the model of political virtue to his fellow citizens. He will show that he consider the proper performance of his duty as citizen a sacred obligation. If he is CATHOLICS AND CIVIC VIRTUE.

The Duty which every Catholic Citizen Owes to Society.

AN ABLE ARTICLE FROM THE PEN OF P. T. BARRY IN SEPTEMBER CATHOLIC

In speaking of the labor troubles which In spesking of the labor troubles which agitate the country, Cardinal Gibbons not long ago referred to the demands of our laboring men for a more equitable share of the product of their labor, and warmly recommended their protection by legislation from the unjust exactions and aggressions of certain capitalists and monopolists. For this wholesome advice Cardinal Gibbons merits the thanks of every true patriot, of every friend of jusevery true patriot, of every friend of jus-tice and fair play. His noble words abould inspire every Catholic layman of influence throughout the land to lend his aid in the passage of such laws as will be fair to all and burdensome to none. It is no less our duty as Catholics than it is our right as citizens to join in any move-ment having for its object the welfare of ment having for its object the welfare of our fellow-citizens, the peace and good order of society, and the advancement of the nation which gives us security, happiness and liberty. The troubles among our laboring men are taken advantage of by socialistic agitators, and there is danger that many who think themselves unfairly treated under the existing order of things may become in-fatuated with the teachings of Carl Marx, Frederick Engels, Ferdinand Lasalle and other agitators.

other agitators.

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growing disregard for law and order which we notice on every hand in our large cities arises from the fact that many of the efficers of the law are thus elected by wholesale bribery and fraud. Recent exposures of political crimes, and the conviction of some of the perpetrators in New York and elsewhere, show that what is here affirmed is not only not exaggerated, but falls far short of the whole truth. It cannot be said either, that the perpetrators of these crimes belong to any particular class of society. The rich, in possession of an ample share of this world's goods, seem people's rights as are the politicians to sell them. In fact, a large share of the money with which politicians carry on caucuses and elections, and control voters, is furnished by the rich, who went sent angelial ferencial ferencial ferencial for the religious spirit. But the most memorable events in the national history. The Scottish kings had been such estrangement should be minimized. I, for one, greatly rejoice at the control voters, is furnished by the rich, who want special franchises in return for their money, from our boards of aldermen, commissioners, and State legisla tures. If this condition of things on much longer, public office, inste attracting the best men of our country, instead of commanding the services of men whose patriotism and virtues and mental endowments would be an honor mental endowments would be an honor to us, will be invaded by a horde of tricksters, and imposters; at the present rate things are going, legislation of every kind will soon be a matter of bargain and sale. Finally the government, whose existence in a republic depends whose existence in a republic depends upon the virtue and good order of its citizens, will long survive these members of legislation. To permit our political system to be even slightly tainted with these vices is to invite political decay and national death. It is a wholesome sign that justice has overtaken some, at least, of those who have betrayed their trusts and robbed the people. It speaks well, too, that wealth cannot shield the guilty and that the full penalty of the law is being meted out to the rich and poor alike who have brought such odium upon our public service,

He is a real benefactor to our country, who assists in any effort tending to teach the rich and poor alike that their com-mon interest and the national safety depend upon the swift punishment of orimes against our laws. But upon the inculation and practice of public virtue among the people everything depends; and the exaction of an upright and faithful public service from those who are elected to public office is necessary for the peace and good order of society and

The duty of the Catholic citizen in this emergency is plain. In this country, at least, where religious freedom goes hand-in hand with political liberty, he has a free scope and fair opportunity to show the faith that is in him. As an appre-ciator of those fundamental laws of our land which for ever guarantee religious liberty and political equality, the Cath-olic citizen should be foremost in defend-ing them from the evil influences which k to destroy their usefuluess, con-

poor man, no matter how tempting the offer of money or other consideration for his vote may be, he must know that its acceptance is not only a grave offence against the state, but a crime against his religion as well. If he is a rich man, and takes advantage of the necessities of the poor, and by an offer of money or by intimidation induces or coerces votes, he must be fully aware that he himself is far more guilty than the deluded and unfortunate victim of his corruption. If he is a public official, into whose hands the people have committed the custody of the public welfare and the enforcement of our laws, the and the enforcement of our laws, the bribe taking Catholic ought to know that, deep as may be the disgrace thus brought upon himself, and great as may be the injury to the community, they are trifling when compared to the enor-mits of such crimes in the ever of his mity of such crimes in the eyes of his church and his God.

church and his God.

To speak plainly, no man, whatever may be his name or pretensions, can be guilty of such acts as these and be a practical Catholic. As a matter of fact those nominal Catholics who perpetrate them scarcely ever enter the door of a church or pretend to practice their religion. Their only use for it is to masquerade behind it for their own base political purposes.

Catholic citizens whose consciences guided by their religion and who love the

guided by their religion and who love the institutions of our country should lose no time in calling to their aid men of integrity and intelligence, and, uniting with every honorable movement, seek to purify the public morals of our great cities and restore to them that good name which has been so long tarnished by political rascality.

THE CHURCH AND THE MIND.

FEW WEIGHTY WORDS ON SCIENTIFIC INQUIRY AND POLITICAL CRITICISM.

In the course of an escay entitled "The Catholic Church and Biblical Criticism," contributed to the Nineteenth Century. St. George Mivart, the foremost among English-speaking Catholic scientists, says: "Doubt has acquired, for men of science who are Theists, a distinctly religious character. Few things seem to them more shocking than to be called upon to give assent to propositions which are not only neither self evident nor certainly proved, but are even declared to be possibly INQUIRY AND POLITICAL CRITICISM. but are even declared to be possibly untrue. Every man of science worthy of the name must not only refuse to give such assent, but must declare that he holds into selling their votes, thereby electing bribe-takers to office, disgracing their manbocd, and injuring their country. Inoffensive and simple-minded workmen are at first induced by ward politicians to perpetrate election frauds which, if made public, would consign them to the penitentiary. Many of the young men of our cities as they grow up are lured away from useful and honorable occupations and mustered into the service of professional politicians for the accomplish ment of grave political crimes. In this way entire wards and whole divisions of our great cities have become the prey of ballot-box stuffers and a paradise for repeaters.

It is a notorious fact, also, that the growing disregard for law and order which we notice on every hand in our large cities arises from the fact that has bestowed upon us, and for the right use of which we are responsible. Such a man will deem the acceptance of any irrational belief, in compliance with an emotional temptation, to be fully as culpable as the harboring of irrational scepticism due to some other unworthy motive. He will also regard the assertion that no one ought, in the plenitude of his age, to review doctrines, which, as a young man, he may have assented to, as a monage, to review doctrines, which, as a young man, he may have assented to, as a monstrous assertion. Nothing in our day could be more prejudicial to religion than that any of its distinguished representatives should show hostility or even indifference, to scientific truth. It is, unfortrenete, to recentline truth. It is, unfor-tunately, impossible to deny that both indifference and hostility have been shown to it by such persons, and to this it is due that some of the

CHOICEST AND MOST ESTIMABLE MINDS bave been estranged from what the majority of us regard as the most perfect embodiment of the religious spirit. But Catholics, at least, are bound to desire that on the part of supreme authority from any condemnation of evolution has, to my certain knowledge, exerted upon not a few minds. I anticipate with no less satisfaction the immeasureably greater conservative influence which will most certainly be produced by a similar abstinence from a condemnation of Biblical crit-cism. But, under any and all circum-stance, I would venture to urge upon those who may feel such intellectual and moral trials the most keenly, that this is, in the words of a valued friend, a time of draw-ing together of all religions and philos-ophies, and of the rapid growth of a uniophies, and of the rapid growth of a universal religious consciousness with the development of human introspection. We see on all sides of us that ceaseless, invisible magic of thought—though profoundly scientific and no less profoundly spiritual—which is casting its net over all religigions. There never was, then, a time when any fresh separation into a multitude of so-called religious secus was less justifiable or more futile. It is an age of synthesis and of a naturally augmenting Catholicism. The evils which separation in the sixteenth century entailed upon both the south and north of Europe ought to warn us

to warn us

To Do ALL WE CAN.

to promote the spirit of conciliation, sympathy and brotherhood, and to cultivate above all a large-hearted charity, while remaining scrupulously zealous for every atom of scientific truth." Mr. Mivart further says: "The Holy See is no mere head of any school of philosophy, and no slave to the opinions or interests of any party of the church, least of all narrow-minded dogmatists. Papal Rome is essentially a spiritually imperial power, and its great task is to preserve the organic union of Christendom. And all men are debtors to the Papal chairs for the course it has thus, on the whole, pursued. By it has thus, on the whole, pursued. By maintaining the Catholic Church in one maintaining the Catholic Church in one close-knit organization, it has alone been able to preserve, through barbarous ages, the essentials of Christianity; and, by upholding, as it has upheld, not only the idea, but the existence, of a church essentially extranational and aspiring to be universal, the Holy See has set before the world an ideal of the very highest moral significance. A ruling power of this kind is not likely voluntarily to narrow the basis of a world-wide sway. We cannot, therefore, refuse to believe that there is in store for the Catholic world a transformseek to destroy their usefuluess, contaminate our political system, and threaten its very existence. If the Catholic citizen acts consistently with his religious principles he will be the model of political virtue to his fellow: citizens. He will show that he considers the proper performance of his duty as a citizen a sacred obligation. If he is a world an ideal of the very highest moral significance. A ruling power of this kind basis of a world-wide sway. We cannot, therefore, refuse to believe that there is instore for the Catholic world an ideal of the very highest moral significance. A ruling power of this kind basis of a world-wide sway. We cannot, therefore, refuse to believe that there is instored for the consideration.

"The greatest glory of a building is not in its stone nor in its gold. Its glory is in its age, and in that deep sense of voicefulness, of stern watching, of mys voicefulness, of stern watching, of mysterious sympathy, nay, even of approval or condemnation, which we feel in walls that have long been washed by the passing waves of humanity. It is in their lasting witness against men, in their quiet contrast with the transitional character of all things, in the strength which, through the lapse of seasons and times, and the decline and birth of dynasties, and the changing of the fees of the earth. and the changing of the face of the earth and of the limits of the sea, maintains its sculptured shapeliness for a time in-superable, connects forgotten and follow ing ages with each other, and half conthe sympathy of nations; it is in that golden strain of time that we are to look for the real light and color and preciousness of architecture, and it is not until a building has assumed this character, till it has been intrusted with the fame and hallowed by the deeds of men, till its walls have been witnesses of suffering and its pillars rise out of the shadows of death, that its existence, more lasting as it is than that of the natural objects of the world around it, can be gifted with even as much as these possess of lan-

guage and of life."
So far Mr. Rankin. So far Mr. Rankin.
Scotland was singularly rich in early
masterpieces of Christian art. Thirteen
cathedrals, as well as a vast number of
churches attached to the monastic establishments, had been erected between
Kirkwall and Whithorn, between Iona
and St. Andrewe. Scotland might be
the poorest and rudest country in
Eurone but its churches were as Europe, but its churches were as spacious, as massive, as splendidly decorated as the temples of Italy or France; and the nation was justly proud of these noble buildings. The mediæval minster was not built in a day; the solid walls had been slowly raised while generation after generation of pious worshippers passed away like the leaves; architect had succeeded architect—each impressnad succeeded architect—each impressing his own personality, the genuine
artistic feeling of his own time, upon
tower and column, upon arch and buttress. The variety, the intricacy, the
subtle contrasts of the majestic pile,
upon which, after so many yeers, the
last carved stone had been laid, could
not but stir such feelings as are experinot but stir such feelings as are experinot but stir such feelings as are experi-enced in the presence of great natural marvels; for here, too, the hand of man had ceased to be felt. The Cathedral of Eigin was "noble and beautiful, the mirror of the land and the fair glory of the realm;" but the Cathedrals of St. Andrews and Aberdeen, of Glasgow and Durbland were just as famous. In the Dunblane, were just as famous. In the Abbey of Dumferlime "three sovereign princes with all their retinue" could be brinces with all their reinfue could be lodged; yet Melrose, Paisley, and Aberbrothick were, we are told, second to none. The sound of the great bells of Kirkwall could be heard across the stormy firth by the dwellers on the mainland. Chanonry was the northern Wells land. Chanonry was the northern Wells—an architectural gem of extraordinary purity and finish. Nor was their impressive beauty or design and execution their only title to regard. In a rude age, the sanctity which attached to the monastic buildings served in a measure to protect them from violence, and they protect them from violence; and they had become in course of time, the public museums and the public libraries, where relics—the historica records and title deeds of the nation—had been deposited. Many of them, besides, had been intimately associated with the nobles had sworn fealty to Bruce. There, too, the first Scottish Parliament had been held. The Charterhouse of Perth had been founded by the accomplished author of "The King's Quair;" Dumfer-line war the shrine of the sainted Margaret. On their internal decoration, moreover, the wealth of priest and noble had been freely spent. The sacramental vestment were marvels of rich embroidery: the most delicate arts of the workers ery; the most delicate arts of the workers in silver and gold had been lavished upon the sacred vessels. Articles of priceless value—reliquaries, albs, chasubles, copes, ciboriums, crosses, chandeliers, lamps, censers, organs, pictures, statues,—had been ungrudgingly devoted to the service of God, it might be said with confidence that in these quarters. said with confidence that in these august sanctuaries of the mediaval Catholicity the deepest and most imaginative ex-pression of the national life was to be found.

Knox landed at Leith on the 2nd of May, 1559; and within a month of his coming many of the noblest churches in Scotland had been utterly wrecked. His Scotland had been utterly wrecked. His progress was marked by ruin and devagatation; it was like the track of an avenging angel. The zigzag of the lightning is not more destructive. From Perth to Cupar; from Cupar to Crail, St. Andrews and Linordes; then by Scone, Sterling and Linlithgow to Edinburg—the "fiery besom" which had been seen in the sky, and which had presaged ruin and disaster, swept across the land. The slighter and more delicate fabrics were cast down; when the time-stained, weather beaten mass of lichened stone, rising like a natural rock above the weather beaten mass of lichened stone, rising like a natural rock above the surrounding hovels, successfully defied pick and axe, crowbar and hammer, the windows were smashed, the statues defaced, the interior gutted. It cannot be said, perhaps, that much was taken away—vandalism rejoices rather in havoc than in spoil; and on the fires which they indled with the precious word mercey. than in spoil; and on the fires which they kindled with the precious wood whereon the pains of hell and the glories of para-dise had been carved with untiring devotion and illimitable industry, manudevotion and illimitable industry, manuscripts of unknown antiquity, missals illuminated by Flemish and German artists, the registers of the Church, the records of the State, the sacred vestments, the holy vessels, were indiscriminately heaped. A blind rage and that the pressession of the destroy. fury had taken possession of the destroy-ing army; and a handful of fanatics—on the march from Perth to Edinburg. Spottiswoode says, "they passed not turee hungred men in ail" destroyed in

the fields of astronomical, geological and biological science."

A month the most precious hierlooms of a people. Among the churches that were wrecked or defaced while the iconoclastic fever lasted were those of St. Andrews, Eduaburg, Dunblane, D fulness-never to be justified by the plea bers, the antichrist of our time, cruelly doth rage, and resolute that no deceitful truce be patched up with dumb dogges and horned bishops, here—once and for all—make any terms of accord, which politic heads might devise, now and in all times coming impossible."

CARDINAL WISEMAN.

Observations on the Predecessor of Henry Edward Manning.

AMOUS AMONG MEN OF FAME AS

CHRISTIAN GENTLEMEN AND SCHOLAR

-A SPANIARD BY BIRTH, BUT OF PURELY IRISH LINEAGE—HIS MARVEL-

LOUS ACCOMPLISHMENTS - ELEVATED

TO A LOFTY STATION WHEN A YOUTH. Notwithstanding the fact that Boswell's Life of Johnson, probably the finest biographical work in existence, and Lockbart's Life of Sir Walter Scott, scarcely inshare of human laudation may be said to erior, together with other meritorious life histories, are part and parcel of English literature, the greatest in all annals except those of ancient Greece and modern Italy, it is true that in no department of litera-ture is English so defective as in biography. In poetic literature it is easily supreme; in fiction it is not rivalled by France; and there is no question of the other nationalities. But in lives it must be admitted that English literature is not unrivalled. And some of the most inter-esting lives of English speaking men have not been dealt with by competent literary workers. The subject of the following brief sketch, one of the most versatile, profound and plous men of the century, affords an extraordinary instance. His life has not been written, to the deep regret of thousands who knew him and were equally impressed by his multifarious learning and his amazing eloquence, for Wissman was one of the men who seem more than humanly endowed with the glorious gift of potent utterance. To hear him was to believe. A celebrated spit grammatist said of a celebrated society queen that to know her was aliberal dry cation; with greater truth, with inex-pressibly greater aptness, the same might be said of Nicholas, Cardinal Wiseman, the

first great luminary of the restored Catho-lic hierarchy of England. To say that New-man is superior to him is no more than to give him a just meed of culogium, the venerable sage of Egbaston being, without doubt, the grandest of all the grand old men in the world, the Christian Plato. CARDINAL WISEMAN'S ANTECEDENTS are remarkable. He was born in Spain during the second year of this century in one of the two most intensely Spanish cities. Seville, the other being Burgos, the old Vlaigothic capital; but his family was of unbroken Irish origin, and he himself was thoroughly a son of the Gael, although reared amorg the swarthy sons of Andalusia, and familiar with the majestic idiom of Lope and Cervantes from his infancy. When only 16 years old, he entered the English ecclesiastical college at Rome, there being no Irish Roman college at the time, and, after a phenomenally brilliant CARDINAL WISEMAN'S ANTECEDENTS time, and, after a phenomenally brilliant scholastic career, he obtained the higher holy orders when 21, very soon afterwards receiving the doctor's cap, the rank of vice-rector of the English college, and the professorship of Oriental languages in the Universita di Sapienza. Such an honor, conferred on one of Wiseman's years, was without precedent, and of itself attracted great attention to the young man of genius. Devoting himself, with a degree of a siduity that astonishes the average student in these days when so much is done to find a royal road to learning, to the study of the Semitic languages, and reaping rich fruits from that arid field of scholarship, Dr. Wiseman published, in 1828, his "Horæ Syriacæ," a group of dissertations on knotty points of

ORIENTAL PHILOLOGY. Veteran scholars of Rome, and in the Eternal City every third ecclesiastic is a scholar, marvelled at the profuse erudi-tion and acute criticism which are stamped from sand acute criticism which are stamped on every page of that faccinating work—fascinating it assuredly is to all whose philological zeal has led them to explore the highways and byways of the language which was spoken by Christ. A few months subsequently the young polygliot was made rector of the English college. Devoting his lejanget to his favorite linguis. was made rector of the highest conege. Devoting his leisure to his favorite linguis-tic pursuits, and at the same time plunging into all kinds of scientific research, amas-sing a fund of learning that excited in after years the wonder of so learned a man as Lord Brougham, he followed the even tenor of his sacred calling, and won homage as a priest and preceptor. In 1840 Dr. Wiseman was made president of St.
Mary's College at Oscott, Eng., then and
still the leading educational institution of
the church in England. Ten years later,
when Pius IX. of saintly memory,
re-established, the hierarchy in England,
the doctor was created archbishon of re-established, the hierarchy in England, the dootor was created archbishop of Westminster and a cardinal. There was no little animosity manifested by John Bull, in his sorry, stolid fashion, when he learned that Rome had

once Again set Her smal on the British capital, and that the voice of the vicegerent was heard with rever-ential obedience within the echoes of St Paul's. "No Popery," the stupid cry of his Philistine ancestors, was ever on his lips, and the new prelate was more than once threatened by a mob of East end cads. Nothing came from it, however, and but a short time elapsed before the cardinal archbishop, by his firm, dignified, yet courtly and amiable manners, by the abid-ing influence of his prodigious talents, attainments and capabilities, by his incessant declarations of the perfect compati-bility of civic loyalty and allegiance to the apostolic see, won the unqualified respect, and even the unqualified admiration, of votaries of the E-tablishment, of nonconformlats, of all. Fifteen years was the term of his archbishopric, and he built up the metropolitan see, zealously and well. When the present world-renowned incum-

as a master of wordly learning, and, for-getful or neglectful of the priest, yielded tenfold honor to the master of twelve languages, among them being some of the most difficult in the estimation of western Europeans. The admirable lectures on delivered in Rome and afterwards publishdelivered in Rome and afterwards published in book form, were alone sufficient to
perpetuate his name, but other
works and other deeds marked
his splendid career. Of amiable and
refined aspect, medium stature and
comparatively few physical endowments,
there was still that in his personality which
made him the favorite of all. The Evolution made him the favorite of all. The English made him the favorite of all. The English Catholics of the nineteenth century have numbered among other epiritual leaders several men of exalted qualities; Challoner, Walmesley, Lingard, Faber, Newman, Manning, Ullathorne, to say nothing of others, but of no one have they more just cause to feel proud than of Nicholas Wiseman. Even in the ranks of the sacred college he

THE CHURCH AND THE LABORER.

London Weekly Register, August 13. We referred last week to the paper, bearing this title, read by the Rev. T. B. Snow, O. S. B., at the Birkenhead Con-ference. The following are some of the

salient passages;
"The Church protects the laborer's

have been awarded.

means of support by placing the heinous crime of defrauding him of his wages in the same class with wilful murder, as the same class with wilful murder, as crying to Heaven for vengeance. She teaches that the laborer is worthy of his hire, that he is entitled in justice to a fair wage, a wage that shall enable him to maintain himself and family in health and vigor; any attempt to defraud him of this can part of this are next of it is stemped as an of this or a part of it, is stamped as an injustice of special malice. She imposes on the workman moral duties, the fulfilment of which necessarily implies one solution of the social problems of the day. She forbids him heedlessly to destroy his health, to shorten his life by excessive toil or hazardous work; she bids him nourish his wite and children with suitable food, to clothe and house them decently, to train and educate his children, to know them and ful-fil the duties of a father to them. How can he perform these duties when he is away from them, toiling for starvation wages from dawn to sunset, and is fagged and weary when with them from sunset to dawn? How can he care for his health when foul air, long hours, scant food, and heavy toil are sapping his manhood's strength. How can he supply nutritious food, warm clothing, and decent shelter to his children out of a wage driven down to the lowest limit by competition and and superabundance of hands. How can he be a father to his children when prac tically he only sees them once on a week day, and during the well earned rest on the Sunday? How can be train their minds, from their characters, be a model to them, and answer to God for the precious trust that He has placed in his bands? The Church in thus imposing these duties upon him, implies a capacity to fulfil them; she implies that the hours shall not be so protracted as to take him from the bosom of his family, she implies that the labor itself shall not be so ex-cessive as to undermine his health and unfit him for religious and moral duties, she implies that his wages shall be sufficient to suitably feed, clothe, and house his wife and little ones. These are the very social problems that are urgent, and on these points her mind and teaching are clear and definite. She places a higher value on moral laws than on the laws of political economy; she considers the health and moral well-being of the laborer's family of greater importance than that 100,000 more ton of coal should be extracted from the bowels of the earth, or that 100,000 more yards of mule twist should be turned out from the factory. However clear the teaching of the Church on the social problems may be, however anxious she may be to repeat in the present day her action in the past she has not been able as yet to cope with the magnitude of the evils. Even in Catholic countries she has no means of influencing the great companies, and she has little hope of direct-ing individual capitalists, for the ramifications of commerce are intricate and beyond her control. But she is brought face to face with the combina tions and societies for the protection of labor, and her attitude towards these ocieties claims the earnest attention o the Catholic. No doubt can exist that she is anxious that the laborer should she is anxious that the laborer should obtain his rights; the right to his own support, the right to maintain his family suitably, the right to fulfil his family duteis, the right to fulfil his religious obligations, and it is equally clear that she does not object to combinations to obtain these rights, since she sanctioned and identified herself with the craft guilds in the middle ages. But the difficulty arises in the nature of these difficulty arises in the nature of these combinations; she cannot sanction in-justice, she cannot sanction lawlessness, nnot sanction untenable theorie

of communism and socialism. She condemns injustice alike in the employer and laborer. If these societies encourage tyranny and persecute non-members inflict injury on innocent persons, destroy property, damage machinery, and lead to riot and bloodshed, she is compelled to hold aloof from them, and to warn her children against participat ing in injustice. The danger of these evils is ever imminent in these societies. for there are always men, with nothing to lose and everything to gain by agitation, who foster quarrels between masters and men, and when wages are stopped, food scarce, and ruin and beggary near at hand, it is easy to prompt deeds of violence and injustice, and difficult for the men to maintain temper, patience, and endurance until the point is gained. But supposing the end to be legitimate and the means restricted within the

civil and moral laws, the Church, far from condemning these societies, would, if true to her traditions, aid and encourage the laborer to obtain what she teaches are his just right in order to fulfil his moral duties. The Church sympathizes with the oppressed. Enough has been said to show that the action, teaching, and sympathies of the Church are with the laborer, the poor, and the oppressed. A Catholic laborer need have no fear in submitting his case to the judgment of the Church; if she had the power there is no doubt that he would obtain his rights. Granting that a society or combination for the protection of labor is well and cautiously managed, that it is under the control of reliable persons, that there is little danger of unlawful acts, further questions arise as to whether it is prudent or politic to enter into a contest, whether greater misery will be caused by the struggle, whether the victory or the risk of losing all is worth the attenting evils. On these and similar points the Catholic laborer, if he has any choice in the matter at all, may with confidence seek the guidance of the pastor, who will help him to a conclusion most in accordance with his true interests, for the Church loves her children, delights to assist them, and fulfils one of her most cherished offices in soothing their sorrows, lightening their burdens, and bringing peace and shone, and when that is said of a man his content to their souls

THE UNSEEN, UNKNOWN.

From the London Weekly Register. "Poor little flitting soul of mine," said

"Poor little fitting soul of mine," said or dictated the Emperor Hadrian as he felt his better and immortal part escaping from its tenement of clay, "what sort of place are you going to?" There was no response to tell him; his pagan philosophy was dumb. At best there were dim visions, dreary enough, of Elysian fields lit by a subterranean sun when the Styx had been safely ferried over. It has been the usual safely ferried over. It has been the usual practice to sigh for the heathen emperor when the anecdote and the graceful, mournful verses come on the tapis. A portion of that sigh must be reserved for portion of that sigh must be reserved for the educated men of our day who think themselves in full possession of Christianity; for they are as much in the dark regarding the intermediate state as Hadrian was regarding his ultimate destination. The dean of Manchester the other day, at a sort of unveiling or handing over of a recumbent ellipy of the late Bishop Fraser, quoted with approval and applied to the deceased prelate "words of the poet-son at his father's grave in Rugby Chapel," They remind us strongly of Hadrian, yet with a difference. The point of resemblance is their vagueness—the utter want of reality regarding the unseen world. The point of about something energetic to correspond with his former workings in the flesh:

Oh, strong soul! by what shore Tarriest thou now? For that force Surely has not been left vain! Somewhere surely, afar In the sounding labor-honse vast of being, is practiced that strength Z-salous, beneficent, firm!

So, too, the laureate, celebrating the career of the late Duke of Wellington, indulges the belief that he has now "some greater work to do than when he fought at Waterloo." It is a "surely," like that of Arnold fils; an instinct that so much force of character would be restless under lack of employment. Calella world lack of employment. Carlyle would probably have said much the same of Frederick "the Great" and of Cromwell had he troubled himself with questions of eschatology. Force, physical, mental or moral, in various proportions; the Iron Duke and the leader of "Ironsides," "Black Tom," whether Arnold or Strafford claim the epithet-Old Fritz, "the Man of marck be absent from the choir ?-these are the qualities and their representatives, before whom the hero worshipper offers his incense, and whose effigies he places in his Valhalla. "The sounding labor-house his Valhalla. "The sounding labor house vast of being" is, therefore, to be our future when the toils of life are over, unless, haply—nay, happily—we are such miserable and colorless weaklings here as

This is all our nineteenth century has to tell us about that bourne from which no traveler returns. Is an idea worthy of an Iron Age—an age of steam engines, Nasmyth hammers, and Krupp guns. Dante, in his banishment, is said to have derived from the dockyards of Ravenna, with their din and clanger and incessant toil, impressions which he embodied in his "Inferno." But surely, he was ruistaken; he should rather have introduced those "Inferno." But surely, he was mistaken; he should rather have introduced those strong and toilsome ones into his "Paradiso." Homer, again, is equally in error when he vituperates the big stone which Sisyphus is condemned to roil up hill as a very "shameless, provoking stone," because it insists on rolling down again. For that stone is the perpetual instrument for eliciting the strength and patience of the forceful soul, and Sisyphus would have no right to be happy without it. His "occupation" would then be "gone." In a word, the pronouncement that there is no rest for the wicked is now reversed by our sciolists, and is to be read backwards, like a witch's prayer.

After all, the doctrine that the future world is a reproduction of this is not altogether so new. Swedenborg has anticipated the dean of Manchester, and has had had the courage of his convictions by carrying the parallel into details more grotesque than we care to follow. Men will believe anything, so long as you do not ask them to helieve the truth. Creat miss.

believe anything, so long as you do not ask them to believe the truth—Credo quia ask them to believe the truth—Credo qua impossibile. To our personal knowledge, a Swedenborgian, or some kindred spirit, was propounding his theory to a dentist. Every human employment was to have its continuation or counterpart in heaven. "But what have you to say to my pro-fession?" asked the other, "Surely, there are no dental miseres among the blessed?" The question was one difficult to solve. "Well," at length he said, "I suppose yours is a peculiar case." So, perhaps, is that of Cromwell, who finds none, may be, on whom to perpetuate the massacres of Wexford and Drogheda.

Prof. Low's SULPHUR SOAP is a cheap and handy form of obtaining the healing virtues of a sulphur bath.

and be inspired with respect and obedience for the hierarchy of the Church. We fervently pray that the good God may be pleased to give you a long life of health to adorn the episcopate with your learning and virtues and that you may always live in the affections of your people

always live in the affections of your people and finally win the crown of glory with which God rewards His faithful servants.

And new we respectfully ask for the blessing of yeur lordship upon ourselves and our families.

Signed on behalf of the parish of Saint Andrew's, Port Arthur.

MICHAEL DWYER,

In replying his lordship said he felt he was not worthy of the high tributes paid to him, but he accepted them as indicative of what he ought to be. He would not

make any attempt at eloquence but merely speaking as a father to his children, from the depths of his heart. It had given him

great pleasure to visit a parish and note the zeal and homage to the church which was evinced. He was pleased to see such

was evinced. He was pleased to see such evidences of prosperity in the parish as was shown by the religious feeling, and also the educational and charitable institutions. He pointed out the grave responsibilities of the office of bishop and asked for the prayers of his flock that his work might be blessed to the furtherance of religion and God's holy church.

Taking for a text "The office of the Good Shepherd," his lordship then delivered an elequent sermon, of which limited space prevents a synopsis. He traced the history of the church from the

limited space prevents a synopsis. He traced the history of the church from the advent of Christ on earth down to the

present time, claiming that all other denominations and sects embraced under the name of Protestants were offshoots from the true Church, as established by our divine Lord.

our divine Lord.

Referring to some of the erroneous ideas held by Protestants, he denied that the church taught or approved of the worship of the Virgin Mary. It honored and respected her as the mother of Christ but the only beings worshipped by Catholics were God and Christ. Absolution from sin was not granted by the church for money or price and no

the church for money or price and no one could get the benefit of it unless truly humble and penitent and willing

to make full restitution, where possible, for wrong or injury done. Catholics did not bow to the altar but to the blessed

THOMAS RYAN, J. J. O'CONNOR,

A. McGillis Jas. A. McIntosh.

THE CATHOLIC RECORD RICHMOND THOS. GOFFEY, M. A., LL.D., EDITOR

GENERAL AGENTS: Messrs, Donat Crowe and Luke King. 017AWA AGENCY: P. J. Coffey, General Agent, 74 George St recome writing for a change of address

Catholic Record London, Sat., Sept 10th, 1887.

ST. ANNE OF BEAUPRE.

The Mail of the 10th inst. states that without intending the slightest offence to those who are to participate in the ceremony" of the coronation of St. Anne's statue at Beaupre, "we may perhaps be permitted to dwell for a ent upon the enormous distance which separates them from the spirit of this continent and elsewhere." We do not intend to deny the Mail's right, as far as responsibility to his fellow-men merely is concerned, to hold the religious views which suit him, and as long as he or other journalists do not make the differences of religious belief which exist a pretext for seeking to deprive us of our civil libertles we have no right to complain that their belief differs from our own. We are always ready to accord to others that liberty which we claim for ourselves in the untrammelled exerof our religion. We have had occasion to complain before now that the Mail had shown a desire to curtail the rights of Catholics, both in Ontario and Quebec. The article on which we propose to make some comments now is of a different character. It does not aim at depriving us of any civil right. In this respect we can safely congratulate the readers of that journal on its improved tone when speaking of matters which concern the Province of

The article in question is, however, replete with doctrinal errors, errors which, if adopted, would subvert all Christian faith. We have a sample of these in the extract we have made above. The French-Canadians believe in God and His Church with a practical faith, and thus they believe that God's arm is not shortened, that His power in the government of the universe is an active power, and that His Providence makes itself manifest on earth in many ways. There is a spirit in the modern world which denies God's power in His own creation, but the spirit of Christianity is altogether of different character. Our "faith on the power of God." (I Cor. ii., 5.) The Apostle St. Paul warns us strongly against those who "having an appearance indeed of godliness deny the power (II Tim. iii., 5) God has attested the truth of religion "by signs and wonders and divers miracles, and distributions of the Holy Ghost according to His own will," (Heb. ii., 4)

It was the promise of Cnrist that even His disciples after Him would perform greater miraculous works than Himself did while on earth : "Amen, amen, I say to you, he that believeth in Me, the works that I do, he also shall do, and greater than these shall he do; because I go to the Father." St. Jno. xiv., 12. It is therefore clear that the "spirit of the modern world," by which the Mail would judge the wisdom of Cardinal Taschereau and the twenty-five Bishops who are expected to join in recognizing the virtues of the great St. Anne, the Mother of the Blessed Virgin, is not the spirit of Christ's teaching. It is indeed the teaching of Bob Ingersoll that "all miracles are unrea sonable, that the possible is not miracul-ous," and that God Himself "cannot change the natural order of events." but we were not prepared to find this doc trine taught openly by a supposed Christian journalist, to a boastedly Christian people, as it is taught by the Mail in the article in question. That journal

"The fame of the miraculous cures a "The fame of the miraculous cures at Beaupre has reached Rome and become the precious possession of the Church at large. The modern spirit to which we have alluded rejects the whole story as utterly incredible. It holds that although the uniformity of natural law cannot be proved absolutely, it is an assumption which as a working hypothesis has never been found to fail; and that it is easier to believe that the miracles related of St. Anne are the product of human credul. Anne are the product of human credulity or fraud than that this hypothesis should have been upset in any one instance, much less in the hundreds and thousands of instances cited by her

inst all Christian miracles, an argu ent long since exploded. If miracles cour, they are facts which are capable f precian the same way as other facts, and when they are attested by reliabl witnesses who are not deceivers not deceived, they cannot be reasonably rejected. Such are the miraculous acts on which Christian faith is anded, and such are many of the ory. Such facts may be certain, even though no judicial investigation may have been made into them, and in view of the numerous facts of this kind which have occurred at St. Anne's shrine at Beaupre at Lourdes, at Knock, at Lorreto and other abrines, it cannot be reasonably doubted that miracles are still wrought by the power of God. The following assertion of the Mail aims at the utter subversion of all Christian truth :

sion of all Christian truth:

"It is a significant coincidence that miracles and the belief in them began to disappear throughout the world with the incoming of knowledge of the operation of natural laws; and that faith in such supernatural interference is now only found in those corners, e.g. Beaupre and Lima in Peru, where superstition still lingers, rendering delusion or pious jugglery possible."

We are not surprised that such asser-

We are not surprised that such asser tions are made. They are the natural onsequence of the principles which Protestants nowadays so freely proclaim. that man has complete "freedom of thought" and that the individual judg. ment is the supreme arbiter of religious controversy. This freedom of thought is sserted even against God's own Revelation. It is forgotten that man's duties to God precede all his rights, and that the pronounced foe of fourteen million faith in God's teaching is one of the of Americans of Irish origin. He wil first such duties. Another point which the Mail imagines

he has put very strongly is this: "The modern spirit, if we are inter-reting it rightly, then denies that the sures, even assuming them to be genuine cures, even assuming them to be genuine, could establish St. Anne's presence in heaven, or her ability to heal mankind.

. . . As the old Arabian writer put it, if a conjuror should say that three and change his stick into a serpent, one might be surprised at his legerdemain, but the feat would not make good his assertion."

As to the "modern spirit" so confi

dently invoked by the Mail, we have

said enough already. It is the spirit of infidelity and unbelief. It is not the spirit which is to decide Christian docrine and ethics. St. Anne's presence in Heaven does not depend, either, on the number of miraculous cures which may be wrought at her shrine to-day Our knowledge of St. Anne's sanctity is derived from the testimony of the Church of Christ, "the pillar and ground of truth." which by its unerring judgment has recognized St. Anne as one of God's saints and the miracles wrought at her shrine in approval of the devotion of a Catholic people constitute the testi-mony of God to the propriety of this devotion. Not only all Christians, but the consciousness placed by God Himself in the whole human race, attest that God, the Master of Nature, does not work miracles to confirm falsehood and the Nova Scotians, who would make a imposture. The Mail quotes "an old good living by the operation, and, in a Arabian writer" to make it appear word, we should like to receive the Pharoah were very properly rejected by the Egyptian king as proof of his divine nounced the evidence sufficient. The rod of Moses was changed into a serpent that the children of Israel believe that the Lord God of their fathers hath appeared to thee," and he was authorized to do other miracles because, "if they will not believe thee nor hear the voice of the former sign, they will believe the word of the latter sign." Ex. iv. 5-8.

The testimony of Christ to the proving effect of miracles is equally conclusive 'Do you not believe that I am in the Father, and the Father in me? Otherwise believe for the very works' sake." St. John xiv, 10 12.

The "modern spirit" invoked by the Mail against these testimonies of God Himself, is no other than the diabolical Spirit of Error. The conductors of that journal might prove themselves to be more wise if they were not quite so confident that all the wisdom of the world is concentrated in unbelievers' brains, and all the superstition in Beaupre and Peru.

MGR. PERSICO IN TIPPERARY.

Mgr. Persico continues everywhere to neet with warm welcome from the Irish people. His tact, his urbanity and his clearsightedness, everywhere win for him golden opinions. He is a worthy representative of a great Pontiff. His mission to Ireland is certain to produce lasting good among Irishmen not alone at home, but all over the world. His address to the men of Tipperary—the most ardent of ardent Nationalists—secures for the papal envoy a lasting place in the heart of Ireenvoy a lasting place in the heart of Ireenvoy a lasting place in the heart of Ire-land's heart. To the brave and fearless handful of his own discredited dependsons of Ireland's premier county, the spiritual children of Archbishop Croke, Mgr. Persico thus spoke :

otentates of the earth will listen rever-ntly, because his voice is never raised but a truth and justice. He will do all in is power for the future prosperity of Ire-und."

Words of wisdom, truth and love, that will forever remain imprinted on Ireland's inmost soul. Verily will those who looked on Mgr. Persico's mission, as the harbinger of evil for Rome in Ireland, be sadly discomposed at the outcome of his

MR. JOSEPH CHAMBERLAIN.

The Tory government was fully convinced that it had done a clever thing in appointing Mr. Joseph Chamberlain principal High Commissioner for Great Britain in the adjustment of the Fishery dispute. Mr. Chamberlain is undoubtedly a man of rare ability, but his recent political course has weakened him very seriously at home and destroyed his usefulness as a diplomatic agent to the United States. The very fact of Mr. Chamberlain's adherence to an indefensible line of policy in the matter of Mr. Gladstone's Home Rule Bill, a measure in favor of whose main under lying principles he had himself not only endorsed, but actively and eloquently advocated, during the electoral campaign of 1885, places him at once in antagonism with the greater portion o the American people, who as a civilized nation cannot receive with favor a mar who not only refused Ireland the boot of self-government, but voted to place that long-suffering country perpetually under the iron heel of castle coercion Mr. Chamberlain will come to Americ ome as the representative of British tyranny and injustice in their most dious form. Never did governmen make a more gigantic blunder than in supposing that Mr. Joseph Chamber ain was the man to conciliate American favor. If Salisbury really designed to irritate the United State, and render friendly negociation impossible, then he could not adopt a better course than the appointment of Mr. Chamberlain. His true purpose may be to bring discredit and humiliation on the ex-radical leader and herein he may not be disappointed In fact everything now indicates that the negociations will end in complete failure. The New York Herald's cable

despatch savs: "Canada's attitude has been indefensibl and Daniel Manning did not use too strong language when he denounced it as brutal. It has been just that, and the brutal. It has been just that, and the great body of the American people feel it to have been so. Negotiations will be fatally hampered from the beginning by the appointment of Chamberlain to represent the English side of the question. However there are indications that the discussion will be conducted on strictly business principles. We should like to enter into principles. We should like to enter into such relations with Canada as will silow our fishermen to pursue their calling without being pounced upon by cruisers, and to come to anchor in a Canadian port always have been quite ready to recipro-cate these favors. If the commission meet in a spirit of international fair play the fisheries muddle can be settled and Canada and the United States can rpent jog along side by side in the most amic-"may able spirit possible."

The Detroit Free Press adds that "it is to be hoped that Joseph Chamberlain will show a better appreciation of the fish that he has the Irish question. Otherwise his mission will be only instrumental in relieving him from the embarrassment of supporting the Tory ministry."

The New York Sun takes ground at nce firm and strong on the appointment of Mr. Chamberlain and its probable result. The Sun gives the British Government and Mr. Chamberlain fair warn

ing of what is in store for the High Commissioners from England : "We regret to say that well-informed Americans will give no cordial welcome to Mr. Chamberlain, who will soon visit this country as head of a commission deputed by Great Britain to settle the fisheries dispute. If he has been chosen for the post on the score of ability to render appeals are vising to the render special services, owing to the favor with which his political career is presumed to be regarded in the United States, the British government has made a blunder of which our Canadian made a blunder of which our Canadian neighbors may have good reason to complain. If, on the other hand, Lord Hartington, as the rumor runs, has persuaded Lord Salisbury to offer Mr. Chamberlain a place, in order to keep out of mischief a wavering coadjutor, the Canadians have still less cause to be grateful. There was a time when Mr. Chamberlain might have counted on a different reents, repudiated by the great majority of English radicals and an object of peculiar detestation to Irishmen, who naturally prefer an uncompromising enemy to a treacherous friend. For the existence of the arbitrary powers sanc-tioned by the Crimes act no one man is should have been upset in any one instance, much less in the hundreds and thousands of instances cited by her devotees."

This mode of reasoning is simply a reproduction of David Hume's argument

"The Pope loves Ireland, knows her sufferings and feels the deepest sympathy with her people. He sent me to tell you of his love and sympathy, and, moreover, that he intends to do a great and real good instance of the arbitrary powers sanctioned by the Crimes act no one man is of his love and sympathy, and, moreover, that he intends to do a great and real good instance in the hundreds and sufferings and feels the deepest sympathy with her people. He sent me to tell you of his love and sympathy, and, moreover, that he intends to do a great and real good is likely to derive much pleasure from

The N. Y. Tribune, the leading organ

of the Republican party, is not slow to turn the whole incident to party profit. It says that the appointment of a comaission is a triumph for British diplomacy. A joint commission is, it adds, just what the Canadians have been clamoring for, ever since they lost the carried their point it is, re-asserts the Tribune, a triumph for British diplomacy and bodes naught but evil to American interests. Mr. Bayard has, since his appointment to the secretaryship of state of the United States, made many grievous mistakes of policy, especially in dealing with Great Britain. By an unlooked for, and in the American sense an uncalled for condescension to that power, he has needlessly irritated the masses of his people and gravely damaged reputation won by a prolonged and brilliant and senatorial career. President Cleveland's adminstration was just beginning to recover from the injurious effects of some of the Secretary of State's blunders, but this last "triumph of British diplmancy," coupled as it is with Mr. Chamberlain's appointment as principal high commissioner for Britain, is too severe a blow at American national sentiment and self-respect to escape candign punishment. Occurring as it does on the very eve of a Presidential election, it is almost impossible to estimate its political consequences in America. The republican party will use it for all it is worth, in handicapping and hampering the democrats, and may, by means of it, achieve a triumph without any parallel since the days of Lincoln. It must be borne in mind that any treaty ment of the fish question have to receive the approval of the American Senate. That body is under the control of the republican party, and hostile to Secretary Bayard. No treaty that can in any measure be considered a British triumph, will obtain senatoria ratification, and any treaty negotiated through the instrumentality of Mr. Joseph Chamberlain, the British coercionist, on the side of England, is fore doomed to a cold reception. We will we know, be told by anti-Irish organs that Home Rule has nothing whatever to do with the fisheries. It has, we reply, everything to do with the internations relations subsisting between Great Britain and America, and must materi ally affect all such negotiations as those upon which Mr. Joseph Chamberlain so soon to enter at the bidding of his Tory taskmasters. His utter unfitness for the position is shown by the statement that he intends to address Orange meetings in Ireland against the Glad stonian scheme of Home Rule in October and afterward sail for America to adjust the fisheries' difficulty.

THE RE-ACTION.

The election a few days ago in the Ramsey, or Northern division of Huntingdonshire proves that the strength of Torvie is on the wane, and that Liberal Unionism has no being whatever in the country. At the general election of 1885, the Liberals, then presenting an united front, made a vigorous fight for the seat, as the result of the polling Every clearly demonstrates. The result was as follows Captain W. H. Fellows, C......2,775 Lord Eswe S. Gordon, L......2,410

Majority 365 In 1886, Capt. Fellowes carried the sea by acclamation, and the indications then were that the constituency was safe for the Tories for, at least, many years to come. Mr. Gladstone's Home Rule Bill had in the minds of so many Liberals created feelings of doubt and perplexity, that the party in their discouragement allowed their opponents a walk-over with all the consequences of such a sweeping victory. One brief year has, however, sufficed to remove doubt, perplexity, dis couragement and despondency. Liberal masses now perceive that the cause of Torvism is not that of the Union but the cause of a few privileged, blood thirsty and rack-renting landlords against the masses. On Tuesday, August 30th, a new election took place in North Hunts by Mr. Fellowes having taken office under the Crown and been obliged to seel ratification of his course at the hands of his constituents. Liberals at great disadvantage resolved to oppose his return. They had not, at first, any hope of reducing the Tory candidate's majority of 1885, or of even polling as large a vote as was then cast for their standard bearer. Every day of the struggle added, however, to their strength. The British youmanry disgusted at the poverty of Lord Salis bury's achievements in British legislation and his pertinacity in forcing through Parliament a brutal and unconstitutional measure of coercion, flocked in large numresult of the contest was, that Mr. Fellowes received 2,700 votes, and his Home

his visit to this country or that he will Tory vote of 80 in one of the Tory strongholds of England. In another year, under the process of enlightenment that has already worked such wondrous changes in Britain, Mr. Gladstone is certrin of redeeming this constituency.

Some of our superloyal Canadian rgans treated their readers, at the time of the celebration of the Queen's Jubilee to lengthy disquisitions on Hindoo loy-alty to Britain and Hindoo attachment to Her Majesty. The prayers, composed by leading Brahmins, to be offered on the occasion of that celebration, were duly translated and cited at length in some of our zealous Anglo-Canadian journals. These orisons which spoke little of the Supreme Being, but much of the Empress of India, were by these papers taken as proof positive and incontrovertible of a profound feeling of loyalty among the Indian masses towards the person and authority of Queen Victoria. We are animated by no desire to do injustice to the sovereign of Britain, who, we very willingly believe, would be personally happy to see her Hindoo subjects in the enjoyment of a large measure of prosperity, when we say, that from our reading of contemporaneous Indian history, no such feeling prevails among this people. In any conquered and thoroughly subjugated country as India must assuredly be considered, it is very easy to find men of the vanquished race to write prayers or speak liscourses to flatter or deceive their conquerors. All history bears attestation to his statement. If a few Hindoos, be they pagan priests, or pagan soldiers, in erned by fear or any other unworthy motive, give expression to feelings and opinions not shared in by the majority of heir fellow-countrymon, their expres sions of sentiment or opinion canno fairly be cited as that of the whole race to which they belong. We have already in these columns shown upon the testimony of Hindoo writers themselves, that th people of that immense but unfortunate ountry are animated with no feelings of friendliness or affection for England. The British nation, in the work of their sub jugation, employed, or had to employ, w will not here question the justice of injustice of its general policy, so much of sternness, laid so heavy a hand upon the masses, sacrificed so mercilessly so much of human life, that it were contrary to human instinct and to human nature Itself if the Hindoo loved Britain. A dispatch from London dated August 24th, shows that there is among the Indian population a very profound and aggressive spirit of discontent, while an unconcealed and undisguised feeling of uneasiness prevails among government officials at the prevalence of perturbation and of animosity to English rule among the natives. This dispatch merits more than a mere passing glance. It reads thus .

"The Kukas, a secret society, is again exciting the anxiety of the Indian government, and Lord Dufferin, the viceroy of India, has telegraphed the home government for reinforcements in order to suppress them. This organization of fanatical disciples of Rom Singh, the Sikh reformer, has increased in numbers of late to an alarming extent, and grave fears are entertained that an uprising at an early date is meditated. The teachings of Gurn Nanak, the founder of the religion they profess, have been widely departed from in the practice of the present generation of the Sikba, the aim of Ram Singh havof the Sikhs, the aim of Ram Singn naving been not to modify their creed, but to
turn their lives from luxury and to regulate them according to the doctrines of
purity, sobriety and abstinence from
worldly pleasures taught in their sacred
book, the Granth. There would be sym worldy piessures taught in their sacred book, the Granth. There would be sympathy with such a movement if it were not conjoined to revolutionary political ideas and aspirations. The sacred writings of the Sikhs contain passages that are regarded as prophetic of their future supremacy in the Punjaub and Ram Singh and his followers were held to believe that the time was near at hand for the restoration of the glories of the race. He began to preach his doctrine 36 years ago and at the height of his influence had 120,000 followers. The British government interfered and had the leaders removed to British Burmah. Duhleep Sing's disaffection has aroused the trouble anew. The insurrection in Afghanistan, which has caused intense excitement among the natives on the Indian frontier, adds to the difficulty of the Indian government."

Britain has in Lord Dufferin her ablest living diplomatist, and can trust to his foresight and skill to prevent any surprise by her discontented Hindu subjects. He has, no doubt, already made himself familiar with all the intricacies of Indian politics -studied every phase of the social and religious condition of that singular and extraordinary people, weighed every possibility or contingency of disaffection or insurrection, placed his agents in every available spot to discover the slightest symptom of trouble, strengthened enlarged and consolidated Britain's wea pons and agencies of attack and defencein a word, proves himself in fact a true, faithful, sleepless representative in the Indian Empire of his royal mistress Queen Victoria. His task, however, is one o almost superhuman difficulty. Lord bers to the Gladstonian banner. The Dufferin had long coveted the vice-royalty of India-but it was his misfortune to have his ambition gratified by being called Rule opponent 2,515. These figures to succeed, in that post of eminence and demonstrate a clear falling off in the responsibility, the most popular represen-

tative of British regal authority that India had ever known, the Marquis of Ripon. He was received with distrust by a people whom oppression and ill-fortune have made fearful and suspicious. Nor has he, with all his finesse, his unrivalled adroitness, and almost unequalled diplo. matic skill acquired to any noticable degree the popularity among the natives so justly enjoyed by Lord Ripon. The latter looked more to the happiness of the masses than to the strengthening of British imperial domination. Lord Dufferin is in India what he was in America, the devoted and untiring agent of Britain's imperial policy of consolidation and expansion. In the furtherance of this licy he has his hands full in India. The Hindoos, who are a very intelligent race, might for a time deceive him, if comtemplating an uprising against British rule. But no man is less likely to be deceived. no man more apt or better qualified than Lord Dufferin to discover conspiracy and unravels secret combination. His task in the present critical condition of India is, we repeat, not an easy one, but he can be depended on to do his utmost and do it well in Britain's interest.

The Provincial Council of the Oblate Fathers in Canada has chosen the Very Rev. Jules Filiatre, D. D., O. M. I., to fill the important position of director of the University College of Ottawa. The college is to be congratulated upon the choice. The learned Doctor is a man of broad ideas and vast experience, and under his wise leadership we predict for the College a continuance of its present thriving con-

EDITORIAL NOTES.

FATHER LAMBERT'S new book, entitled Tactics of Infidels," may be had by addressing this office. Price 30 cents. Already this work is beginning to have a very large sale, and it will doubtless before many months be as generally sought after as his first book, "Notes on Ingersoll."

The October number of the Catholic World will contain a clever article by Arthur F. Marshall, entitled "The Latest Fashions in Freethinking." Several specimens of English varieties of the enus freethinker are impaled and ticketed in a neat and scientific fashion;

DIOCESE OF PETERBOROUGH.

Port Arthur Sentinel, Sept. 5.

There was a large attendance at the rvices in St. Andrew's church yesterday services in St. Andrew's church yesterday morning and evening, numbers of persons being unable to obtain seats. After high mass at eleven o'clock Bishop Dowling administered the sacrament of confirmation to about fifty boys and girls and several adults. In the remarks with which his lordship explained the meaning of the sacrament he strongly impressed upon the parents the duty of having their children educated in the Catholic faith.

At the opening of the evening services

At the opening of the evening services the following address was read and pre-sented to his lordship, on behalf of the parish of St. Andrew, by Mr. Thomas

parish of St. Andrew, by Mr. Thomas Ryan:— To His Lordship the Right Reverena Thomas Joseph Doubing, D. D., Bishop of the Diocese of Peterborough: My Lord,—In the name of the Catho-lics of the Parish of St. Andrew's, Port Arthur, we have the honor to approach your lordship to bid you a hearty welcome on this your first pastoral visit to this old missionary district of Algoma. When the glad tidings reached us some months ago that the illustrious Leo XIII. when the glad tidings reached us some months ago that the illustrious Leo XIII. ever solicitous for the welfare of his flock and the evangelization and salvation of his children, appointed your lordship to preside over this young diocese our hearts were filled with joy; and we acknowledged our indebtedness to the Holy Father for the high dignity to which he has exalted you and our full appreciation of the deep debt of gratitude we are under to him for his judicious choice of a successor to the illustrious Bishop Jamot. We have learned with great pleasure that your lordship is endowed with all the qualities of mind and heart and administrative ability befitting a successor of the apostles. During the many years of your pastorate in a neighboring diocess as a parish priest and administrator your zeal and piety won the love, respect and confidence of all classes of the community in which you labored. Your literary abilities are known to us and we have every reason to believe that God's holy word will be expounded with true apostolic inspiration.

We trust your lordship will be accessor.

will be expounded with true apostolic Inspiration.

We trust your lordship will be so gracious as to allow us to assure you that this present visit is a source of gratification to us and we are desirous of tendering to you, as children of our holy mother the Church, our profound respect for your lordship as chief pastor of this diocese.

Although the settlement and population of your vast diocese is at present sparse, and the missions under your charge extensively scattered, we are satisfied that no obstacle will deter you from visiting every part of it in order to dispense spiritual blessings and peace to the honor and glory of God.

We also desire to be permitted to inform

We also desire to be permitted to inform your lordship of our love and respect for the venerable fathers of the Society of Jesus who have labored in this part of God's vineyard for upward of one hundred years. Their self-sacrifice, their Christian virtues, their solicitude for our spiritual welfare and that of our children, have endeared them to us all, and by their have endeared them to us an, and by their holy lives have instilled in our hearts such noble desires for those cardinal principles that we shall ever regard them and their labors with feelings of love and veneration

COLLEGE OF OTTAWA.

sacrament hidden in it. They believe Christ meant what he said when he said "this is my blood and my flesh." In conclusion his lordship said he had only feelings of sympathy and charity for those who misrepresented the church for probably they did not know any better, but they could gain a great deal of information by buying a child's catechism for the small sum of five cents. He asked his flock to pray to God to

keep them from sin and that eventually all the world might become of one fold under the care of the true church. The musical services were of a superior order during the day.

CATHOLIC NEWS FROM NEW

Special to the CATHOLIC RECORD The Redemptorist Fathers Trimpel

and Wynn are preaching a mission in Somerville, Kent county. Rev. A. Ouellet, pastor of Shediac, is

building a handsome convent for the Sis-ters of Charity. The Sisters will open their school in Shediac in January next. The convents at St. John, Fredericton Carleton, Portland, Memramcook, Bouc touche, and Moncton are in a prosperous attending them speaks well both for the practical Catholicity of parents, and the thoroughness of the instruction imparted by the devoted daughters of St. Vincent de Paul. NEW PARISHES AND CHURCHES.

St. Mary's and Gibson, formerly mis-sions attended from Frederiction, bave been formed into a separate parish under the charge of Rev. Father Kiernan, late

of Montreal.
St. Stephen, which has hitherto been attended from Milltown, is now a separate parish. Rev. Wm. Dollard, late curate of the Cathedral, St. John, has been nominated pastor. The St. Stephen congregation are to be congratulated on their securing so able and genial a parish wheat. Rev. H. A. Meahan, of Moncton, is

huilding a fine stone church at a cost of \$35,000. The undertaking is a heavy one for so small a parish, but Father Meahan's energy is safe to bring it to a successful issue.

Rev. Jos. F. X. Michaud, Bouctouche, Nev, Jos. F. A. Michaud, Boutcouche, is constructing a church while will prove one of the handsomest in the diocese of St. John. The frame is already up, and the parishioners hope to have the outside finished this fall. Bouctouche and Father

Michand are a parish and a pastor who deserve more than a passing notice, and we may refer to both again.

ST. JOSEPH'S COLLEGE.

This prosperous educational institution opened on Sept. 1st. The scholastic year '87.'88 bids fair to prove an unusually successful one. The Fathers of Holy Cross who conduct the college aim at giving a sound practical and Catholic education, commercial or classical, at a cost proportioned to the limited means of ordinary Catholic parents. One hundred and twenty dollars per year covers all necessary expenses. These moderate y expenses. These moderate terms, however, do not argue any infer-iority in the courses of instruction, as is abundantly shown by the honorable posi-tions occupied by St. Joseph's graduates. One hundred and eighty-six students attended the college during 1886-7; and there will probably be an additional forty or fifty during the present year. St. Joseph's confers academic degrees on graduates of the arts course, and business diplomas on those of the commercial.

Wedding Bells.—On Tuesday, 6th Aug. last, at the cathedral, St. John, N. B. by Rev. J. J. Walsh, Mr. T. E. Traynor, Branch Pilot, was married to Wiss B. W. E. delta de la late and the lat Traynor, Branch Pilot, was married to Miss B. McFadden, daughter of the late Wm. McFadden. We offer our sincere congratulations to the happy couple and wish them many happy days.

and be inspired with respect and obedience for the hierarchy of the Church.

We fervently pray that the good God may be pleased to give you a long life of health to adorn the episcopate with your learning and virtues and that you may always live in the affections of your people and finally win the crown of glory with which God rewards His faithful servants.

And now we respectfully ask for the And now we respectfully ask for the blessing of yeur lordship upon ourselver

blessing of year and our families.
Signed on behalf of the parish of Saint
Andrew's, Port Arthur.
MICHAEL DWYER,

THOMAS RYAN, J. J. O'CONNOR,

A. McGillis
Jas. A. McIntosh.
In replying his lordship ead he felt he
was not worthy of the high tributes paid
to him, but he accepted them as indicative
of what he ought to be. He would not make any attempt at eloquence but merely speaking as a father to his children, from the depths of his heart. It had given him great pleasure to visit a parish and note the zeal and homage to the church which was evinced. He was pleased to see such evidences of prosperity in the parish as was shown by the religious feeling, and also the educational and charitable institutions. He pointed out the grave respon sibilities of the office of bishop and asked for the prayers of his flock that his work might be blessed to the furtherance of religion and God's holy church.

Taking for a text "The office of the Good Shepherd," his lordship then de-

thered an eloquent sermon, of which limited space prevents a synopsis. He traced the history of the church from the advent of Christ on earth down to the present time, claiming that all other denominations and sects embraced under the name of Protestants were offshoots from the true Church, as established by our divine Lord.

Referring to some of the erroneous ideas held by Protestants, he denied that the church taught or approved of the worship of the Virgin Mary. It honored and respected her as the mother of Christ but the only beings worshipped by Catholics were God and Christ. Absolution from sin was not granted by the church for money or price and no one could get the benefit of it unless truly humble and penitent and willing to make full restitution, where possible, for wrong or injury done. Catholics did not bow to the altar but to the blessed sacrament hidden in it. They believed Christ meant what he said when he said "this is my blood and my flesh." In conclusion his lordship said he had only feelings of sympathy and charity for those who misrepresented the church those who misrepresented the church, for probably they did not know any better, but they could gain a great deal of information by buying a child's catechism for the small sum of five cents. He asked his flock to pray to God to keep them from sin and that eventually all the world might become of one fold under the care of the true church.

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CATHOLIC PRESS.

N. Y. Freeman's Journal.

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The English Tory Ministry remind one of the historical personage—probably invented by Sir Boyle Roche—who, finding himself in imminent deadly peril, committed suicide to save his life. The Byelections showed them that they had lost touch with the country, and also that there was a re-awakening of Liberal favor, propuled showth by diagrate at their Libb brought about by disgust at their Irish policy, that would swamp them on any appeal to the popular vote. Had Disraeii been alive he probably would have stolen the thunder of his adversaries, and rethe thunder of his adversaries, and reversed his whole programme in a sweeping Home Rule measure. The political manikens who are his successors in control, if not in ability of leadership, cling to the idols of waning feudalism, and do the one thing that will hasten the ruin not only of their party, but of the vested rights and privileges that have been, up to this deemed so sacred to the nobility to this, deemed so sacred to the nobility and rank of the British social fabric. They have proclaimed the Irish National League, and have begun to arrest its leaders.

The duty of the hour-with which no The duty of the hour—with which no lesser duty ought to interfere—is to lead the children to the feet of Him Who commanded that they, above all others, should be brought to Him. Who, with a clear conscience, can disobey that command? The Church, speaking with Her Spouse's words, asks for the little children. Her schools are open. On the decision of this hour depends the future of the child in this world and the next. Woe to the parent who stands between the light child in this world and the next. Woe to the parent who stands between the light of Faith and the children God has put in his keeping! Our readers can aid the cause of Christianity, of morality, of the highest patriotism, by urging on their acquaintances the right of Catholic children to Catholic teaching in Catho-lic schools. Let them use their chances during the coming week. N. Y. Catholic Review.

N. Y. Catholic Review. Michael Davitt puts a big case in a nut-shell when he says that the only crime prevalent in Ireland is eviction. And the legislators and landlords are the criminals. Universalism, so called, is one of the vaguest of the vague forms of religion professing to be Christian. It is next door yet in fact. There is a true universalism, founded and inspired by Christ. That universalism is found only and always in the Catholic, which is simply another word for the universal Church. Those who would find anything larger or broader than the Catholic Church will look in vain for that which neither man nor God can give them. In His Church God has given us all this side of heaven, even Himself A Sister of Charity was returning to

A Sister of Charity was returning to Boston from New York recently on a Sound steamer. As tea time was about to be announced, a colored waiter approached her and deferentially suggested that perhaps it would be pleasanter for her to go to the table before the general rush of the passengers. She gladly assented and took her place at the table for a very simple tea. The waiter left her without waiting for an order, and was gone so long that the Sister wondered what had become of him. At last he appeared with a large tray loaded with all the luxuries of the season and set it down before her. Of course the modest Sister was quite taken aback, and said to the waiter: "You have made a mistake; that is not for me." "On, and said to the waiter: "You have made a mistake; that is not for me." "Oh, yes, Sister," said he, "it is for you." "But I did not order such a supper as that; it certainly must have been ordered for some one else, and you have brought it to me by mistake." "No, Sister," said the darkey, showing his white teeth and calling his exact in a mysterious manner. rolling his eyes in a mysterious manner, "there is no mistake; it was ordered for you and you will please help yourself." Convinced at last, the Sister ate all she wanted. But to her great surprise, before she could gather up her things and leave the table, the waiter appeared with a second course of sweets, ices, fruits, etc. "My dear man," said the Sister, "that is too much. Who has ordered all those things for ma?" "De you see that gar too much. Who has ordered all those things for me?" "Do you see that gentleman over in the corner reading the paper? That is the gentleman who gave the order." "Then go and express my grateful thanks to him, and ask him for the pleasure of his name." The darkey conveyed the message to the gentleman and returned with this reply: "Tell the Sister that my name is of no consequence—she would not know me if I should tell it. I am a stranger and may never see her again; but say that I am always happy to avail myself of every favorable opportunity of testifying my profound respect for the white cornet which she wears, and which I first learned to venerate and love in our late war."

Cardinal Gibbons, in reply to an invitation from the commission having charge of the celebration in Philadelphia of the Centenary of the American Constitution, addressed the following letter to the Secretary, Mr. H. L. Carson: "I beg to acknowledge the receipt of your favor of the S:h inst., informing me that I am invited to offer the closing prayer and to invoke a benediction on the 17th day of September next. I gratefully accept the invitation, and I shall cheerfully comply with the request of the committee by performing the sacred duties assigned to me. In common with my fellow-citizens, I heartily rejoice in the forthcoming commemorative celebration. The Constitution of the United States is worthy of being written in States is worthy of being written in letters of gold. It is a charter by which the liberties of sixty millions of people are secured, and by which, under Providence, the temporal happiness of countless millions yet unborn will be perpetuated."

A correspondent—it is needless to mention that she is a female—writes to the Presbyterian Observer as follows: Eighty-four steamships arrive at Castle Garden monthly. Nearly fifty-five thousand foreigners arrived in April. Over seventy per cent. of the Irish criminal classes come to be Compact from the theory will to us. Complay from all lands they will laws, at the giou, or we must change them. Or missionary sits in Castle Garden

we, has a home there already, and many of our Protestant girls go there. If they of our Protestant girls go there. If they stay over night they must say Mass; so a Protestant girl found who had been kept Protestant girl found who had been kept there one night. The hardship of Protestant girls being forced to say Mass during the night is too horrible to contemplate. Certainly, if this sort of thing is permitted to go on unchecked, these foreigners, will, as the correspondent observes, "revolutionize us." The intelligence of the Observers representative will go a long way, however, towards averting the impending

A city subscriber asks us why have we been silent while the Adventists, recently camped in Cleveland, "poured hot shot into the Catholic Church day after day." We hope none of it struck our correspondent. It fell shorts to far as we are concerned. More seriously, as the French say—"the game is not worth the candle." With all due respect for the apparent earnestness of the Adventist gathering, the only reason we can tist gathering, the only reason we can conjure for the existence of the Adven-tists and similar sects is imbodied in Barnum's dictum: "The American peo-ple like to be humbugged."

Milwaukee Catholic Citizen, Protestants are finding quite useful many of the elements of Church, faith and discipline that their "reformers" rejected as "un-Scriptural," "idolotrous" or "Pagan." The matter of "Christian or "Pagan." The matter of "Christian Unity" now under discussion in Congre-gational and Methodist circles is one of these. An exceedingly convenient thing truly; something to be prized, something that compares well with this intermittent strife of sects that has so long characterized Protestantism. The want of an "intermediate state" is another defliciency in "the new teachings" which the reformers overlooked. It has played havoc with heil. The Catholic Purgatory is a merciful, a rational and a necessary institution. Beecher saw this and he remodelled the Calvinistic Gehenna accordingly. All the sects will have to come to it. Protestantism is subject to the evolution of thought. It ought to gravitate towards Catholicity, so far as it retains any semblance of Christianity. Now we see a further recognition of the wisdom of the Catholic Church in what Good Words, a cathone Church in what Good Words, a leading English Protestant magazine, says on "Mary, the Mother of Jesus:" "We need a new Mariolatry, and voices again to cry to a sensual age, Hail Mary! for it will mean, when reason uses it, Hail Modesty! Hail, Purity! Hall watchful Motherhood! Hail, patient, heroic endurance! Of this worship we are sadly defi-cient, who interest ourselves in the annals of other courts than those of the temple, and who almost think that lewdness is not lewd when 'swathed' in sentimental French." You put crosses on your French." You put crosses on your churches; your choirs sing "Ave Marie;" some of your Ritualists have lights upon the altar and confessionals in the aisles. Why not open the whole question at once and investigate whether Catholicity, as whole, is not superior, as its parts seem to be, over what Protestantism is and has

Catholic Union and Times Catholic Union and Times.

Richard Brinsley Sheridan once said that an even, cheerful, kindly disposition, was the true secret of beauty; and simple as that observation was it contained and still contains the whole alchemy of being beautiful. Nature in her external effect was he kinder to one then external gifts may be kinder to one than external gitts may be kinder to one than to another; but she gives to the plain the opportunity to equal if not surpass her fairer rival. To the one she gives the beauty of form, but its hand maids are vanity and affectation whose ministrations are seldom discarded by their possessor. To the other she gives a soul capable of attaining to a loveliness, whose attendants are dignity and worth and these are long abiding. Hence it sometimes comes that in a plain face we see a soul that glorifies it with a magic that changes the before unlovely lines into the soft curves of beauty and renders the beholder oblivious of the fact that he ever thought it otherwise than charming. This is the reason that great men so often have what reason that great men so often have what on the first impression seem to be uninteresting wives; but scarcely without exception they have the qualities which to Sheridan constituted beauty. A fretful, peevish disposition, or one that alternate with quick and gusty changes, be it accompanied by the loveliness of a goddess, becomes first an object of dislike and last of loathing. True beauty and lasting charms are those which spring from a gentle soul and a bappy heart.

Catholic Columbian. That we may "Hear the Church" let all of us, her children, lead holy, edifying lives; frown upon sensuality, profanity and intemperance, and keep constantly before us the certainty of judgment and

eternity.

It is to be feared that in Catholic families now a days the old and well approved practice of family prayers morning and evening is too much negmorning and evening is too much neg-lected. Thereby a great grace is lost, since our Lord said: "Where two or more are gathered in My name there I am in the midst of them." United Ireland.

United Ireland.

In the history of tyranny there never was anything so ludicrous as the manner of the prociamation of the National League. They were truly a comical coterie that met in the castle. There was my Lord Ashbourne, of the loud voice and bland smile, whose recent exploits in the Court of Appeal in Father Keller's case, and in Lord Massereene's case, in the interest always of the landlord, have made the horse halr wigs of such lawyers as frequent horse hair wigs of such lawyers as frequent the court uncurl and "each particular bair stand on end" with absolute amazement. There was Vice Chancellor Chatterton, whose name the late Lord Justice Christian has made a synonym for stolid, self-asserting stupidity; and there—clarum ac venerable nomen—was Pether, the packer, that well-deserving pillar of the State, whose gross blunders in Silzo were, in the opinion of the executive, redeemed by his grosser brutality. There was only wanting the lord lieuten-ant to complete the quartette. For this

atipulated he should be let back in time to have his turn at the bat. He was obsequiously pointed out by Pether where his name was to go. He wrote it in a fair round hand with a final flourish, in a fair round hand with a final nourish, and half an hour afterwards he was back again in his flannels fielding for the L Zingari. That evening, in his deepest tragedy tones, Lord Salisbury announced in the House of Lords that the lord lieutenant of Ireland, after consultation with his prive council, had sultation with his privy council, had declared the National League to be an

illegal association. Irish People.

The Speaker gave the other night, a The Speaker gave the other night, a pretty fair sample of English justice when an Irish member is concerned. An obscure English provincial paper had accused Mr. Dillon of conduct in House which that gentleman denied pointblank. Therefore, four English members, one of whom was responsible for the slander, rose in their places and accused Mr. Dillon of deliberate falsehood. Mr. Dillon spressed to the Speaker, but that Dillon appealed to the Speaker, but that authority was silent, and when Mr. Dillon flung the lie back in their teeth, he called the honorable member to order. What is with the Irish member rank what is with the Irish member rank blasphemy is with the English member but a choleric word.

If we sin, we, at least, are in good company. Here is an extract from the

report of the Protestant Diocesan Synod Ferns, which was held on Thursday at Enniscorthy:—
Rev. Canon Murdoch read out the list

of the defaulting parishes, and suggested that the names of those which were in arrear should be printed up in large letters at the Synod meetings.

The Earl of Courtown—Is not that the practice in local National Leagues?

laughter).
Rev. Canon Murdoch—Oh! I do no

know; I never attend them (a laugh.) For one who does not make boycotting science, Canon Murdock seems to have a very shrewd notion of its principles. To have the Protestant Synod adopting boycotting as a weapon with which to whip the unholy ones into godly generosity is certainly worthy of note. By the way, it is said there were several big rows at this meeting over sundry matters of £. s. d. But it is worthy of note that the Daily Express thought it wise to omit all mention of it.

Colorado Catholic. How many Catholic parents provide their homes with a little altar before which to summon their families to pray at stated intervals? How many Catholic mothers see that their little ones say their morning and evening prayers?
At the judgment seat such questions will bear an alarming significance to wretched

oacksliders. The best cure for the abuses and inequalities that prevail in society, is the practice of the cardinal virtues. The remedies of the crafty quack are altogether inade-quate, and seidom, if ever, produce even temporary relief. This, of course, is to view the subject from a mere human standpoint. In the higher sense, which is standount. In the migner cut-the true one, riches and poverty are cir-cumstances of indifference in the scale of life. Nor does it need to appeal to life. No revealed truths for authority on the point. Pagans of robust sense and some measure of morality have had a satisfac-tory appreciation of this truth,

AN ENGLISH CATHOLIC

On Ireland, and the Attitude of his Countrymen Towards Home Rule.

WHAT CARDINAL MANNING SAYS-WHO AND

ten fingers." The words were spoken by the most eminent of English ecclesiastics, and the "noisy but few" are those of his fellow-countrymen who have made the name of English Catholic a reproach, wherever Irishmen are gathered together wherever Irlshmen are gathered together, by their fanatical opposition to Irlsh public opinion. Perhaps his reckoning was a minimizing one. Such it will certainly seem to those at a distance, who imagine Mr. De Lisle and Lord Denbigh and the Duke of Norfolk to be deputed and responsible political spokesmen, and who, therefore, denounce "the English Catholies" as though they presented one unbroken front of men loving liberty for themselves, but grudging it to others. Catholics" as though they presented one unbroken front of men loving liberty for themselves, but grudging it to others. What I have to say will point to a different conclusion. I say it partly in self-defence, partly in the hope that at this moment it may be welcome to the Catholics of Ireland to be assured of the warm good will of every English Catholic who really is, what the coiner of the phrase has failed to prove—"A Catholic first and an Englishman afterward." After a brief course of argument, this writer declares: The whole force of English Catholics, whatever their politics, might, one would suppose, be reckoned to right the balance, and give, as Catholics, to Catholics across the channel, what Protestants, as Protestants, unjustly took away. As a matter of fact, a great part of that force is so ranged. There are even Catholic Englishmen who are Tories in all else, but Gladstonian in home rule. Mr. Wilfred Blunt had nearly converted Lord Randolph before Mr. Gladstone's hour had come. The Week'y Register was never a Gladstonian paper unt Mr. Gladstone appeared as the prophet of home rule. As for the clergy, the Tablet itself candidly admits that, without distinction of race for the clergy, the Jublet itself candidly admits that, without distinction of race or party, they are nearly all

ON THE SIDE OF HOME RULE The truth of the statement can be easily tested in London, where on that side—which is the side of the metropolitan himself—are to be found at Farm street, ardent, fervent Home Rulers; at the whose gross blunders in Sligo were, in the opinion of the executive, redeemed by his grosser brutality. There was only wanting the lord lieutenant to complete the quartette. For this illustrious descendant of Lord Castle-reagh his most enthusiastic admers claim no higher merit than that of a harmless imbecile. His great State function is to sign his name. He was sent for to the Viceregal cricket ground to sign away the liberties of an entire people. It is said that he refused to go until "over" was called, and he specially

eminence to a group of English Catholics as being in league with the most determined opponents of Ireland, which puts them had never loved popular movements in into edious opposition with another Cath-olic people, and which severs them even from the bulk of their own Catholic fellow-countrymen? The answer is easy to find. They are not hostile to Mr. Parnell because they are Englishmen, still less because they are Catholics; but because they are landlords. I use the term as one which includes not the solitary owner of the soil, but his uncles and his cousins and his aunts, besides retainers of many sorts who reckon on his tent roll. Then there are the aunts' husband's aunts, and the cousins' wives' cousins' with endless remifications in families proverbially prolific. Holders of Irish land like Lord Kenmare and Lord Emly, who are not English Catholics at all, and the head centres of this antilrish feeling, and moving in Catholic society in London, where they tell their tale of woe to every comer, they naturally attract the sympathy of those with whom they mix, and whom they assure that the fight which is waged now in Ireland will shift its battlefield to the English counties once these Irish outworks are won. Thus it is that

has been created, having its origin in chance associations and meetings and inter-marriages between Catholic Irish landlords and their Catholic English fellandlords and their Catholic English fel-lows. Moreover, some of the English Catholics themselves are dependent directly or indirectly on rents drawn from Irish soil. Recruiting this army of the actual martyrs of the great economic movement of our time are a group of eccentrics familiar to every cause. If they movement of our time are a group of eccentrics familiar to every cause. If they are a mystery to the world at large, they are a perplexity even to their friends. Their opinions are vehement exactly in Their opinions are vehement exactly in proportion to their absolute ignorance of all the facts and figures on which reasonable opinions can be based. If they want to speak of the Archbishop of Dublin, or the archbishop of Cashel, or the venerable head of the Irish College in Rome, they speak of them as "mitred malefactors." The Irish clergy as a body are "surpliced ruffians." The Irishman who was "against the government" has his counterpart in the government" has his counterpart in this curious specimen of English humanity, who is "against the people," who thinks the Catholic church—that greatest democ-racy in the world—is somehow endangered if Bomba is burnt in effigy; who is so simply out of touch of the times that when he takes his mild pleasures he is when he takes his mild pleasures he is firmly persuaded that Satan is a sleeping partner in Maskelyne and Cooke. A popular movement is his pet aversion; he sympathizes with the Oxford recluse, who would not heed the Romeward invitation of Father Ignatios Spencer, because, for-sooth, Irish Catholics imitated "the low ways of the popular religions," had tes parties in churches and festivals aboard steamer! That these fastidious persons should ever find harbor and refreshment in the Catbolic Church is, to some, a sur-prise; but to all it must be a joy for their presence proves the breadth of the Church universal. Later on, speaking of the head of the Catholic opposition,
THE DUKE OF NORFOLK,

our writer says: In private life he sees only one picture, hears only one story; and the fidelity to friends and the belief in their reading of events obscure from his vision that larger loyalty to the commonwealth, that more immense faith in the destiny of peoples, which perhaps a separate room at the Oratory school at Edgbaston would not suggest and which AN ENGLISH CATHOLIC

a separate room at the Oratory school at Edgbaston would not suggest and which Arundal Castle seems proudly to defy. I have not heard that in the intention of the noble founder the spire of St. PHAT CARDINAL MANNING SAYS—WHO AND WHAT ARE THE MEN THAT ARE HOSTILE TO THEIR IRISH CORELIGIONISTS?—ARISTOCRATS AND LANDLORDS—THE DUKE OF NORFOLK—TRYING TO IMPOSE ON ROME.

From the Dublin Freeman: "They are point them on my who, in England, is heir, on this land who, in England, is heir, on this land who, in England, is heir, on this land acres and no more, and who are not farative ample of Caristian communism, and who, in England, is heir, on this land acres and no more, and who are not farative form the public Freeman: "They are who, in England, is heir, on this land and of the martyred More, re-affirmed and field to field," not knowing. I say morelly weak, because the agitation is and of the martyred More, re-affirmed and of the martyred More, re-surrmed to day by our own Manning. Well, there are disappointments in life, fallings short in ourselves and in those we would fain have to lead us, which must always remain as mysterious as they are mourn ful. And greater than the grief of the lui. And greater than the grief of the laity in the loss of their natural leader must be the grief of that apostolic pastor to whose monitions he will not listen. And so, under his grace's presidency, they held their meeting. Besides those already named, there were the Earl of Dephilip and Lord North. Trains appearance. Denbigh and Lord North, Tories among Tories, delighted to do or dare anything Tories, delighted to do or dare anything to win the Pope over as a sort of Tory election agent—wild dream; delighted, too, to let Lord Salisbury see what good followers of his "the English Catholics" are. How should it be otherwise with those whose vision of the world is bounded by their own hedge rows and who mistake their own group for the body politic? Admirable men in private life, in politics they are

THE INVINCIBLY IGNORANT, who claim our pity, for, blameless though they be, there will never be a heaven in this world for those to whom the Tablet is tainted with Parnellism and the democratic Toryism of Lord Randolph a delusion of the devil. There was also present Sir Charles Clifford, in whom the Tories may congratulate themselves that they may congratulate themselves that they have won a recruit who is a man of affairs—other than his own—and with him was his son-in-law, Mr. Arthur Moora. Other Irish Catholics were Captain Ross of Bladensburg, of castle associations; and Mr. Hussey Walsh, a gentleman who lives philanthropically in South Kensington who placed units against a Nationalist opponent's hundreds at an election, I think in his own King's county, and who now took all spirit out of the meeting by now took all spirit out of the meeting by a prolonged historical review of the post-tion of Ireland and England. Mr. Wil-dred Ward, who has adopted Toryism in his playtime as a complete relaxation from the wisdom of philosophy, began to think he took his pleasure sadly; and it needed Mr. DeLisle's proposal that all the heads of religious orders of women as well as of men should be asked to petition the Pope against Parnell, to bring back twenty-nine against Parnell, to bring back twenty-nine smiles to twenty-nine faces. There had been preliminary talk of such a petition. But the critical difficulty was this—only Unionists could be got to sign it. "Can you get Lord Ripon to say that the Irish bishops scandalize him?" asked an English prelate who had been taken into confi-dence. The promoters couldn't. In their perplexity an idea struck them. They would appeal for advice, not to Philip

drunk with sympathy for Ireland, but to Philip sober in Birmingham, a recluse who had never loved popular movements in the old days, and was not likely to love them now. Recluses are

DIFFICULT PEOPLE TO APPROACH:

some of them have a way of snapping your head off before you know where you are. A young literary man, whose father Cardinal Newman had known at Oxford, was chosen for the delicate mission. To Birminghan he went. He saw the great man for two hours, and he came away no wiser. His eminence counselled his friends to ascertain before they pre-sented such a petition whether the Pon-tiff would wish to receive it. Beyond this he was not willing to commit himself. "With that habit he has of drawing subtle distinctions," reported the crestfallen emissary, he could not be got to denounce even the plan of campaign. Circum-stances govern such doings; you cannot damn them in the abstract. Are there not even occasions when it is even laud-able for a man to steal a loaf of bread? So, all things considered, the idea of a petition was abandoned, the document, although bursting from the breast-coat pocket of one of the two gentlemen who had prepared it, was not even produced at the meeting. It was decided that the duke himself should go in person to Rome and lay the whole matter before the Pope, telling him, the speakers suggested, that conversions in England would be stopped (and Peter's pence, too,) if the tongues of the Irish prelates were left loose. The duke agreed to go, with a hand strengthened by what he had seen and heard at the meeting, but still with a all things considered, the idea of a petition and heard at the meeting, but still with a free hand. To Rome, therefore, he hied, and Pope Leo. XIII. listened to him a ittle, but not much. It was to the Vicar of Him who told the troubled young man, in ages long gone, to sell his great possesions and to give to the poor, that the largest landlord of all Eugland now came to learn how far religion to-day would LEND ITS AID TO THE MIGHTY

in their warfare with the weak. Perhaps the Pontiff so felt the situation; he was more willing to talk about Monsignor Ruffo-Scilla, the envoy to London, whose host the duke was about to be. Other personal matters seemed to interest His Holiness, rather than political ones, and further talk on the Irish question was half left over till a more convenient season— which never came. His grace waited in Rome in expectation of a second audience. "Let him not delay," said the Pontiff to an intermediary; "where the weather is so an intermediary; "where the weather is so hot." But the visit was not fruitless, for hot." But the visit was not fruitless, for the mission of Monsignor Persico to Ireland is in part a result. If only the little landlord group were willing in their hearts to welcome his advent and were ready to accept his word how happy that visit to the Vatican might still prove to have been. But I fear that, come what may—unless it be a new S wonarola to preach a gospel of unselfishness—these few men must remain irreconcilables, perversely so, honestly so impenitently so. The fact honestly so, impenitently so. The fact must be faced. Perhaps it is not formidable. Some readers may smile that I gave it two thoughts, but I gave it thirty. I know it is not formidable electorally. know it is not formidable electorally.
They mean thirty ballot papers at the
polls, perhaps hardly that, the thirty
Catholics who made the meeting; and there
are far more than a thousand times that
number of Catholic voting papers in London alone on the opposite side. Nor is it
formidable on other accounts, difficult to
control that impossible to suit from an

AGAINST THE IRISH PRIEST much as it is against the Irish peasant—hearts under cassock and under position thrill together at the sound of the voice of the liberator, and morally the voice of the liberator, and morally weak because it has no sanction in Christendom, whence all turn eyes of pity towards Ireland—the clergy of England itself, you admit, as a body are against it; Catholic France, with all her own viller experiences, sends her quick sympathies to Ireland; the Catholic press of Italy, of Belgium, of Germany, pronounced for her; our own colonies, by the voice of their prelates and their people, speak words of hope and comfort to the fecund mother of Catholic peoples all the world over; and Catholic America frets amid her own freedom, since the old country is still waiting to be free—

Oh, my own dark Rosaleen,
Do not sigh, do not weep!
The priests are on the ocean green,
They march along the deep.
There's wine from the royal Pope
Upon the ocean green;
And Spanish ale shall give you hope,
My dark Rosaleen,
My own Rosaleen!

All this I know, and more, it is written All this I know, and more, it is written so plainly on the face of contemporary history that he who runs may read. Yet I know, too, that these thirty English Catholics include men of lofty honor, who would not harbor a mean thought if they knew it, nor conscientiously let self-interest, when the commonwealth is at stake, bind them into a close trade union. When the battle is won, our joy in the triumph will be lessened since they, too, are not among the victors. in the triumph will be lessened since they, too, are not among the victors. We shall be humble before the Provid-ence which gave us a hand in the great work, while others—in the van of many a good cause—looked askance, fretful of the patient church, despairing in the republic.

The Catholic University.

republic.

Baltimore, Sept. 7.—There is being held to day at Cardinal Gibbons' residence a meeting of the trustees of the proposed Catholic university. It is understood that there are influences at work to hear the calls. established at Philadelphia, or in some western city. The information comes from an authentic source that the successor of Bishop Keane, of Richmond, who is booked for the rectorship of the university, will be Rev. Dr. O'Connell, rector of the American College at Rome.

Two Halves-One Perfect Whole.

BY SARAH TRAINER SMITH.

THE LOWER HALF,
he window of my little room
Is high and bare and narrow,
looks upon a corner grim
Where dwells the braggert sparrow;
looks into the shadows dark
Of neighbor windows jagged,
and sees the couches of the poor,
Unclean and coarse and ragged;
loose clustering houses towering high,
Boofs varied and unsightly,
samp wells of gardens where the and
Can sever shine too brightly,
he poverty, the pain, the want,
The sorrow of a city,
is appead before it, bleak and gaunt,
Oulcrying for my pity,
ut, oh! my quiet little room,
that window floods with beauty,
and sets with jewels of lovely thoughts
The golden custo of duty.

THE UPPER HALF. I lift my eyes. The upper sash, Two crystal pauels framing White fleece of clouds. wide agure sweeps, The sunray's glorious flaming; The dawn's broad gold, the noon's pur

light,
The sunset's crimson glowing;
light,
The sunset's crimson glowing;
had, silent in the holy night,
Star iffites silver blowing,
Far off, far up, I seem to hear
The trail of garments whiter
han earthly sun and dew can bleach,
The fissh of pinions brigater,
seem to hear the sighing soft
Of augele interceding,
and on the shadowed streets there falls
The music of their pleading,
the earth is fair and love is true,
My heart grows strong and cheery—

sed from the N. Y. Irish Americ MEWS FROM IKELAND.

Dublin.

On the 16th August, Rev. Daniel Brosshan, one of the most gifted priests of the Congregation of the Mission, died at the house of the Order, St. Joseph's Black rock. He was cut off in the prime of life, being only 39 years of age. Father Brosnatan belonged to a family which gave two other members to the priesthood, one the Rev. Timethy Brosnahan curate of Kilkne. han belonged to a family which gave two
other members to the priesthood, one the
Rev. Timothy Brosnahan, curate of Kilkee,
the other the Rev. Michael Brosnahan,
professor in St. Vincent's College Castleknock. In this college the deceased priest
made his preparatory studies, and after a
distinguished course, was appointed to the
Chair of Philosophy in the Irish College
at Paris. After filling this chair for some
years he was advanced to the Chair of
Dogmatic Theology. A short while ago
he went to Ireland, from Paris, to give the
"Retreat" to the priests of the diocease of
Cashel. He was then in his usual vigorous health. While taking a much needed
went at St. Joseph's. he was struck down

lashel. He was then in his usual vigorus health. While taking a much needed
eat at St. Joseph's, he was struck down
by the fever to which he succumbed.
"An awful lesson on the majesty of the
awf was taught the citizens of Dublin on
the very first application of the brand-new
sternal Coercion Act. It was in Dublin
that the new reserve was tried; but in eternal Coercion Act. It was in Dublin that the new weapon was tried; but, in their hurry to use it, the "powers that he" forgot all sense of the ludicrous. They selzed upon a wretched case of alleged assult upon drunken ballift sent to capture a keg of butter as the first illustration of the state of savagery, which the Coercionists say exists in Ireland; but, ere the prosecution came on, they got so much ashamed of the case, that they put in "no appearance" and the police court refused to follow it up. to follow it up.

Wexford.

The tenants on the Marquis of Ely's county Wexford estate, say:—"We public ly challenge the agent or any other representative of our landlord to visit this estate and to bring with them any man of ordinary intelligence regarding land and its prudence, and we venture to assert, without the least fear of being disappointed, that such a man will decide without a moment's hesitation, that no rent can be paid this year on the Marquis of Ely's Hook property; in fact the whole produce of the estate would not, if collected together, give the tenantry one meal a together, give the tenantry one meal a day for twelve months. This we believe to be the simple truth without the least exaggration. Should anyone doubt us he may satisfy himself of our perfect accuracy by a drive through the property before the harvest is gathered in. Now is the time to understand the utter ruin of the Hook estate."

On Aug. 18th, at Naas, Lord Mayo's tenants were to meet the agent to pay their rents. They had asked a reduction of 25 per cent., and Lord Mayo declined of 25 per cent., and Lord Mayo declined to give more than 10 per cent. A deputation of the tenants, consisting of Mr. Jas. O'Hanlon and Mr. Laurence Malone, met the landlord and Mr. Rynd in their office, and the deputation held an amicable discussion as to mutual agreement of the abatement to be made, which was finally settled at an all-round reduction of 15 per cent. 15 per cent., to which the tenants all agreed, and the gale was paid in the course of the day by a very large number of the

Longford.

On August 16th, the Most Rev. Dr. Flood Coadjutor Archbishop of Trinidad, arrived at Longford, and was received at the station by his brother, Mr. Peter Flood, the station by his brother, Mr. Peter Flood, T.C., Dr. Atkinson, and several of the Town Commissioners. A deputation of 25 gentlemen representing the people of Longford waited on his Grace, with an address of congratulation on his elevation to the Episcopacy. His Grace thanked the deputation, which received his blessing, and withdrew.

Westmeath.

On August 16th, Murray, the sub-sheriff of Westmeath, accompanied by a strong police escort, proceeded to the townland of Tang to evict four families. There was a large crowd present, but in consequence of the serious illness of three tenants, and an objection made on behalf of the occupiers of the holding in the remaining case, that the person against whom the ejectment decree was obtained was deceased, the evictions were not carried out. the evictions were not carried out.

Cork. At a meeting of the Cork landowners, held on Aug. 16th, under the presidency of the High Sheriff of the county, resolu-

alsed by Mr. Copithorne, the lesses of the

lands from which the supply is to be taken, were overcome.

The evictions on the Leader estate at Currass, near Kanturk, has not conduced to the happiness of the landlord. Twenty laborers who were engaged on a farm at Dramtariffe, owned by Mr. Leader, and worked by a Scotch land steward, have struck work on account of the evictions. The funeral of Very Rev. Jeremiah Malony, P. P., V. F., took place at Rescribery on August 13th. The deceased dergyman was a native of Rescarbery, where his family had been for generations, and was largely and respectably connected. His uncle was for many years parish priest of Rescarbery, and remembered as a plous good man, whe did a great deal for the promotion of religion and education; his brother, Rev. Michael Malony, was a curate in the parish, and and education; his brother, Nev. Michael Malony, was a curate in the parish, and died about twenty five years ago, remarkable for his learning and his preaching. Father Maloney was in his 63d year, thirty-six of which he spent in the sacred ministry. His career embraced the parishes of Castlehaven, Kilmeen, Courtmachanter.

shes of Castlehaven, Kilmeen, Courtmacsherry.

The death of the Very Rev. Father Seraphim, O. S. F. C., took place on August 15, at the Capuchin community at Charlotte Quay, Cork. Father Seraphim went to Cork a little over five years ago as Commissary General and Visitor to the Irlah Province of Capuchins. The Irish climate, however, did not agree with his constitution, and after a few years in Cork he showed signs of breaking down in health.

At Gurtroe, on Sunday, August 14th, Mr. Lane addressed a large meeting of the Ponsonby tenants. He said that it was their bounders duty to break the Coercion

their bounden duty to break the Coercion Act of 1887 by every means in their power, and he hoped that when the records of this struggle came to be written that Bodyke, Coolgreany, the Luggacurran would pale before the stern struggle that would take place on the Ponsonby estate. A most extraordinary exhibition of police roffiianism took place on August 13th at Kenturk, when some policemen in charge of Head Constable Horgan endeavored to force their way into the private grounds of the Rev. Father Collins, C. C., Castlemagner, who had invited Mr. Flynn, M. P., to address a few words to the people of Kanturk, in front of his house. Father Collins himself stood at the gate for over an hour, and effectually gate for over an hour, and effectually barred the entrance of the police, who subsequently got over the ditch, some of them drawing their revolvers. Their conduct aroused considerable indignation among the people.

Merry.

On Aug. 17th, Mrs. P. Connor was arrested and brought into Tarbert, to undergo a month in Tralee Gaol, for throwing a stone at the famous bailiff, Carmody. It appears the assault took place during the eviction of herself and her children from her holding on the property of S. E. Collis, Esq., J. P. Tieraclea. After her arrival in the barracks a few members of the R. I. C., collected 9s, to aid in paying the fine, but Mr. G. B. Fitzgibbon, on behalf of several members of the National Lesgue, went to the barracks and paid the sum imposed by the Tarbert Bench of "Justices" (all landlords), and the woman escaped "durance vile." This action also saved the tax-payers £1 which they lose on each prisoner conveyed to Tralee.

Limerick.

Mr. O'Grady, of Herbertetown, offers

Mr. O'Grady, of Herbertstown, offers his tenants a settlement. He tells them that he never desired to punish them for their ungracious conduct. "Ungracious conduct" is good, as Polonious would say. Mr. O'Grady now requests his tenants to pay at 20 per cent., and to pay all costs. Good, Herbertstown! He will offer 30 per cent. part time. per cent, next time.

At four o'clock on the morning of Aug.
Sth, over twenty persons assembled on
Denis Ryan's evicted farm at Curraghmore, in the Birdhill District, and commore, in the Branin District, and commenced to cut about two acres of oats
with scythes; several women were also
engaged making "stooks" and binding the
corn. Some of the corn remained unbound, but the parties did not remove the
oats. Constables Curren and May, who
are the police placed at Curraghmore to
protect the caretakers, came upon the
party engaged at the work, and it is said
that some of them can be identified by
the police and caretakers. It is expected
a prosecution will take place under the
Criminal Law Procedure Act, for forcibly
taking possession of crops, the property of
the landlord, W. T. Poe, Abbevleix. It
may be remembered thal Denis Ryan was
evicted on the 21st of April last, and police
and caretakers placed in his house on that
day. menced to cut about two acres of oats

Four evictions were carried out, on August 18th, on the estate of Mr. John Frost, solicitor, Roelevan, near Ennis. Thomas Butler, one of the evicted tenants, was arrested for an alleged attempt to stab the Sheriff with a penknife.

the Sheriff with a penknife.

Ex-Judge Flanagan, formerly of the Landed Estates Court, has entered into an agreement to sell his West Clare estate to the occupying tenants, at from twelve to fourteen years' purchase, all arrears being forgiven except the current year's rent, which is being paid, an abatement, however, being granted.

A batch of 21 eviction notices have been granted on the Kilrnah Board of Guardiane.

A batch of 21 eviction notices have been served on the Kilrush Board of Guardians at the suit of Mr. Burton, Carrigabolt Castle, against the tenants situated at Kilcarroll and Kilmacduane, who are all in the Plan of Campaign. The agent ou the Vandeleur estate, with whom the tenants have broken off sil negotiations and fallen back on their original demand in the Plan of Campaign, has also determined to carry out about twenty evictions on the estate, and has arranged with the Sheriff and the police authorities to commence the evictions forthwith. For the purpose of offering stern resistance to these evictions the tions forthwith. For the purpose of offering stern resistance to these evictions the tenants on the Burton and Vandeleur properties are making elaborate entrenchments and barricading outside their houses, which they are preparing to defend to the last. The tenants on Mr. Scott's estate and the Fitzgerald estate met the agent of these properties at Filman of the High Sheriff of the county, resolutions were adopted condemning the present Land Bill, and declaring that it was impossible for landlords to enforce even the residue of their rights while the law was allowed to be made a laughing-stock.

The Bantry Board of Guardians, on Aug. 16th, had before them a letter from the Local Government Board stating that a loan could not be sanctioned for the proposed waterworks until the objection

Tipperary:

On the beautiful new church, on Sarefield's Rock, in the diocese of Cashel, the spire, front, and surroundings of the church are fast approaching completion, and it is expected that by the end of the present mouth it will be out of the contractor's hands.

Antrim.

By the wish of the Ulster Liberal-Unionist Committee, Mr. Chamberlain's visit to Belfast has been postponed until October 11th, and to Coleraine until the

October 11th, and to Coleraine until the 13th.

The Select Committee of the House of Commons appointed to consider the Bill, which has been introduced in consequence of the Belfast Riots Commission, met on Aug. 13th, Colonel King Harman presiding. The day was taken up by the evidence of witnesses called by Mr. Sexton. The Rev. John Tuohill, Professor of St. Malachi's College, Belfast, and joint hon, secretary of the Catholic Committee, said that, speaking as the representative of the Catholic body, they had no confidence in the local magistrates, their feeling being that those who expressed themselves so strongly in Orange lodges could not divest themselves of their opinions when on the bench. They thought the local magistrates should not, therefore, adjudicate in cases of riot, but that two paid magistrates—barristers of seven years' standing—should be appointed.

Armagh. Armagh.

"Lady Day" was celebrated at Lurgan, with an imposing demonstration. Shortly after 12 o'clock large contingents of Nationalists from the outlying country districts began to arrive in town. At the foot of what is known as "the Lough" road, a procession was formed, and it then merched up William street, through Church place and Edward street, and thence out to the townland of Ballinarrig. The procession was accompanied by a number of bands, the members of which were dressed in handsome uniforms, while were dressed in handsome uniforms, while the contingent belonging to each separate district carried a number of very beautiful banners embellished with appropriate devices, inscriptions and mottoes, such as "Union is Strength," "Our Native Land we Love," "God Save Ireland," &c.

Down.

Down.

The obsequies of the late Very Rev. John McEriain, P.P., V.G., Ballymoney, were celebrated on Aug. 12th, the Bishop, Most Rev. Dr. McAlister, presiding. A panegyric was preached by the Very Rev. A. McMullen, P. P., V. G., Daneane. The deceased was born on November 4, 1824, and ordained at Pentecost, 1849.

Nowhere in the North, perhape, was the festival of "Lady Day" celebrated in such a truly religious and befitting a manner as in Newry. There was no outdoor demonstration of any kind, and, notwithstanding, the streets during the day presented a very lively appearance owing to the influx of country folks into the town. For some reason or other, probably known to themselves only the extraction. the influx of country folks into the town. For some reason or other, probably known to themselves only, the authorities deemed it expedient to draft an extra force of police into the town, consisting of 25 men from county Dublin, in charge of Districtinapector Carlton, of Lucan, and 25 from county Louth, in charge of District-Inspector McDermott, of Drogheds, the whole being under the command of District-Inspector Davies, of Newry, but their services were scarcely needed, as the utmost good order prevailed everywhere.

Reilly, Rev. James Dolan, and Rev. John O'Reilly were in waiting to receive him. The following deputations were introduced:—John Gannon, Esq., chairman, and the Catholic members of the Corporation; Mr. Patrick M'Manus, president, and the members of the Society of St. Vincent de Paul; Mr. James Smith, President of the Confraternity of the Holy Family. After a short conversation with the deputation, he entered the Bishop's carriage, and was driven to his residence amidst ringing cheers from the assembled spectators.

The Sub-Sheriff of North Mayo, with a The Sub-Sheriff of North Mayo, with a staff of bailiffs, protected by a force of police, on Aug. 17, visited the Taeffe estate situated near Kilkelly, a village about eight miles from Ballyhaunis, for the purpose of carrying out evictions. The land is so poor that last year, when an agreement for purchase under Lord Ashbourne's Act had been arrived at between the landlord and tenants, the Government bourne's Act had been arrived at between the landlord and tenants, the Government valuers commissioned refused to recommend or sanction any advance of money, and the negotiatations in consequence fell through. A large concourse of people assembled at the scene of proposed evictions, summoned by the ringing of the chapel bell and the blowing of horns. The crowd did not number less than two thousand. The first house visited was that of John Doyle with his family of six children and an aged mother. The hovel presented a miserable appearance. through. A large concourse of people assembled at the scene of proposed evictions, summoned by the ringing of the chapel bell and the blowing of horns. The crowd did not number less than two thousand. The first house visited was that of John Doyle with his family of six children and an aged mother. The hovel presented a miserable appearance. After some resistance on the part of the tenant, the eviction was effected and the furniture thrown out. The evicting party next proceeded to a village called Stonepark, lying about one mile distant. The house of Thady Shee was next reached. It was strongly barricaded, The bailiffs immediately commenced operations, and succeeded in breaking open the door. At this moment the crowd pressed forward, forcing the police back. It was decided in consequence of the determination of the people, to abandon further eviction proceeding for the day. The people then, headed by Fathers McAlpin and Mannion, proceeded to Kilkelly, where a meeting was held. The crowd was addressed by Rev. P. Mo-Alpin, C. C., Aghanore, who said he was proud of the victory they had won that day. The Rev. P. Mannion, C. C., Knock, also addressed the meeting.

IF YOUR CHILD IS STUBBORN OF hard to administer medicine to, Dr. Low's Pleasant Worm Syrup will be appreci-ated.

NATIONAL PILLS will cure constipated

THE O'GORMAN-MAHON BETURNS.

THE BAYARD OF THE REPEAL MOVEMENT AGAIN IN PARLIAMENT.

Dublin, Aug. 27.—The O'Gorman.

Mahon has been elected to Parliament from Carlow without any opposition. The London correspondent of the Sun thus describes the O'Gorman Mahon's reentrance into the Parliamentary arons: Yesterday a new festure and a most interesting one was added to the plant.

trance into the Parliamentary arens: Yesterday a new feature and a most interesting one was added to the night rejoyed by visitors to the House of Commons. About five o'clock a very old white-headed man, dressed in very light cloth, with a huge soft hat, appeared at the bar of the House and was put through all the bowing, oath-taking, and prescribed flummery in general which accompanies the taking of his seat by any new member. The clerks, wigged and powdered, found it hard to put the venerable member through his paces with the customary formality. He insisted on talking from the floor to members whom he recognized on back sears, shook hands with Balfour, the poor, thin little Secretary for Ireland, most violently shook hands likewise with the Speaker, with Smith, the smooth headed and worried leader of the House, and with Gladstone, sat in the place of a member of the Government, and made himself generally at home. No one dered interfere, however, for the big, white-haired man was The O'Gorman Mahon who made himself comfortable in the House in precisely the same way more than a half century ago, when most of the present members were babies; and he had come in his old age to represent County Carlow and see if legislating was as pleas ant as ever. The C Gorman Mahon has had a glorious career. He bas been a thorough Irishman since 1829. — Irish World.

[Sixty years ago The O'Gorman-Mahon won for h meelf the sounday of the

World.

[Sixty years ago The O'Gorman-Mahon won for himself the soubiquit of the Bayard of the Repealers. Brave, chivatrous, and honorable, he was the beau ideal of the Irish patriot of the old time. The young bloods of the Irish aristocracy blustered and funed a good deal in those days, talked glibly of cutting papist throats, and were profuse in challenges to O'Connell's followers, one of their cutthroats, D'Esterre, actually challenging O'Connell himself in the hope to kill him and meeting instead his own death at the hands of the Liberator. So shocked was O'Connell at the blood of a fellow-creature being on his hands that he registered a vow O'Connell at the blood of a fellow-creature being on his hands that he registered a vow never to engage in a duel again and religiously kept it. But the dashing young Hercules, Mahon, felt that to fight when his honor or that of his leader was impugned was a duty he owed to God and his country, and no Orange challenger was ever allowed to go unanswered when The O'Gorman-Mahon—in fact he never waited for the challenge; he always sent it. Auy slander on his idolized leader, O'Connell, was sure to be followed by an invitation to the slenderer to meet The O'Gorman Mahon in some retired spot and prove his assertion at pistol's muzzle or rapier's his assertion at pistol's muzzle or rapier's point. In this way Mahon participated in at least thirteen duels. Once during the Repeal agitation at a public meeting a villainous personal attack was made on O'Connell with the evident intention of inspector Carlton, of Lucan, and 25 from county Louth, in charge of Districtions of Lucan, and 25 from county Louth, in charge of District. Inspector M:Dermott, of Drogheds, the whole being under the command of District-Inspector Davies, of Newry, but their services were scarcely needed, as the utmost good order prevailed everywhere.

Cavan.

On Aug. 19, Monsignor Persico arrived at Cavan, from Longford, on a visit to the Most Rev. Dr. Finegan, Bishop of Kilmore, and was received on the platform by a large concourse of the inhabitants, who gave him a most enthusiastic reception. The Rev. Hugh Brady, President of St. Patrick's College; Rev. Patrick Finegan, Dean Maguire, Rev. Francis Reilly, Rev. James Dolan, and Rev. John O'Reilly were in waiting to receive him. The following deputations were introduced:—John Gannon, Esq., chairman, and the Couth live of Distriction of Connell with the evident intention of Provoking him to challenge his assailant. O'Connell stated in reply that he would neither give or accept a challenge. When modestly and calmly, "Mr. Chairman, it may be useful to state that I have made no such resolution: God forbid!" Nothling more was heard of the challenger. When O'Connell with the evident intention of Provoking him to challenge his assailant. O'Connell with the evident intention of Connell with the evident intention of waistcoat, and his blue and white shirt was unbuttoned at the neck, "in which," says a blographer of O'Connell, "the strength of Hercules and the symmetry of Antinous were combined." It it probable that both his careless dress and his promin-

Antinous were combined." It it probable that both his careless dress and his prominent seat would have passed unnoticed but that he wore across his breast a broad green sash with the inscription "Order of Liberators." This caught the loyal eye of the High Sheriff who at once proceeded to interrogate the daring wearer of the green, on whom all eyes were now fixed, while the business of the nomination was delayed to listen to the conversation. "Who, sir, are you?" demanded the High Sheriff in a mincing tone of voice. "My name is O'Gorman-Mahon," replied the man aloft in such perfect mimicry of the Sheriff's voice and manner that a roar of laughter followed. "I tell that gentlem man," said the High Sheriff in a voice husky with passion, "to take off that badge," "This gentleman," retorted the man on the perch, "tells that gentleman (pointing to the High Sheriff) that if that gentleman presumes to touch this gentleman presumes to touch this gentleman." gentleman presumes to touch this gentle-man this gentleman will defend himself

Mr. W. E. Caiger, Advertising Agent for the Toronto News, says I was induced to try Naval Balm for a severe and troubles me Cold in the Head. Once using it literally wasned out the clogged secretions, and left my head clear as a bell.

appearance attracted the eyes of every visitor to Parliament.

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JOHNSTON'S FLUID BEEF Is the Best and Safest Diet.

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THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS, invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the

in all Complaints incidental to Females of all ages. For Unideren and the aged they are priceless.

If an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

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Oxford Exrest London, they are spurious.

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A Flower From Her Grave Theresa, aged 20 years, died, full of grace and beauty, June 23, 1870.

beauly, June 23, 1870.

A flower from her grave
Is all I have
To send thee, my friend, afar—
A blessom that sprung the green grasses
among,
And itoses like a fallen star,
Full of light,
Fatr, and bright
As Heaven's angels are.

As Heaven's angels are.
This flower, dear friend,
To thee I send,
Who't gentle and true, I know,
Then take it, dear,
And have a care
Ye tender welcome show,
For her sweet sake,
Kind welcome make,
Safe shelter give this flow'r;
This tear-besprinkled flow'r;
This blossom white,
Emblem of light,
Of her wind dwells sfar
From earthly night,
In Heaven's light,
From all she loved far.
From us who lonely are,
— Chicago, Aug. 1s.

MARAH.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

FOURTEENTH SUNDAY AFTER PENTECOST. "It is better to die without children than to leave ungodly children."-Eccles. xvi, 4. to leave ungodly children."—Eccles. xvi, 4.

Next to the state of virginity in the Church stands the state of matrimony; and its glory is in the family life in the bringing up of children. There can be no doubt that in heaven, for those people who enter this holy state, not the least of their happiness will consist in seeing their own children, and accounting themselves blessed that by God's mercy they were allowed to assist in peopling Paradise with holy men and women.

allowed to assist in peopling Paradise with holy men and women.

It becomes, then, parents, from their position to be holy and devout. The parent is the priest, as it were, of the family. There rests on him a solemn obligation to bring up his children in the fear and love of God.

"A son ill taught is the confusion of the father, and a foolish daughter shall be his loss." "A foolish son is the anger of his loss." "A foolish son is the anger of the father, and the sorrow of the mother that bore him." Thus spoke the wise man in Holy Scripture thousands of years ago, and his words remain true still. Children are not merely to take the place of their parents in this world, but, having immortal souls, they are destined

to live forever in the next. The parent is responsible, under pain of losing his own soul, to look out for the on of the souls of his children, and

this obligation he takes on himself in the crament of Marriage. But there are in this age of bustle and hurry many difficulties. Some parents really have very little time to give to their children. Such are men and women who work early and late; who come home tired and who can do little more than make a beginning of all the

more than make a occassary for a child, that he may save his soul.

It is beyond the best endeavor of such parents to give to their children all that parents to give to their children all that they need. Yet the instruction must be given, for we know that a generation which grows up without the fear of God, and with a half-hearted respect for His religion, is a danger to itself and to the world, and this might easily happen in an age like the one in which we live, if the Church were not beforehand in the matter.

Seeing the danger, the Church began the Sunday-school to supply what could not be done properly at home. Catechism classes were arranged, and priests and devout lay-people engaged themselves in adding the parents to fulfil their obligations to their children.

But it was found that once a week, for an hour was not sufficient.

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Daily instruction is what is needed to develop in the soul of the child the virtues of Faith, Hope and Charity, planted there in baptism. Daily instruction is needed to build up in the child a good and solid devotion to God, and to make him care for his own soul, next to God, above all

for his own soul, next to God, above all things.

And so the Church has, in her wisdom, provided for the establishment of parochial schools everywhere in this country. These schools are to be under the immediate charge of the priest of the parish, and to be examined each year by those whose duty it is, and a report made to the bishop.

Where such schools are founded it is the duty of pagents to send their children to

duty of parents to send their children to them, and the mere fact that they learn a little more in worldy matters is not a good reason for sending them to the public school. Remember that the moral training must

come first. Remember that it is the soul which is at stake. Remember that on the day of judgment we shall not be exa-mined as to how much we know, but as to

mined as to how much we know, but as to how well we have done.

Take care, then, that your children are sent to school, if possible, where they will learn good habits from early youth.

Do not neglect these things, and you will have the joy of seeing good and dutiful children, who will rise up and call you blessed. And more, in the life to come you shall with them rejoice before God to all eternity.

"Behold, the inheritance of the Lord are children. . . . As arrows in the hands of the mighty, so the children. . . . Blessed is the man that hath filled his desire with them; he shall not be con-

desire with them; he shall not be confounded."

Struck With Lightning,

Neatly describes the position of a hard or soft corn when Putnam's Painless Corn Extractor is applied. It does its work so quickly and without pain that it seems magical in action. Try it. Re-collect the name—Putnam's Painless Corn Extractor. Sold by all druggists

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DEA!

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Veri

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Is all I have
To send thee, my friend, afar—
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And housed like a fallen s Full of light, Fair, and bright As Heaven's angels are.

As Heaven's angels are.
This flower, dear friend,
To thee I send,
Who'tt gentle and true, I know,
Then take it, dear,
And have a care
Yetender welcome show,
For her sweet sake,
Kind welcome make,
Sife shelter give this flow'r;
This blossom white,
Emblem of light,
Of her who dwells sfar
From earthly night,
In Heaven's light,
From all she loved afar.
From as who lonely are.
— Chicago, Aug. 1s.

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Miramichi advance, Chatham, N. B.,

Airsmich advance, Unatham, N. B.,

Died at St. Patrick's R. C. Pastoral residence. Nelson, Miramichi, N. B., between 6 and 7 o'clock on Friday evening. August 26th. the Very Rev. Michael Egan, V. G., in the Sist year of his age, the 59th of his Priesthood, and the 54th or his Pastorate of the R. C. congregation at Nelson.

hood, and the 54th of his Pastorate of the R. C. congregation at Nelson.

Father Egan was for many years after his arrival in 1833, a very prominent figure in Miramichi. Born in Kilkenny, Ireland, on the 21st Uccember, 1806, after his preparatory studies in his native country he was sent for his theological course and clerical training to Portugal, where on the Ember Saturday of Trinity, June 13th, 1829, he was ordained priest: returning home he exercised the holy ministry in his native diocese for four years. In response to an appeal for priests made to his bishop by Bishop McEachrau in a letter written at Bartibogue when Father Dallard (afterwards Bishop) was the resident missionary priest of Miramichi, Father Egan, in company with the late Father Richard Veriker, then in deacon's orders, came out from Ireland, via. Halifax to St. Andrews, P. E. I., where Bishop McEachran then resided. The good bishop received the two rev. gentlemen with an affactivents reterned wetgene. received the two rev. gentlemen with an affectionate, paternal welcome. Father Veriker was soon ordained priest and subsequently served, with zeal and success, missions in various parts of New Brunswick, Woodstock, Grand Falls, Chatham, and finally in St. Andrews,

N. B., where he died a few years since.
Father Egan was at first sent for a few months to aid Father Dunphy in St.
John and the dependent missions: then he succeeded Father Dollard in the ex. the Succeeded Father Johnson in the Ex-tensive missionary field of Miramichi and the Bay Chaleur, having his residence at the church and presbytery then but recently erected by Father Dollard at Nelson.

The whole of the North Shore of New Brunswick had at that time but two or three Canadian Missionaries for the French three canadian Missionaries for the French population, so that the English-speaking new settlers from Ireland or Britain claimed the services of Fr. Egan, whose vigorous, agile frame, genial humour, manly bearing and priestly zeal, proved him to be the man of Providence to bring consolation and joy to the scattered exiles wherever located—whether at Nelson, Renous, Chatham, Pokemouche, Poke shaw, Bathurst or Belledune—from Boies

town to Restigouche.
In the course of years the country de veloped and improved in sgriculture and other industries, in better roads bridges and general facilities for intercommunica-tion and social enjoyments, so that in the field where Father Fgan labored, a new Diocese with increase of people, pastors, schools, convents and all other such auxschools, convents and all other such auxilaries for mission work, has grown up around him. All the workers of to-day find it just as much as they can do, to fulfil their respective duties. But contrasting their limited missions with the vast field cultivated by Father Egan and other such vigorous pigness. vast field cultivated by Father Egan and other such vigorous pioneers, we are made to feel that "there were giants in those days" of early settlements and that God gave the special needed aids and capabil tites to the workmen whom he sent into his vineyard, and who so well and bravely bore the heat and burden of the day. All honor to their memories!

For the last few years the end of Father Egan's useful and laborious life Father Egan's useful and laborious life has been calmly but perceptibly approaching. He had no particular all ment, no suffering, other than the gradual decay brought on by old age. He was not however so very old. Many who are still hard workers are much older than he was but in his case the previous are still hard workers are much clder than he was; but in his case the previous hardships of his earlier labors and priva-tions supplied the wear and tear, which like old age bring on decay. The three different attacks of paralysis within a few years past, possibly caused by the burning of his Church and Presbytery in Seatesty 1822 were doubtless the im-September 1883, were doubtless the immediate cause of his death, the third and final attack occuring on last Sunday evening, since which he has been slowly dying, though conscious up to his last breath.

Always noted for his strong common Always noted for his strong common sense which eschewed all exaggerations and vagaries, the spirit of faith and piety never failed to show itself when the occasion call it forth. His charity and generosity were proverbial. Though his memory and all the powers of his mind and body had been daily growing marker, powertheless though unable to weaker, nevertheless though unable to weaker, nevertheless though unable to speak he was quite conscious during the last few days, as shown by his following the suggestions made to him. Early in July, their Lordships Bishops Sweeney and McIntyre paid him a kind visit in company with Bishop Rogers of Chatham, who had often visited him. This last, on the morning of the day on which he died, again visited him and celebrated mass for him in his chapel, and in company with the attending priests solemnly recited the sacred prayers, Gospels and Psalms which constitute the beautiful Rite in the Roman Ritual entitled "The Rite in the Roman Ritual entitled "The Commendation of a soul departing." Commendation of a soul departing."
Later in the afternoon the venerated
Sulpitian Father Rouxel of the Grand
Seminary, Montreal, visited the dying
priest in company with Father Dixon of
Newcastle. The latter has been the
confessor and spiritual director of
Father Egan and has often visited him
and administered to him the sacraments
during these last years of his failled. and administered to him the sacraments during these last years of his failing strength. Some couple of hours after this last visit Father Egan calmly expired. Father Thomas Bannon of Chatham had been to visit him on the previous evening, and the other neighbouring priests also had not failed to perform this fraternal duty. Father Nicolas Power of Nelson, his nephew, was ever with him when other duties permitted. Both he and Father Carolan were present when he departed.

sent when he departed.

Thus in death, besides the constant prayers of his flock, he had the fraternal sympathy, fervent prayers and sacred ministrations of his fellow Priests—a ministrations of his fellow Priests—a compensation which Divine Providence afforded him for the many long journeys made by him to administer the last sacraments to the sick and dying, and the many consoling words by which he brought comfort and joy to many an afflicted heart. Truly we here see realized the words of our Lord: "The same measure which you mete out to others to the highest importance, not only as an agreeable cooling drink, but as a therapeutic agent of well-defined and specific value."

The obseques of the deceased patriarchial pastor of Nelson were performed on Tuesday last in the most solemn manmer. The body, resting in sacerdotal robes and enclosed in a superb casket robes and enclosed in a superb casket with glass cover, which permitted inspection of the face and bust, had been laid out in the large parlour near the entrance of the pastoral residence from the time of his decease until its removal to the herse. This apartment was most appropriately draped. Sacred mottoes, the crucifix—emblem of man's redemptions Lighted tapers tion—were conspicuous, Lighted tapers and natural flowers surrounded the coffin, near which was ithe holy-water vase and sprinkle, which the clergy and other visitors used before kneeling to pray for the soul of the beloved de-

It will be remembered that since the It will be remembered that since the burning of the church and former presbytery, the R. C. congregation of Nelson have had only a temporary chapel in which to worship, consisting of a hall the whole size of the uppermost flat of the new presbytery. This hall could not contain the throng of people expected to assist at the obsequies. Therefore it was considered to be more convenient and suitable to erect outside of the end of the house, and communicating by an suitable to erect outside of the end of the house, and communicating by an open window with the apartment in which the corpse lay, a platform and awning for the altar, clergy, and choir, with temporary seats extending far out on the grass for the audience. This improvised open air chapel, festooned with mounting despare.

on the grass for the audience. This improvised open air chapel, festooned with mourning drapery, proved to be most satisfactory—permitting each one of the large audience to hear and see every part of the sacred functions.

On the morning of the tuneral (Tuesday, Aug. 30) His Grace. Archbishop O'Brien, with his Secretary, the Rev. Edw. Murphy, arrived from Halifax by the I. C. R express at Newcastle at o'clock a. m., and after celebrating Mass and breakfasting at Father Dixon's, crossed over to Nelson. At the appointed hour the Office of the Dead was chanted in choir by the clergy who had come from all parts of the diocese to come from all parts of the diocese to take part in the sacred rite—the Arch take part in the sacred rite—the Archbishop presiding. The Solemn Requiem Mass was celebrated by the Bishop of Chatham, assisted by the Rev. E. F. Murphy of Halifax as Deacon, Rev. William Dollard of St. John as sub-Deacon, and the Very Rev Thos. F. Barry of the Diocese of Chatham as Arch-Deacon. At the end of the Mass the funeral sermon was presched by the Rev. William

mon was preached by the Rev. William Varrily, Pastor at Bathurst Village. The Bishop of Chatham also addressed the audience, making some touching allusions to the varied and manifold merits of the deceased, in confirmation of the solid and practical lessons just given by the eloquent preacher. His given by the eloquent preacher. His Grace the Archbishop of Halifax kindly acceded to the invitation of Bishop acceded to the invitation of Bishop Rogers and concluded the speaking by expressing some very beautiful practical thoughts suggested by the solemn occasion—the lite and labors of the deceased, the large concourse of people from the surrounding country, the distinguished citizens of all ranks, professions, and creeds, assembled to do honor to departed worth meditating on the jueying parted worth, meditating on the inevitable approach of death to each one of ourselves, since we too must recognize that we are mortal. While on this earth that we are mortal. While on this earth we are only temporary sojourners, in a place of trial to prepare ourselves for eternity—This earth which God placed us in is beautiful, man himself being the us in is beautiful, man himself ceing the only creature, who, alas! too often mars its beauty by disobeying God. The picturesque views of the beauties of the scene before us—of river and land—should make us gratefully admire their

and our Creator, to love and serve Him!

The choir of St. Mary's R. O. Church
of Newcascle, under the direction of the
Reverend Sisters of the congregation of
Notre Dame, song the Mars Sisters of Antonine, presiding at the organ, and the choir of priests alternating in certain

parts.

The solemn rendering of the grand old Gregorian chant, both in the office of the Dead and the Mass, as well as in the psalms chanted during the proces-

old Gregorian chant, both in the office of the Dead and the Mass, as well as in the psalms chanted during the procession to the grave was most impressive. The Rev. Theophilus Allard, of Caraquet performed the first part of the tuneral rite over the body of the deceased, before removal to the hearse; and the Rev. Joseph Pelletier performed the last part of the sacred function, at the grave. The Rev. Father Morrisey of Bartibogue led the procession, carrying the processional cross, assisted on either side by Reverends Fathers Crumley and Duffy. The students of the Bishop's residence and the altar boys of Nelson assisted. The masters of ceremonies were the Rev. Fathers Dixon of Newcastle and Joyner of Chatham. Every part of the solemn obsequies passed off in the most perfect and edifying manner.

Six principal members of the late Father Egan's congregation of Nelson ac companied the hearse as pall bearers. The Rev. Nicholas Power and Master Thomas Good, grand nephews of the deceased, followed immediately after the body as chief mourners.

The following is a list of the clergy present:—The Most Rev. C. O'Brien, Archbishop of Halifax, the, Rt. Rev. James Rogers, Bishop of Chatham, the Rev. Edw. F. Murphy, of Haifax, the Rev. Edw. F. Murphy, of Haifax, the Rev. William Dollard of St John.

Those of the diocese of Chatham were:—The Rev. Joseph Pelletier, Rev. William Varrlly, Rev. M. F. Richard, Rev. Thomas J. Bannon, Rev. P. W. Dixon, Rev. Joseph R. Doucet, Rev. John L McDonald, Rev. Michael O'Brien, Rev. Father Carolan, Rev. Edmond Pattenaude, Rev. Simon Crumley, Rev. James Smith, Rev. Michael O'Brien, Rev. Peter Duffy.—Rev. Thomas Fitzgerald being at his mission at Cain's River did not learn of Father Egan's death until returning home, when he immediately left for Nelson but arrived only towards the end of the funeral.

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DEATH OF VERY REV. MICHEAL shall be meted out to you again: Re
EGAN, V. G.,

Miramichi advance, Chatham, N. B.,

Anall be meted out to you again: Re
quiescat in pace / Amen.

Father Egan's Funeral.

The obsequies of the deceased patri.

Sufferers are not generally aware that

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarr-hal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & correspond with Messrs. A. H. Dixon & Son, 308 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explain-ing this new treatment, free on receipt of amp. - Scientific American.

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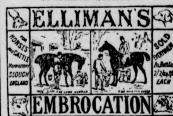
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O. M. B. A.

section 2 of Reserve Fund Article pro-ce that all money for said fund shall sent by the Grand Secretary to the easurer; then an order signed by the and President and Secretary is to be Grand President and Secretary is to be drawn on the Treasurer to pay said money to the Board of Trustees. The Treasurer, in compliance with Section 5, on receipt of said order shall remit by draft to the Chairman of said Board, who shall on receipt of said draft endorse the same and procure the endorsement of the other members of said Board, and then deposit the draft in the Savings Branch of an incorporated Bank as stated in section 7.

incorporated Bank as stated in section 7.

There is a great deal of unnecessary roundabout work, under the pretext of greater safety, in regard to the banking of this Reserve Fund money. Would it not be just as safe, and far less trouble-some, to have the draft from the Treasurer made psyable to the chairman of the board of trustees? We can readily understand why no portion of the Reserve Fund upon deposit shall be withdrawn unless by order signed and endorsed as required by section 9 withdrawn unless by order signed and indorsed as required by section 9 of Reserve Fund Article, but why the hairman of the Board of trustees hould be compelled to send a draft tround for the signatures of all the other members before he can deposit it in bank to the credit of the Reserve Fund, seems somewhat strange. It so inclined, bould not the chairman of the trustees, which is the monay on said draft and not could not the chairman of the trustees, obtain the money on said draft and not deposit it at all, just as well after all the trustees had endorsed it, as if the draft was made payable to himself or his sole order? The depositing of this money to the credit and in the name of the Reserve Fund of the C. M. B. A. is entirely in the hands of the chairman of the Board of Trustees, and we can see no good reason whatever why this money could not be sent direct from the Grand Secretary to said chairman. The manner in which the Canadisn C. M. B. A. Reserve fund is to accumulate, is entirely nner in which the Canadian C. M. D. A.
serve fund is to accumulate, is entirely
serent from that of the United States,
being incorporated in Canada, our
reme law makers considered it best Supreme law makers considered to confine us to a Savings Bank.

To this we do not so much object; it is the routine to be taken before getting it in bank that we consider useless trouble and would like to see changed.

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fatherly and charitable instruction, pointing out our weak points, and giving such solid and convincing reasons for adhering strictly to the constitution and usages of the C. M. B. A., that our members were impressed with new ideas of duty, and I believe are resolved to work for their Branch with renewed vigour. Sunday afternoon Bro. Deare addressed a select audience of attentive Catholic members of this parish on the C. M. B. A. for one hour and a half, after which he filled up four new applications for membership, thus aiding us most materially in infusing new life into our Branch. We are all highly pleased with the deputy are all highly pleased with the deputy and his visit. Yours fraternally, WM. GLEASON.

OBITUARY.

Mr. Mathew M. Clarke.

The sad intelligence reached Rev.
Father Flannery on Sunday evening
that his nephew, Mathew M. Clarke, had
breathed his last in the city of New
York. A telegram was despatched
immediately ordering the remains to be simmediately ordering the remains to be conveyed to St. Thomas for interment. On Wednesday a grand High Mass de latening to their English friends, and Requiem Corport presente was celebrated in the Church of the Holy Angels, Rev. Father Flannery celebrant; Rev. M. J. Tiernan, Rector of the Cathedral, deacon; and Rev. James Walsh, C. C., acting as mester of ceremonies. Before the absolution was pronounced Rev. M.

man spoke in very elequent and pathetic terms of the awful uncerty in which we all live and the senty of being at all times prepared the death summons. The remains accompanied by a large concourse sympathizing friends to their final ing place in the Catholic cemetery. hew M. Clarke was born in Borrisoe. Ireland, about twenty six years kane, Ireland, about twenty six years ago, and was a young man eminent for many endearing qualities of head and heart. The sad news of his early demise will cause many a heart-wrung tear to be shed in the land of his birth.

GRAND DEMONSTRATION IN

that the National League is a dangerous association. He was very proud to hear them them say so. The Irish leaders did their best to make it so, and if they had succeeded in doing so they had done their duty to the people of Ireland (cheers). They had maintained the League in all its operations within the strictest limits of the law. Their object was to make it some protection against rack renting and eviction.

A STRUGGLE UNSOUGHT.

They did not seek the struggle, but as it was forced upon them they welcomed it, and if, as the newspapers state, that this is a life-and-death struggle between the National League and the Government of the country, then he said they went into it with a light heart. If the action of the League in the past can be termed intimidation, then he admitted he intended to practise the same sort of intimidation in the future. He remembered the time when there was not a child in Ireland who from the time it left its mother's knee until it arrived at manhood did not know what it was to pass an hour without feeling the effect of intimidation, and what the National League had done was to set up an organization to enable the people to resist that intimidation. They might call that intimidation if they wished, and he told the Government that so long as laudordism prevails in the latter base of their falling into, and what the National League had done was to see the as the same sort of intimidation, and what the National League had done was to set up an organization to enable the people to resist that intimidation. They might call that intimidation if they wished, and he told the Government that so long as laudordism prevails in the latter falling into, and what the National League had done was to sea up an organization to enable the people to resist that intimidation. They might call the Government that so long as laudordism prevails in the latter falling into, and what the National League had done was to see the same cort of their falling into, and stream claused the same crime of their falling from the time it left its mother's knee until it arrived at manhood did not know what it was to pass an hour without feeling the effect of intimidation. Their whole life was subject to intimidation, and what the National League had done was to set up an organization to enable the people to resist that intimidation. They might call that intimidation if they wished, and he told the Government that so long as landlordism prevails in the country their intimidation will prevail, and prevail over landlordism and the Government also (cheers). If they imagined that by proclaiming the League they would make land grabbers in Ireland again they made a mistake. He said from that platform that no matter how many proclamations might be issued they would not have the evicted farms taken, and they would continue on this course to the end (hear, hear).

LOST HOPES.

but the date of your regular meeting could be changed by the Branch to meet such a case as you refer to, if the members of the Branch so desired.

Petrolia, Sept. 5th, 1887.

S. R. Brown Esq., Secretary of Canada Grand Council C. M. B. A.

DEAR SIR AND BRO — I take the liberty of intruding on your valuable time and space in the C. M. B. A. column of the RECORD to inform you, and our noble association in Canada, that we were honoured by the visit of H. W. Deare, Esq., of Essex Centre, a district deputy for Western Ontario, who is on his round of official visits. He visited branch 27 on Saturday last, our regular meeting, and nearly all our members were present. Our President having gone to Ireland on a visit for the good of his health, Bro. Deare presided, and wielded the gavel with dignity, and wisdom. He went into a thorough examination of the affairs of the Branch, and gave us such fatherly and charitable instruction, registing out our weak points, and giving the content of the such as a considerable sympathy. He was alluding now to the combination known as the Plan of Campaign (cheers). Now let him say this, that if there be a man in Ireland base anough—and he did not think there was—to turn and back out now that the was—to turn and back out now that the plad to denounce him from public platforms by name. Now that they had the prize almost in their grasp, and the people of England rallying on their side, he hoped that the Coercion Act by which they would not terrify them (No). When the men of '67 (loud cheers) stood up for the old cause of Irish liberty and National right what was it they had to fore it under the prize almost in their grasp, and the people of England rallying on their side, he hoped that the Coercion Act by which they would not terrify them (No). When the men of '67 (loud cheers) stood up for the old cause of Irish liberty and National right what was it they had to face? I like the coercion act was passed, he pledged him self to denounce him from public platforms of England rallying on their In these days, when there were no friends around them, when English opinion was hostile, they did not fatter. Men, brave and firm, were found to take up the cause in '48, in the tithe war, and in '98, and if in '35, in the titne war, and in '95, and it the Tory Government imagined that in '87, when victory was at hand, that six months with hard labor, administered by Mr. Cromwell Balfour, would have a terrifying effect, they erred grievously.

DOUBLING THE DEMANDS.

They should go in the same path, show They should go in the same path, showing no change in their attitude, except that they would be less scrupulous in this respect, that whereas in the past they recommended the tenantry to demand what was less than their just right, now he would tell them to double their demands (applause). If they had to get six months' hard labor in order to get a reduction, they might as well get a good reduction when they were at it (laughter). That was sli he had to say on the proclamation of the League, and he would conclude tonight by informing them that they need not be very much afraid of the magistranot be very much afraid of the magistra-tes of Ireland or the Government (loud

MR. O'BRIEN'S SPEECH.
Mr. Wm. O'Brien, M. P., who received a warm reception, said he had not entered at this hour to detain this tremendous gathering with many remarks, because both they and he had come there that

Northwich—(applause)—at Spalding, and other places besides. Those proclamations were directed against a dangerous association (laughter). It was not the Irlah National Lesgue which was a dangerous association—the fell association was composed of Tory coercionists, Orange rackrenters, and Radical renegades—(cheers)—but he and his friends were there to tell those men that the day upon which the English people made up their minds to suppress that dangerous organization, that day would do more to make theirish people their debtors, their friends, and comrades for ever than seven centuries more of a criminal union with fire and sword would do to crush them.

GRAND DEMONSTRATION IN

DUBLIN.

THE SPECCHES OF MESSES. DILLON AND
O'BRIEN.

A tremendous demonstration was held
on Tuesday night in the Rhotondo, Dublin, for the purpose of protesting against
the proclamation of the National League
under the new Act. We take from
United Ireland the annexed report of the
speeches delivered by Messes. Dillon and
O'Brien on this occasion:

Mr. John Dillon, M. P., said—He asked
them, the citizens of Dublin, to let their
English friends know what those present
thought of the suppression of the National
League. He would invite them now,
having seen the forces on the side of the
people of Ireland, to call at the Castle and
see the forces on the other side (laughter). Let them ask Mr. Balfour to show
an assemblage who approve of him and
his policy, and he ventured to say that
when Mr. Balfour gathered together that
assemblage there would be very few there
who did not possess a Government salary
(cheers.) In point of fact, on one side
are the masses of the country, and on the
other the salaried and Government
officials. They say in the proclamation
that the National League is a dangerous
association. He was very proud to hear
them them say so. The Irish leaders did
their best to make it so, and if they had
succeeded in doing so they had done their
duty to the people of Ireland (cheers).
They had maintained the League in all
the toperations within the strictest limits
of the law. Their object was to make it
temps protection against rack, renting and
the could say was that he took it for granted there was no Nationalle what they had listened to from John Dillon, all becould asy was that the took of a transition—(applauue)
Intel PROCLAMATION.

If it was necessary to asy one what they had laterned to from John Dillon, all become and at their was the took of the water
to be calm and to be moderate, and to be
violence or despair. On the contrary, all
the violence and all the despair were in
the calm protection against rack, tranting and
the policy and the rather was the least
days to th THE PROCLAMATION.

ing paid those assessments on 12th inst, four days after receiving notice.

Brockville correspondent is correct. The "application" must be read at a regular meeting of the Branch, entered on minute book, and referred to board of trustees. Said board must report at next regular meeting of Branch, if possible. If Medical Supervisor's report and Trustees' report be invocable, the candidate is ballotted for: this ballot must be at a regular meeting. If candidate be elected, he is notified to present himself for initiation, which must also take place at a regular meeting. A special meeting is not a regular meeting and the candidate could not be legally initiated at such meeting, but the date of your regular meeting could be changed by the Branch to meet such a case as you refer to, if the members of the Ranch considerable sympathy. He was alluding now to the combination that existed in this considerable sympathy. He was alluding now to the combination that was the most crimeless country in the people to resist that intimidation if they wished, and he told the Government that so long as landlordism prevails in the country their initimidation will prevail.

Accustomed to coercion. They were sorn and bred to it, and he might say this that so long as this country was to be governed by creatures like Balfour (groans), by Creaturately in Ireland they were bunted to ever tendlordism prevails in the country their initimidation will prevail.

Accustomed to coercion. They were sorn and bred to it, and he might say this that so long as this country was to be governed by creatures like Balfour (groans), by Creatures (bunted to coercion. They make the bread they intended they would bread to it, and he might say this that so long as this country to the totic, and he might say this that so long as this country to the bunted to coercion. They were sorn and bread to it, and he might say this that so long as this country to the totic, and he might say the sall of the say the said from that (groans), by Creatures (bunted to it, and he land was the most crimeless country in Europe; its criminal calendar was an almost blank. They had 40,000 soldiers and police holding this little island down. Yet what was their coddition? It was that they could not manage to govern these millions of people without filling the country with troops, and without passing a Coercion Act which was meant to handcuff a whole nation,-

FROM ST. JOHN N. B.,

Special to the CATHOLIC RECORD On Sunday, 4th inst, his Lordship Bishop Sweeney announced at the 9 and 11 o'clock Masses that he was about to begin a work Masses that he was about to begin a work that has been in contemplation for some time viz., the erection of a Charity Hospital. The work has been delayed on account of the great inportance of completing the building for the orphans. Now, however, he proposed to push on the work. He had been promised assistance by some members of the congregation, and hoped to have the assistance of all in carrying on this noble work. The building will be 100 feet long and 50 feet deep and will be three stories high, with a basement. The site chosen is that of the old Christian Brother's School, on Sydney St., that has site chosen is that of the old Christian Brother's School, on Sydney St., that has been vacant since the fire ten years ago. Besides being used as an hospital, the new institution will be a refuge for the old and infirm poor, who would thus be relieved from all anxiety about worldly matters and devote the rest of their days to prepare for the great journey beyond the grave. The hospital will be under the charge of the Sisters of Charity. It is his Lordship's intention to have the hospital ready for use next year.

Lordship's intention to have the hospital ready for use next year.

The writer had the pleasure of meeting William Golden, Esq., Pittsburg, year Pa., editor of the Emerald Vindicator, a Catholic journal, a short time ago. Mr. Golden is traveiling for pleasure and is highly pleased with his trip in the Maritime Provinces. He thinks St. John is one of the finest cities of its size on the continent.

The Rezzar in aid of St. Peter's Church.

between Meers. Carleton and Bowden.
Since the Redemptorist Fathers have
taken charge of St. Peter's, a new Presby
tery and convent have been erected at considerable expense, and the proceeds of
this Bazaar will be used for the purpose
of reducing the debt.

L. K.
St. John, N. B., Sept. 7th, 1887.

PICNIC AT LA SALETTE.

The annual picule of the La Salette congregation on 8th Sept. was, as usual very auccessful, reflecting great credit on the ladies of the parish, and on the Pastor, Rev. Father Dillon. A dinner sumptuous enough to tempt a disciple of Epicurus was spread early in the afternoon, and the thousands who sat down to partake of it enjoyed it amszingly. The best possible arrangements were made to afford a good day's annuement, and all were sattsfied that this could not be obtained elsewhere to better advantage. A gold watch for that this could not be obtained elsewhere to better advantage. A gold watch for the most popular young lady was awarded to Miss Burket of Delhi, and another watch was awarded to the most popular young gentleman, who proved to be Mr. Joseph Bool of Windham. Mr. Wm. Bool was awarded a magnificent goldheaded cane. Speeches were delivered by Messrs. McKuight and Dr. McKay, members of Parliament, also by Rev. G. R. Northgraves, and Messrs. Jas Brady of Ingersoll, J. Nickerson of Simoce, Peter Maybee and Jno Freeman of Lynville. A large sum was realized for the benefit A large sum was realized for the benefit of the Church.

THE FINGER OF GOD.

WILL MEET YOU IN HELL BEFORE

The Wichita (Kan.) Beacon is responsible

The Wichita (Kan.) Beacon is responsible for a very singular story of a young man who was suddenly paralyzed in that city some time ago after having made a very irreverent remark.

Frank Morton, of Moberly, Mo., was boarding in April last at the Arlington House, Wichita. He was a good hearted young man, but inclined to scoff at religion. Led by carlosity he visted meetings then being held by members of the Salvation Army, and on Friday night, about the middle of the month, placed himself among the penitents at the bench. about the middle of the month, placed himself among the penitents at the bench. After the meeting Morton, in company with a friend, repaired to the hotel and for some time stood talking at the counter near the clerk's desk. There were probnear the clerk's desk. There were probably twelve or fifteen other people in the office at the time. Finally Morton's friend said, "Good-night, Frank," and Morton responded, "Good night: I'll meet you in hell before morning." Almost before the words were out of his mouth he lay stretched on the floor, falling as if he had been struck with a club. The needle in the recon rank with a club. The people in the room ran to him and.

Ifting him up, they saw his closed eyes livid face, looking for all the world like death. He was gently laid back on the floor and Dr. J. M. Hoskins, the nearest physician, was called. He saw at once that the man was not dead, but thought that he had an epileptic stroke or had taken polson of some kind. After work-ing with him for some time consciousness ing with him for some time conscioneness was restored, but he could not move himself or speak. After vainly attempting to speak or arise he motioned for paper and pencil, which were given to him. The first thing he wrote was the address of his brother, and asked them to telegraph for him. He next wrote, "When I made my last remark I was nearer hell than I thought." Morton was subsequently sent to his home. He evidently regarded his affliction as a punishment. Among those who saw the punishment. Among those who saw the occurence and vouch for the truth of the

story are Isaac Roberts, proprietor of the Arlington, and several other persons well known locally. Irish Wit.

Louis P. Beyer, east the Buffalo Curier, tells some amusing experiences connected years at populous county seat in central tells some amusing experiences connected with his trip to Europe. He was relating several incidents yesterday to friends, and among others he said: "One day a jolly old Irishman took me to Blarney castle. As I looked at the castle I said, 'It must be very old.' 'Yis, sur,' he replied. 'Howold is it?' I saked. 'O very ould, sur,' 'But how old is it?' 'Well, sur, ever since Adam was a little boy.' Coming out of the place, I observed a barefooted, but pretty, colleen, to whom I said: 'You're a very pretty girl. I'd like to marry you.' 'God bless your Irish face,' said she, 'but the blarney-stone has a bad effect on ye.' The idea of my having an irish face was too good."

JAMES I. ANDERSON & Co's BOOKSTORE. —One of the first firms to move into the very fine new block on Dundas street was James I. Anderson & Co. For many years Mr. Anderson has been in busines years Mr. Adderson has been in consiness in London, and by fair dealing and business capacity has succeeded in establishing one of the very best book and stationery stores in Ontario. It is a real pleasure to visit his establishment. A neat arrangement of goods is visible in all parts of the store; the stock is new and bright and well selected; the books and bright and well selected; the books comprise the latest publications, and those of the standard authors may be obtained in all styles, from the cheapest to the very richest presentation editions; the stationary is varied, so much so indeed that one is liable to be bewildered at the sight of so much diversity of styles and beautiful designs. Everything that may be looked for in a book and stationery store of the first class may be stationery store of the first class may be found in the commodious establishment of James I. Anderson & Co., and we heartily recommend our readers to call and examine and select from his exten-sive stock anything they may be in need

NEW BOOT AND SHOE STORE-Mr. M New Boot and Shoe Store—Mr. M. G. Paine has opened a new boot and shoe store on Dundas street near the dry goods house of T. Beattie & Co. His stock is in all respects a most complete one, and as Mr. Paine is a practical shoemaker those who patronize him will receive the very best satisfaction, Mr. Paine brings with him from Strathroy the very best reputation for fair dealing and

In Galt, on Sept. 2nd, Miss Maggie Conne ged 31 years and 10 months.

LOCAL NOTICES.

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Catholic Colored Mission of Windsor,

As Dean Wagner, who has in hands the work of the Catholic Colored Mission of Windsor, wishes to begin the erection of a suitable school-house and church at the earliest possible date, all persons who have received his appeal for help are kirdly requested to fill their lists as soon as convenient, and send the proceeds, tegether with the benefactors lists, to the reverend gentleman. All moneys received will be immediately acknowledged. Persons not receiving in due time such acknowledgment, will be pleased to notify Dean Wagner by postal card 451-tf





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Here is her little store of things, Flowers and feathers, and ribb Flowers and teachers, and here of bearings!
Of beads, all mixed together; and here Is the little doll she dressed But the other day, she ran along Into the gardens: I heard her song Floet like a bird's on the still clear air, and now she is far away!

inging still in another place Heaven's sunshine falling upon till filling the sweet child eyes; But it does not reach never;

And at times I hear in the twilight gloon Light, pattering feet, and this siles

room
With sudden music fills.
It may be for Heaven seems far away,
She is louely. and misses her toys and play
All the pretty garden flowers.

Her heart was so full of love you know For the smallest things; and she used to a To sleep with this waxen doll, Folded quite close to her baby breast, And I never missed as I went to rest One look at the tiny pair. So I think if the angels saw her grieve. In the music's pause, they might give he

To open the pearly gates
And wand'ring down to her earthly hon
Though we see her not, she may sometim

roam
Like a little white flower of beauty blow
From the fields of Paradise,
Yes; that is the reason I keep them he
These cods and ends, and her "dolly dear,"
Just as she laid it down! I like to fancy the little feet
Straying a while from the golden street
In quiet evening hours,
May softly steal in the twilight gray,
To the little room where she used to play
And touch with ling fing hand once mo
The treasured toys of earth!

CATHOLIC PRESS.

Cleveland Universe.

The Protestant ministers of Clevela in a meeting last Monday, discussed to propriety of including Catholic hospit in "a church collection," which the ministers design. Rev. Dr. Robinson adveated a pro rate for the Catholic institutions. Rev. J. M. French stoutly opposauch a course, giving as reason, "that understood it to be the Romisha policy prosalyte in their hospitals ar if possivin over to their hospitals ar if possivin over to their belief Protestant patie happening to be in them." Dr. Robin rejoined: "If Catholic and Protestant ever to come together, surely it will be Cleveland Universe replaned: "It Catholic and Protestant ever to come together, surely it will be a broad platform of doing good to othe I know of a lady, a member of my chur who was for a time under treatment Charity Hospital, corner of Garden Perry streets. She speaks most highly the order of religious women who nu the sick in that institution, and assures

the sick in that institution, and assures that they never mentioned the tenest the Catholic Church in her presence where was under their care, though they abundance of opportunity had they wis to take advantage of it." Dr. Robin stood alone in his contention. Now, wout suggesting to our separated breth and the state of the state any pro rate or other donation to Catholic hospitals, let us make the sim safe suggestion that they appoint a c mittee to visit our Catholic hospitals, then the city ministers will be in a be position to agree or disagree with F. Dr. Robinson.

Catholic Telegraph.

A "Liberal Catholic" may be define a man who deviates in word and of from the corollaries of his faith, o even from its teachings, who has a estimation of the clergy and his fell Catholies and a high one of all expon and districts of "Modern thought," who lacks the brains to see the lament exhibition he makes of himself in sight and judgment of friend and For, needing the moral courage to be all things to all men what he profess be in name, he is considered by both be "neither flah nor flesh nor good hering." A "Liberal Catholic" may be define

Ave Maria.

The Abbe Cailhat, an eloquent Fraceher, addressing the pligrims Lourdes on a recent occasion, empleties inspiring words: "You desire it saints? Let the world be to you a ter and a Calvary,—the temple to pray in Calvary on which to enfer. Prayer suffering are the two indespensible ments of holiness. Prayer is an obtion of individuals, families, and natis sufferings are a means of reparation, we must accept them. There is the sof holiness as we discover it in the sc of Mary, whom during her life w principally in the Temple and on Calvand who appeared at Lourdes, her h joined in prayer, and her feet restin the stone of secrifice."

The venerable Father Joset, S. J

the atone of secrifice."

The venerable Father Joset, S. J. the old Cœur d'Alene mission, is a known figure throughout Idaho. with Fathers Blanchet de Smet, others, he was among the first white to penetrate the Indian country of Northwest. He crossed the plains in and ever since that time has been I among the Indian tribes of the R Mountains. Till the Northern P Railroad broke way through the couthis venerable priest had never see electric telegraph, and had a limited acquaintance with rails Street cars, type-writers, and modern inventions of the kind never beheld till this year, when he a brief visit to Portland, Or Seventy.eight years old, he has a nearly half a century of his life en away from civilization. The hard